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THE  
General Baptist Magazine,  
REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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VOL. III.—NEW SERIES.  
1856.

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LONDON:  
PUBLISHED BY SIMPKIN, MARSHALL, AND Co.,  
STATIONERS' HALL COURT.  
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## P R E F A C E.

THE Editor of this Denominational Magazine begs to present to his numerous readers his best wishes for their prosperity, both temporal and spiritual.

To all the agents who assist in the circulation of this work, to the various contributors whose notes of intelligence, whose correspondence, or whose more elaborate essays on doctrinal, experimental, and practical religion enrich the pages of this volume, he is anxious to convey the thanks both of himself and his readers.

These kind contributors are earnestly solicited to continue their labours; and all our ministers and friends who have the power to write for the edification and instruction of others, (and the number of these is happily greater now than at any former period,) are invited to unite with them in increasing the value and usefulness of our own periodical. If every church, by its secretary, furnished prompt reports of its more public services and movements, if every minister supplied a brief and characteristic biographical notice of the worthies who are removed by

death to a higher sphere, and if every friend whose attainments and talents qualify him for the task, contributed the results of his reading and reflection to our pages, our Magazine would be second to none of its kind, either in interest or value. We speak advisedly. Let us try. The diversified talent of our ministers and members has in our pages an interesting sphere for its profitable and useful development.

We are anxious that this periodical should be truly denominational; a fair exponent of our doctrines, a comprehensive record of our proceedings, and an efficient medium of sustaining a sympathetic union, and useful intercommunication among all the churches of the New Connexion.

*Nov. 20th, 1856.*



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THE  
GENERAL BAPTIST MAGAZINE,  
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VOL. 3.—NEW SERIES.      JANUARY, 1856.

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No. 25.

THE FIRST DAYS.

THIS morning we enter on the first day of a new year. God has appointed our days and months and years, by his own arrangements as to the revolutions of the heavenly bodies, that we may mark the lapse of time, and be admonished to employ it in his service. He thus calls on us to "number our days that we may apply our hearts unto wisdom."

The thoughts that of themselves crowd into the mind at the commencement of a new year should be examined, as they are not always correct, and often take their complexion from our own peculiar propensities and habits. The youthful and ardent are apt to look forward with joy and hope to the future as full of promise. They need to be reminded that their own temperament and inexperience suggest expectations which in this uncertain world may not be realized, and that the future is in the hands of an unseen power. The melancholic and dejected, on the other hand, regard the future as hung with sables; they should rather "hope in God," who will bring "light out of darkness" to them that fear Him.

The man of this world, whose plans and hopes are all bounded by the limits of time, should be admonished that his short space is approaching to its end, and that to prepare for eternity, is the part of true wisdom. The man of God, knowing the uncertainty of life, and his own need of divine assistance and guidance, humbly prays that if this year be his last it may be spent in the fear and service of his Divine Master, and in seeking an increased meetness for "the inheritance of the saints in light." These are thoughts which, unlike those before mentioned, do not require correction. May they be ours!

But the first day of the year is suggestive. May it not lead our thoughts back to the *first day* of time? "In the beginning God created the heavens and the earth." Let us imagine that we, like the angels of light, were spectators of the creation and are looking on its wonders. First, we see a huge and unfinished mass, the substance of the globe, floating before us. What myriads of ages this has been under the hand of the Great Architect, that

its various strata might be formed, and the minerals and other products in its bosom might be arranged and consolidated for future service, there is no need to enquire. Ages beyond ages incalculable, geologists tell us, were needful for these processes to be completed; but even this, if correct, demonstrates the providence and beneficence of the Great Creator. Well, here it is. "And the earth," as dimly seen through the dense vapours which surround it, "was without form, and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." We then hear the Almighty voice exclaim, "Let there be light, and there was light," and the huge mass is manifest. But what is light? It is the medium by which objects become visible, but it is a mystery. "And God saw that the light was good; and the evening and the morning were the first day."

From our angel height we watch the progress of events in this wonderful world. The elastic firmament sustains the vapours so that the clouds rise high above the earth; the earth is upheaved and the waters are gathered into their place, so that the dry land appears, and is soon covered with verdure and beauty. The heavens above reveal their glory. The air is peopled with living songsters, the waters with fishes that play therein, and the earth itself with "small and great beasts." Beholding these events crowding on us by the power and skill of the Almighty Creator, our souls are filled with admiration, and we involuntarily exclaim:—"What a beautiful world! What wide seas! What lovely and swift-flowing rivers! What lofty mountains! What extended plains! What innumerable forms of life and beauty! Surely this is intended to be the residence of some favoured beings, to whom all these things will be subject, and to whose happiness

the whole will be subservient! There is beauty and loveliness in this world; there is enjoyment amongst these various creatures that have life; but there is none yet endowed with intelligence, none that can know and enjoy its Creator!"

Anon, as the best and last of his works, we behold man. Formed, it is true, out of the dust of the ground, but created in the image of God. God has given him a body, noble, erect, and beautiful, with a countenance fitted to command; and he has imparted to him a soul, rational, intelligent, moral, and pure. He has made him only a "little lower than the angels, and crowned him with glory and honour. He has made him to have dominion over the works of his hands, and put all things under his feet." To him as the intelligent lord of this lower creation is intrusted the work of giving names to all creatures; on him, and on his fair and lovely helpmate, is conferred the honour of holding converse with God. They are placed in the loveliest part of this world. They have the enchantment of Eden around them, the sense of goodness animates their souls, and the presence of God is their constant solace and joy. Could we imagine ourselves, as the angels, "The morning stars that sang for joy," the spectators of this first day, and the development of its results in the creation of man, we might be prompted to say, "O happy beings, whose possession is this new and glorious world, whose home is Eden, whose servants are all creatures, and whose friend and delight is God himself, long may your bliss continue!" We should rejoice in their prayers, and recognizing them as the priests of the visible creation adoring their Creator and their God, should listen with holy pleasure to their homage and worship. What language can be imagined more appropriate for them to use, than that which our

great poet puts into their mouth as they rise and behold the lovely morning dawn?

"These are thy glorious works, Parent of good,  
Almighty. Thine this universal frame,  
Thus wondrous fair: Thyself how wondrous then,  
Unspeakable! who sittest above these heavens  
To us invisible, or dimly seen,  
In these thy lowest works; yet these declare  
Thy goodness beyond thought, and power divine.  
Speak, ye who best can tell, ye sons of light,  
Angels; for ye behold Him, and with songs  
And choral symphonies, day without night,  
Circle his throne rejoicing; ye in heaven,  
On earth join all ye creatures to extol  
Him first, Him last, Him midst, and without end."

Such are some of the glorious associations of the first day. How long this happy state continued we are not informed, but these were surely man's brightest days.

The *first day* of sin, and its fearful issues, presents a painful contrast to the one already noticed. Man, created in the image of God, had but small tribute to pay for the dominion he possessed on earth. The woman, the weaker vessel, was tempted and ensnared, and thus led him into transgression, and that was the first day of sin. The morn of that day dawned as brightly as ever; but the evening, how covered with gloom! Man was guilty and hid himself from God. He was fallen, and filled with the spirit of perverseness. He was a sinner, and exposed to punishment. The earth was cursed for his sake. His inevitable doom was death, and the legitimate consequence of his apostacy, eternal night. How fearful the change! How dreadful to himself and to all around! But God is rich in mercy. He then made a promise to the trembling pair, which like a ray of light pierced through the darkness and gave hope for the future. Their progeny increased, but their first son was a murderer and their second a martyr; sad type of times to come! The earth was filled with men, but violence and crime so multiplied that 'ere seventeen centuries had run their course, Noah was the only righteous man on the earth. Instructed of God as to coming ruin,

he prepared an ark for the saving of his house; and God opened the fountains of the great deep, and with one vast flood swept away, in one common destruction, the offending world. How sad the fruits of sin.

Again the earth is peopled and become corrupt; but God calls Abram, makes him the depositary of his promises and of his will. Through him and his descendants God instructs and admonishes the world. By his favours conferred on his chosen people when obedient, by his will conveyed to them, by the prophets he raised up among them, he diffused light among the nations; and by their chastisements and captivities he taught the world his justice and his truth. Through every age, by sacrifices, by promises, and prophecies he gave the world hopes of a deliverer, so that notwithstanding the blindness, the idolatry, and the corruption of men, his coming was almost universally expected. But how sad have been the fruits of sin! What woe; what labour; what deeds of blood; what ruin has it brought amongst men! contemplate the day of transgression and conceive, if you can, of all its innumerable evil results.

The *day of Christ's advent* is not unworthy of our regard. It surely opened a brighter prospect to our sin-stricken world. He came at the time foretold, and was of the tribe and family indicated by the holy prophets. But what are the signs and marks by which the infant Saviour may be known? Go to Bethlehem, and behold. The angels of God, who for a long period had not been visitors on earth, appeared to men. One came to the shepherds by night, "and the glory of the Lord shone round about them, and he said, Fear not, for behold I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord."

And where is he to be found? In the palace? In the mansions of the great? No. "This shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." So lowly was his birth! "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, on earth peace, good will toward men."

The lowliness of his birth is but a prelude to the contempt and sufferings of his life and his ignominious death. The ignorance and depravity of his own people, the Jews, led them to reject him. He offered spiritual deliverance,—they desire a temporal kingdom. He called them to repentance, and they deny their sin. He offered them heaven,—they seek for earth. Baffled in their expectations, confounded by his wisdom, his excellence, and his miracles, they seek to put him to death. He had asserted and proved his divinity, and they execute him for blasphemy. He suffers, but the sun is darkened, the earth trembles, an awful terror seizes on all around, so that a heathen soldier exclaims, "truly this was the Son of God!"

He rose from the dead on the first day of the week, appeared to his disciples, confirmed what was foretold of him, that his death was for the sins of men, and then sent them forth to proclaim to all mankind, pardon, life, and heaven, as the free gift of God to all who should believe on him. He ascended to heaven, assumed the throne of universal empire; and they proclaimed his words to the ends of the earth. Now, surely, a brighter day dawned on this world, for "God bore them witness, both with signs and wonders." Yes, theirs was a glorious day. But they were persecuted; they had to seal their testimony with their blood; but the truth thus attested had free course,

myriads became its happy recipients, until even mighty kings became its professed patrons.

Again, gradually the truth of God is obscured and corrupted. Darkness covers the earth, and they who hold the light of God's truth are counted as sheep for the slaughter. Still the truth was not entirely put out. Even now, with the Bible in our hand, it has only partially recovered its practical power, but it spreads, and proves itself to be the only instrumentality which can renovate and save the human race.

We may now look forward and glance at the *first day of the glorious millennium*. That day will come. Not suddenly, but it *will* come. Every nation will feel the power of the gospel. "All flesh will see the glory of God." Then what a glorious day will come to this fallen world! The songs of the angels at the advent of Christ will be realized in the experience of men. All will then sing to the praise and glory of redeeming love. The curse will then be removed, for "the earth will yield her increase." The ferocity of man will be subdued, for "they shall not hurt or destroy." Peace shall prevail, and "they shall beat their swords into plowshares, and their spears into pruning hooks." Knowledge and love shall be widely diffused, for "the earth shall be full of the knowledge of the Lord." There shall be an advancement in all blessings, both temporal and spiritual, for "the light of the moon shall be as that of the sun, and the light of the sun shall be sevenfold." This period of blessedness will be extended. The "thousand years" may be "years of days;" or it may be a definite for an indefinite time, and used to convey to the mind the idea of a very lengthened period. Then this will again be, comparatively, a happy world. Millions will sing the praises of Christ and walk in the way to heaven, "all



nations" will rejoice in Christ, and serve him. "He will see of the travail of his soul and be satisfied." Successive generations of men will appear and triumph in redeeming love, display its power in their hearts and lives, and go from a happy church on earth to a glorious church in heaven. So true will it be:—

"Where Christ displays his healing power,  
Death and the curse are known no more;  
In him the tribes of Adam boast  
More blessings than their father lost."

There is yet another period, the commencement of which may be suggested by the present season, and that is the glorious and perfect life to come, which will open on the church of God at the resurrection at the last day. The solemn and awful transactions of that day being ended, the glorified church will enter on an eternal state of perfection and bliss. The "new heavens and the new earth wherein dwelleth righteousness" will have been prepared for them. Their own state will be far exalted above that of Adam when in Eden. All ignorance, all infirmity, all sin, all temptation, all sorrow will be forever removed from them, and there shall be no more death. God will be glorified in them that are saved. His image will be perfectly impressed

on their nature, and his presence will give joy to their hearts. They shall be equal to the angels, and will "serve God day and night in his temple, and no more go out."

Such are some of the periods brought to our mind by the contemplation of the first day. Fully to enter into them, to see their connection and trace out their results, as it would embrace all the deeds of men, and all the displays of the goodness, truth, justice, and wisdom of Jehovah, both in providence and grace, must be the work of eternity. "Here we see through a glass darkly, then, face to face."

We have all felt the sad effects of the fall, have we an experimental enjoyment of the blessings of redemption? And do we, on entering on a new year, look forward with hope to the period when in us God's work will be perfected? There is an interest in looking far back to the first day of time, the first day of redemption; and in looking forward to the opening of millennial glory on earth and of perfect blessedness in heaven; but this is most enjoyed by those who "yield themselves to God" and knowing that "they have here no continuing city, seek one to come."

## THE PROPER CHARACTER AND LIMITS OF DENOMINATIONAL ZEAL.

It is not to be concealed that, somehow or other, a considerable number of people, though perfectly convinced of the truth and value of the dogmata of the religious body to which they belong, feel ashamed, or something like it, of their sectarian position. This, too, in the present year, 1856; though the grand talk everywhere is of the supremacy of truth, and the trivial littleness of everything else in comparison with it. Mark, also, that this high-

flown language prevails most amongst a set of the uppish and pretentious order of minds, who cannot bear the idea of having any associations of inferiority social, personal, or otherwise, attached to them. Whether this is a noble and dignified condition for men of sense and spirit to be in, is a question to which the reply is so obvious that it need scarcely be asked. The time may be better spent by trying to find out how it has come about.

It is but fair to acknowledge that this disposition to fight shy of their connexional peculiarities, is not always found most in the most worthless and ignorant members of the body. I know not a few who are chargeable with it, who cannot be accused either of levity of principle, or weakness of understanding. Nor is it accounted for by native apathy of temperament. These men are as warm politicians or as eager men of business as their neighbours. It is not purely criminal; but though on the whole blameworthy, some circumstances may be named which serve to some extent as excuses for it. Too reclusive a bringing up, for instance, in which young persons, without consulting their tastes and social yearnings, are debarred the intercourse and friendship of virtuous and amiable persons of other communions; an artificial restraint which is felt to be odious while it lasts, and when it gives way, as it must when the age of self-government arrives, discharges its victims into the bosom of society looking back upon the old bondage with the feelings of an escaped prisoner. The inferior learning and talent of the minister, or ministers of a particular denomination, may, in some cases, make persons who are not ashamed of their doctrines blush for their advocates. Too frequent, or inopportune exhibitions of points of difference, tire some and disgust others. We may almost lay it down as a rule that every bigot, especially if he be ignorant and violent, makes two heretics—perhaps cultivated and contemptuous ones. A public and disgraceful quarrel in a congregation, besides scattering large numbers of individuals from private offence, involving the reputation of persons not parties to the quarrel, and the general dread and aversion which all respectable people feel towards having anything to do with a row, lowers

the sense of the value of professed and formal christian communion in the minds of intelligent persons generally. These, I know, are but excuses, not justifications. And they are mournful ones, for they imply blame somewhere. But there are some of a different kind. One of these, and a very important one it is, is the general assimilation of belief among all classes and sections of christians, which has marked the last five and twenty years, as to the leading doctrines of human freedom and responsibility, the purely spiritual character of religion, the rejection of all authority but that of scripture in the church, and the acceptance of the same tests of character among religious people as are acknowledged in general society, viz.: the test of conduct. In a word, there has been a general softening down of specialities and extremes in creed, and a general adoption of the principles of common sense. Along with this there has been a springing up of Charity, as an active positive principle of union among bodies of christians whose creeds were different. I do not mean the old fashioned charity, which merely served to keep them from barking and biting at one another, but one which is based on the common recognition of goodness, rather than truth, and knits christians together in a vital hearty sympathy. This has, no doubt, its counterfeit, and has often its own voice, heavenly and gentle, drowned by the babbling echo of a flatulent and boastful latitudinarianism, "of the earth, earthy," whose noisy followers while they cry liberty, know nothing of the love of the truth that makes men free.

Still, apart from the fashionable mimicry I allude to, which is, at the bottom, nothing but indifference to truth, the fuller development of a principle of genuine charity is observable, and has contributed to

modify the superficial features as well as to influence the moving springs of modern christian society. It is a new fact and a new power. And so far as denominational zeal consists in uselessly or offensively obtruding points of disagreement into notice, it will unquestionably encounter it as an antagonist; and the issue of that encounter will be the defeat of the narrower, though perhaps the fiercer, power. It is the voice of one crying in the wilderness of religious controversy, "every valley shall be exalted, and every mountain and hill shall be made low. The crooked shall be made straight and the rough places plain." And though at present it pierces the welkin only as a faint and distant cry, in the thunder of its power it will "thrash the mountains, and beat them small as the dust of heaven."

The motive principles in the mind of every enlightened christian are love to Christ and faith in the gospel. The one supplies the power of exertion, the other furnishes the instrument with which we work. So far as denominational zeal consists in a state of mind which answers to this description it is valuable; so far as it deviates from it it is worthless. The mere clinging to a sect because one's parents belonged to it, the worshiping of four walls which some people mistake for religious sentiment, the conceited apprehension that we possess all truth because we have not mixed sufficiently in society to be exposed to frequent contradiction, and such like mental weaknesses, though they often furnish elements of cohesion in a religious party, are unworthy of persons who have passed their nonage, and ought never to be admitted as legitimate sources of strength and union in a christian community.

But, presuming we love Christ and have faith in the gospel, as the only power that can bless and reno-

vate the world, then there rises before us a twofold duty, which, for the rest of life, claims our loyal obedience and the unreserved consecration of those energies which necessary duties leave at our disposal. One is, to know the gospel as perfectly as we can for ourselves; the other, to extend the knowledge of it as far as possible to others. In accomplishing these objects, the legitimate sphere of sectarian activity is to be found. To determine, as accurately as we can, the agreement of any set of polemical opinions with the New Testament, and to support those which we believe most nearly coincide with it, is a christian duty. For this purpose, to act cordially and heartily with others who support them, is also a christian duty. In questions also, which perhaps do not involve principle, but where the lower sanction of precedent can be distinctly ascertained to lie one way, the voice of christian duty calls upon us to follow it. Though here I would beg to call attention to a point upon which a good deal of honest denominational zeal has, I believe, run to waste; chiefly through the want of making the distinction which is due, as between a matter of principle and one of precedent.

We are known as baptists. The distinction implies two peculiarities of belief which separate us from other portions of the christian world. One is, that baptism is immersion; the other, that only believers are proper subjects for the rite. Now, there is no sort of comparison between the importance of these two positions as points of christian truth; yet ever since I can remember, I have heard as much angry fighting and desperate special pleading for dipping, as against sprinkling, as I have against the monstrous heresy of making christian fellowship independent of christianity by admitting all sorts of unconscious and unchristian materials

into its pale. The latter error involves a principle; the former only violates a precedent. The converted man who, wishing to acknowledge Christ, goes to a methodist minister, and, in ignorance of Greek, gets sprinkled, commits a pardonable error. Pædobaptism, as an arch-heresy, denies the spirituality of the christian religion. It deprives it of a moral character. It has already done more than any other single thing, to unchristianize the church, and re-paganize the world. It has wedded the English church undivorcably to the unregenerate embrace of the world; just as an unnatural father gives the hand of his daughter to the tormenter her heart detests. The only agency by which France could have been saved from frivolity, atheism, and superstition, was its protestant church. But this deliverer has been paralyzed and rendered sterile by the admission of the principle of hereditary membership. But this is a digression. I have said enough to show the importance of the difference between a point of form and one of principle.

A correct denominational zeal will act in two directions: within, and without the church. Within the church it will strive to procure an enlightened understanding of the doctrines received, and maintain them firmly when their soundness is proved. It will not change when we have found the truth, either for numbers, or fashion, mere fickleness, love of being thought intellectual, or any other idle or corrupt consideration. Still, it will be a friend of progress: by adding to fixed truth, already obtained, all the further knowledge and illumination that can be acquired. It will also labour that every member should appreciate doctrines according to their value; and it will profoundly grieve when either ignorance, error, or bigotry take the place in the mind of any brother of that truth and charity

which are the sword and shield of the christian church.

As the religion of Christ, however, is essentially a missionary one, it is without the church, that the most arduous field of conflict lies. Within the church you receive the truth; without, you contend for it. The struggle here is foot to foot, and hand to hand. The battle-cry is, "the truth as it is in Jesus." You strive to impart it to those who thrust it from them, you wrestle with those who would take it from you. And bear in mind, in this warfare, we admit no zeal but that of love. You must not only meet your antagonists in this spirit, but *seek* them in it; and not merely in that of conquest, (a sin we are all tempted to, even when honestly striving for the truth.) It is a duty here not to be too soon discouraged, if your own side does not speedily prevail. Truth and its allied goodness must ultimately conquer. Never forget "the grain of mustard seed," and "the small stone cut out of the mountain without hands." As propagandists, our strength lies in remembering that the essential power of christianity, is the special power of each denomination. To the public advocate I would say, if I may, don't waste strength over lilliputian minutiae. It is like firing a cannon to kill a fly, while the walls of Jericho stand as mountains before you. *Study to handle the general question well.* The most unsectarian sect will generally be the most prosperous. The stranger has no sympathy with your quiddities, but the christian story catches his heart like contagion. Have unlimited faith in the gospel. Nothing else in the world is so seminal. There is that in it, stronger than nature, one touch of which "makes all men kin." Preach Christ. The whole world will hear. Lift Him up; He will draw all men to Him.

N—m.

F. S.

## THE TIMES.—A CONVERSATION.

JOHN BLACKWELL was walking along the road the other morning when his pastor and friend met him, and perceiving him to look rather pensive and sad, accosted him somewhat after the following sort :

*Pastor.* Well, John, you look rather gloomy this fine morning, and seem, though usually cheerful, to be scarcely in keeping with this pleasant day, and brisk December breeze. How are you?

*John.* I thank you, sir, I am very well in health, through mercy, and my flow of spirits is mostly good; but to tell the truth I was just now thinking what sad times were come and are coming over us, and how little there was to encourage an industrious man like myself, who has a family to provide for; and how many other things there are which destroy one's hope of the world ever becoming what it ought to be. I do not pretend to know so much as you do, I don't think the world was ever so bad as it is now, or that the times were ever so hard for a poor man.

*Pastor.* It is true, John, provisions are very dear, and in some employments labour is not so remunerative or abundant as I have known it to be; but I have known both the one and the other to be worse than they are now for the working man; and as you have never lacked either health or employment, and there is some hope that this troublesome war in which Europe is engaged will soon come to an end, I would advise you to look on the bright side, and hope and pray for better times. Though earnest and good men like you feel the pressure of the times, you are among the last who will be permitted either by God or man to perish for want.

*John.* I have thought of that sir, and have often felt grateful to God that I have always been able to live by the labour of my hands, and that in some way the wants of every day have been provided for as they came.

*Pastor.* And so I trust they ever will be. Then cheer up, and do your best and put your trust in God. You know the promise, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." But how about the world's being worse now than ever, John? What did you mean by that.

*John.* Why sir, to speak freely, I think the war you refer to, as having something to do with high prices, is a bad thing. I think it shows that either England and France are foolish and wicked, or that Russia is wicked, or that both nations are wicked and bad, or they never would have gone to war at all; killing one another, burning towns, and corn and ships, and stopping trade, and doing as they are. I think they may be called christian nations, but there is very little of the religion of the Prince of Peace in their hearts or they would not go to war. And, more than this, sir, I think the world is getting worse and worse, and that there is no hope of its becoming any better, or even fit to live in.

*Pastor.* War is certainly a bad thing, and an indication that true christian principles do not prevail among the nations. I do not expect that wars will cease until they are more thoroughly imbued with the peaceful and benign truths of the gospel of Christ than they are at present, nor that any theories or considerations apart from pure chris-

tianity will ever induce them to lay it aside. As the absence of robbers and murderers in any nation would give little for the constable or the magistrate to do, so the absence of unjust aggressions among the nations occasioned by the prevalence of christian principles would take away even the shadow of a pretext for war. I hope, John, that that state of things will yet come, and that, as truth and righteousness prevail, the world will become less and less disposed to engage in war. Much as there is to be deplored, I do not think, John, that the world is worse than it has been in years past. On the contrary, I hope that in our own country, at least, there has been some improvement; and that though it is not all we could desire by a great deal, it is better to live in this country now than at many periods to which it would not be difficult to direct your attention.

*John.* Indeed, sir, I am glad to hear you say that. But when I see the Sabbath-breaking, intemperance, and evil doings around us, I sometimes think men grow worse and worse.

*Pastor.* You are right as to some individuals, but in error as to the whole, John. There is less of the vices you mention—Sabbath-breaking, intemperance, and profanity than prevailed in my early days; and bad as public morals now are, they would contrast favourably with what they were a hundred years ago. I think I can convince you of this.

*John.* How sir? I am ready to hear.

*Pastor.* By the testimony of all the historians of the time. Take the following, which I will read from a book in my pocket. "The manners of the upper classes during this reign," (it refers to George II., who reigned from 1727 to 1760,) "were often unrefined and gross, while lamentable levity marked public morals. Profanity was indulged in without offend-

ing opinion in the genteelest circles, and scandalous breaches of decorum were paraded before the world of fashion with perfect impunity. Among the lower orders brutal sports were the favourite pastimes; and drunken orgies were far more prevalent than at present." Another writer says, "The clergy were persons of a dissolute life, who freely engaged in the vices of the age." A clergyman, the Rev. John Newton, states that the gospel was unknown in the parish pulpits; and a bishop, Dr. Horne, that the "people were dead in trespasses and sins," that every vice prevailed, and portended the coming wrath of God on the nation. In those days the Sabbath was the most disorderly and riotous day of the week, and any parties who sought to pay due attention to the duties of religion were reproached, mobbed, hunted down, and vilely persecuted. Alas! John, the true picture of those days would make you shudder.

*John.* What you have stated does that sir, for bad as things now are, they are not at such a pass as they were then.

*Pastor.* Then, John, there were but few of the many privileges which are at present enjoyed. There were very few places where the gospel was preached, no Sunday schools, few means for instruction for the mass of the people on the week day, so that the great bulk of the nation could not read, and there were many in better condition who could scarcely write their names. If you notice the quiet that generally prevails in our large towns and villages on the Lord's-day, mark the number of people of all classes, both young and old, who attend public worship with decorum; if you consider the general tone of public morals, the respect in which religion and religious freedom are held, the wide diffusion of the elements of learning and knowledge

amongst the mass of the people, the zeal displayed by many of the more privileged classes for the moral and intellectual elevation of their less favoured neighbours, and compare these things with the brutal sports, the general licentiousness, and the heathen-like persecutions of the period I have alluded to, you will admit that there has been great improvement, and that mankind have not ever been growing worse and worse.

*John.* I do admit that I have been in error. But how was a change so great produced in this country? From the account you have given, I should have expected that, like Sodom, this nation would have been destroyed by fire from heaven.

*Pastor.* It was the mercy of God that averted the stroke. Instrumentally, the zealous preaching of the gospel by Whitfield, Wesley, and a number of their followers, who, in the midst of much opposition and persecution, preached the gospel in the open air, in public places, and indeed everywhere that opportunity offered, were the cause of great good. This was the means of awakening others both in and out of the Establishment to their duties and responsibilities; and thus, in process of time, with the blessing of God, the tide of iniquity and irreligion was checked. And, it is my opinion, if all christian ministers and people would use every means now in their hands to diffuse religious truth among those around them; by kindness, by firmness, by the armour of righteousness, by the distribution of suitable tracts, by visiting and relieving the afflicted, and by inviting them to the house of God, that the leaven of christian truth would operate until the whole of the people would be sensible of its power. We should never despair of the gospel, and its transforming energy, so long as it is presented properly to the mind, and we have the command and pro-

mise of God. It was this gospel, John, that made you what you are. It was this that so far has transformed and redeemed our country, and it will be this which will yet, more and more, make it what it ought to be. Instead of despairing for the world, and your neighbours who are living in sin, do as our old friend William did to you, John, show them kindness, and invite them to attend with you at the house of God, and speak to them tenderly of their soul's welfare.

*John.* O, sir, you seem to lift me up and cast me down; you so fill my soul with light, and hope, and gratitude, and shame, that I know not how to answer you. I do remember Father William's kindness to me, and am thankful for its results. I will try to imitate him, as far as my poor knowledge and abilities will admit. I feel to love the gospel more for what it has done for my country: but excuse me, sir, I should like, if you can prolong your conversation a little, to look back a little further into past times; for somehow or other, I have the notion things and morals were not so bad farther back, as they were a hundred years ago.

*Pastor.* You have not much time for reading, John, but I would recommend you to pay some attention to the history of the past, as that will enlarge your range of ideas, and, among other things, make you sensible of many blessings which are common now, but which were unknown to many generations of our forefathers. There have been times of great brutality and blindness in centuries past; though, I confess, I know of none, considering the light, and freedom, and temporal prosperity which were enjoyed, more humiliating to Englishmen than the period to which I have alluded.

*John.* Perhaps, sir, if you were just to give me a glimpse from your memory of a few scenes or facts in

bye-gone times, it would not only stimulate me to read, but it would assist me to understand better what I did read.

*Pastor.* You must be content with a few scattered and somewhat miscellaneous hints, as the subject is too wide for a casual conversation. But as you say it may stimulate and encourage you in your purpose to read some compendium of English history, and of the history of christianity too, I will try to oblige you a little. If you go back another hundred years, you will find England under the iron rule of that extraordinary man, Oliver Cromwell. There was in his reign, secured by his own hatred of Popery, prelacy, and religious persecution, freedom for most religious professors except papists. But all seemed to depend on his own despotic power. He could obtain no parliament who were like him in regard to religious freedom. Though a rigid sort of puritanism prevailed in public, and there was a great show of godliness, partly sustained by the sword, there was in the heart of the nation deep discontent, and amongst the worthier sort of people (for there were many most excellent men in those days,) a deep depressing sense of insecurity and danger, as their liberties and privileges depended on the life and will of one man. For when Cromwell died, the son of the beheaded king, Charles II., a licentious and heartless monarch, was soon recalled to the throne of his father, and added another disgraceful page to English history.

*John.* Those were stirring times, but not so safe as ours.

*Pastor.* No, but we are still indebted to the puritans of Cromwell's time, and those who followed, for a large portion of our religious toleration and freedom.

But take a glimpse a century earlier. Queen Mary then reigned.

She had set aside the reformation which had taken place in her father's and brother's reigns, Henry VIII, and Edward VI., and with the consent of her nobles and parliament, who were mainly actuated by the most sordid motives, had introduced Popery and its fearful persecutions. In the year 1555, seventy-three Protestants were burned at the stake, and in the next year ninety-four. What should you think of those times?

*John.* I should not wish to have lived in them. But were there not better times before then?

*Pastor.* I fear not. Go back one hundred years more, and you find England plunged into a destructive civil war, "by far the longest and most bloody recorded in its annals." It is called "the war of the roses, or the contest between the houses of York and Lancaster for the throne of England." The war began in 1455; and in 1461, so fearfully had the nobles been exterminated by war and the scaffold, that only "one duke, four earls, one viscount, and twenty-nine barons were summoned to parliament; and at its close in 1485, it is stated that six princes of the blood royal had died by violence! But if these were the sufferings of the great, what must have been the want, the woe, and the sorrows of the common people!

—"Were war the master of mankind,  
Woe to the poor man! if he sow his field,  
He shall not reap his harvest; if he see  
His offspring rise around, his loving heart  
Aches at the thought that they are multiplied  
To the sword."

"In 1557 the poor were driven to the most miserable substitutes for bread. They died by thousands, literally from starvation." But, John, I must conclude this interview. Religious liberty was unknown in England for many centuries before this period; and from the Conquest in 1066, down to the civil war, there were not good times for poor



men. They were harrassed by hard servitude and cruel oppression. They were a kind of serfs, and had no recognized claim for support from the wealth of the community as now. Learning and books they had none. Their food was poor and scanty. Their clothing of the coarsest material. Their dwellings were hovels without chimneys, and their social condition debauched and degraded. John, if the world is hardly "fit to live in" as you say now, what do you think of the scattered glimpses I have given you?

*John.* Well, sir, I am obliged to you for this long conversation; it will teach me not to think so bad of these times as I have done; and I hope make me more thankful for all the blessings, civil, social, and religious, that I enjoy; and lead me to do what I can both for the improve-

ment of my own mind, and the advancement of the well-being of others.

*Pastor.* That is right, John. If all endeavour to do good, and to employ such means as God gives them for this purpose, the progress of the nation in all that tends to its true welfare will be accelerated. I do not expect that the world will ever be free from all defect. Man is at best an imperfect creature, and this is a state of change and probation. But if all christian people labour to be good, and to do good; and if pure and uncorrupted Bible christianity prevail, a vast many errors still remaining will be corrected, peace will at length reign, and to use the language of Holy Writ, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

ANON.

## POPERY, IN SOME OF ITS RECENT MANIFESTATIONS.

THERE has been of late, an unusual amount of activity in the popedom. When, some six or seven years ago, the present Pope owed his safety to an escape from Rome in the disguise of a valet, some of us in the distance supposed his reign to be almost at an end; and that the mysterious power that had dethroned kings, and claimed to be the Lord of all on earth, both temporal and spiritual, and even to have the keys of purgatory and of paradise, would soon be as generally despised as he was thoroughly contemptible. But, alas, how egregiously were we mistaken. French cannon, and Austrian bayonets, overturned the ill-starred Roman Republic, and restored the old priest to his pontifical palace and throne. Even then, ordinary men might have supposed that he would have spoken with "bated breath and whispering

humbleness," knowing how precarious was the tenure on which he seemed to hold his patrimony. He entirely such expectations have been belied is patent to most who have been at all observant of passing events. The Pope has seemed out of his extreme weakness to make an extra pretension to strength; and when apparently lower in power than any potentate, to lay claim to an authority which was higher than all. We have not forgotten the "aggression" on this country in 1851, in which every part of it was parceled out, and all the christians in it were declared to be under the jurisdiction of bishops and prelates appointed by the supreme pontiff.

True, the impudence of the deed, and the arrogance of the assumption, awakened the protestant and loyal indignation of England, so that the

"infallible" one found that he and his advisers had erred in their judgment, and that the movement tended to retard, and not to advance, the interests of the popedom on British soil. Still he has proceeded in his career of pretension. While it is truly said of him that "nowhere has the Pope less religious authority than within the papal states," i.e., those states in Italy which are under his temporal government; it is in these extremities, or in the kingdoms which profess the catholic religion, that he is asserting his highest prerogatives. His present attitude towards Spain, Switzerland, Piedmont, &c., is that of one who claims unqualified submission. Because in these countries there are some appearances of civil and even religious independence, and because their governments claim, in some measure, to deal with churchmen and church temporalities as things with which they have as patriots and governments something to do, they are threatened with all sorts of punishments by this pseudo, but terrific, power. Whether the man or the monk within them, the bold and uncompromising patriot, or the blind and cringing devotee, will triumph, with the exception of Piedmont, remains to be seen. We cannot but devoutly wish that all alike may be enlightened so as to discover the true aims and the worldly and blasphemous character of the popedom, and bravely cast off its yoke altogether; though such a wish, with the prostrate priest-ridden character of the mass of poor papists, seems at present to be almost vain.

The arrogant pretensions of the Pope have not been without their effect, as may be seen in the recent "concordat" concluded with Austria. In this the Emperor of that large territory has conceded an authority to the Pope over the bishops and clergy throughout Austria, against which *our* catholic ancestors,

some four or five hundred years ago, boldly contended, as incompatible with the rights of the crown and the people of these realms. Without detailing at length the various provisions of this agreement, we may state that in substance they give to the Pope the power of adjudicating all cases which occur in ecclesiastical affairs, without an appeal to the civil power or to the ordinary courts of the Empire. In other words, that all ecclesiastical cases, benefices, livings, &c., in the empire of Austria, are under the *direct* and irresponsible government and control of the papal court! So in fact the Pope explains it in an allocution addressed to the secret consistory, on the 3rd of Nov. last. He says, "As the Roman Pontiff, Vicar of Jesus Christ on earth, and Successor of the Blessed Prince of the Apostles, has divine right and priority of honour and jurisdiction throughout the entire church, this catholic dogma has been expressed in most precise terms in the Act itself; and the plenipotentiaries have discarded from it the opinion—false, perverse, fatal, and entirely contrary to this divine priority of rights, (an opinion always condemned and proscribed by the apostolic see,) according to which the *placeat* or the *exequatur* of the civil government should be obtained for what concerns spiritual things and ecclesiastical affairs. Therefore it has been ruled, that the mutual relations of the bishops of the Austrian States, and those of their clergy, and of the faithful population with our apostolic see, in all that regards spiritual matters and ecclesiastical affairs, should be perfectly free, without ever being subjected to any royal authority of any kind whatever."

How the present Emperor should have been so befooled as to turn over his subjects to the Pope without any protection from himself or his government, we cannot conceive; but the

Austrians are taking the alarm, and attempting to solve the problem—"when they are turned over to the absolute spiritual dominion of the Pope, how much of civil or social freedom will remain to them?" and they are not very likely to be long before they have practical proof that they are bound hand and foot, and delivered to the tender mercies of the priesthood, with no redress from their own government. The house of Hapsburg, of which the Emperor is the head, has become proverbial for perfidy, and this concordat in the working may lead either an indignant people to cast off such a sovereign forever, or the Emperor to repudiate an engagement with the Pope that he cannot and dare not keep. The very conclusion of such a bargain, however, indicates a gathering of strength, and no diminution of pretensions on the part of the Pope.

We referred to the just jealousy of our catholic ancestors as to the encroaching disposition of the papacy. Thus Edward III., in 1351, enacted that "all livings to which presentations were not duly made by the patrons, should lapse, for that occasion, to the crown, and not be filled, as often had been done, by nominations from the Pope." Nor was it allowed, in case of disputes about presentations, to pass by the king's court, by appeal to the papal court. "The man who sought his remedy by such a course might be sentenced to lose all his goods, be outlawed, or doomed to perpetual imprisonment." In 1364 another enactment declared "All papal bulls which infringed on the rights of the crown, or on the civil independence of the people, to be without authority."\* Our ancient barons extorted *Magna Charta* from King John in 1214, the year after he had surrendered England and Ireland to Pope Innocent III., and consented

to make England a fief of the Holy See. And though, for the obtaining of this charter, they were excommunicated by name, and the city of London was laid under an interdict, it availed nothing. They were not to be cheated out of their rights and liberties either by an imbecile king or a wily priest.† It remains to be proved whether the magnates and people of the Austrian States have as much sense and patriotism in 1855, as ours had in 1214, or 1350.

The Pope has not been equally successful with the small kingdom of Sardinia. Victor Emmanuel, who, under this name, rules Savoy, Piedmont, and the Island of Sardinia, has bravely and generously maintained, in the face of all difficulty, the constitutional government and its consequent civil freedom established by his father, has promoted religious liberty, freed colleges and schools from the control of the Jesuits, and sanctioned a law for the gradual suppression of monasteries; and for these good deeds he is hated, and, as report says, excommunicated by the Pope. Yet he pursues his career undismayed, and seems likely to do so to the alarm of the popedom and the animation of the spirit of patriotism throughout all Italy. The constrained respect that the French Cardinal and the Archbishop of Paris were compelled to show to him during his recent visit to Paris suggested by a significant hint from Louis Napoleon; and the rapturous and right royal welcome which he received from the court of Queen Victoria, the corporation and citizens of London, and all who could behold his person, will not stir up within him or his people any fears about further resistance to the fulminations of the Roman Pontiff. Sustained by the smile of France, and the cordial good feeling of England, the king of Sardinia can afford

\* Vaughan's John de Wickliffe p. 180.

† Vaughan's John de Wickliffe p. 102.

to rule in his own free dominions as a constitutional and liberal-minded sovereign, even though he be pronounced excommunicate at Rome. It is pleasing, in passing, just to note the change that time has made in Piedmont. It was to the ancestor of Victor Emmanuel that Milton wrote, as Oliver Cromwell's Latin secretary, letters of remonstrance and warning about the persecution of the Waldenses. Now, a lineal descendant of the then reigning Duke of Savoy, comes to England, is addressed as "the bold and uncompromising defender of civil and religious liberty in his realms," and replies in effect that "the prosperity and moral advancement of a nation, can only take place under the protection of a just liberty, and the spirit of civil and religious freedom."

But let us return to the Pope. He is active in Ireland. In order to meet the exigences of the times, and keep up Popish influence, he has organized a new order of missionaries, called, "The Redemptorist Fathers," who are a sort of travelling preachers. In chapels, in the open air, everywhere they are addressing their rancorous discourses to the impulsive and priest-obeying Irish, exciting them to hostility to protestants, to protestant books, and to protestant Bibles. After a series of these meetings recently held at Kingstown, in Meath county, they had a regular burning of books of this class, Bibles included; and then they got up a disturbance, when the case was (as we think injudiciously) to be brought before the magistrates, and committed a number of assaults upon protestants. The defence which a priest, M'Evoy, offered before a large multitude for this burning is characteristic. Alluding

to the charge against the Redemptorists, he said,—“It is that of committing to the flames a thing which pretends to be the Bible, but which is a vile and blasphemous perversion and corruption of the Word of God. It is for committing to the flames a volume which, if I myself, in the absence of attorneys-general and solicitors-general, were going to commit to the flames, I should take it up with a my fingers, and so with the tongs pair of tongs for fear of soiling would I hurl it into the consuming fire.” Such terms show sufficiently the hostility of popery to the Bible, the fear and anger which it excites in the bosoms of the Popish priesthood and suggest, with what pleasure they would, had they the power, consign the readers of the Bible as well as the Bible itself into “the consuming fire.”

But we must close. A supreme Pontiff whose claims and fascinations are like those we have already noticed, and an army of priests animated with the spirit which is here indicated, show we shall err very much if we regard popery as effete and an organization without strength. It is yet a mighty power. It has an immense amount of vitality and energy; and while it most unscrupulously uses every kind of weapon, falsehood, fraud, force, or flames to carry out its designs, there is the more necessity for all true protestants to stand firm to their principles, to be well able to wield “the sword of the spirit,” and to watch with careful jealousy every movement of what is so justly called “the man of sin,” the “mystery of iniquity,” “mystery; Babylcn the Great, the mother of harlots, and abominations of the earth.”

## SPIRITUAL CABINET.

HEAVEN.—But Oh! that life which God hath laid up in store for them that love him! That happy, secure, serene and most amiable, that pure and holy life: that life which fears no death, which feels no sorrow, which knows no sin, which languishes under no pain, is distracted with no care, is ruffled with no passion, lies at the mercy of no accidents. That incorruptible, that unchanging life, which hath every thing that can attract our affections and command our esteem. There will be no enemy to assault us, no envy to undermine us, no temptation to seduce us, no fears to confound us, but perfect love and harmony of souls; a day that never declines, a light that never goes out. There we shall see God face to face, and *when we awake up after his likeness, our souls will be satisfied with it.*—*Augustine.*

DESIRE OF HEAVEN.—O let me indulge this delightful thought, and run over all the beauties and blisses, with an unwearied desire! For the more I consider, the more passionately fond I grow of thee, and feel no pleasure comparable to the sweet reflections upon, and impatient thirstings after thee. *Here will I dwell,* for I have unspeakable delight therein. Upon this will I fix my eyes, my heart, my studies. To this will I direct all my desires, and conform all my dispositions. This subject let me speak and hear of continually, let it be my theme to write on, my entertainment in conversation. I will spend my private hours in reading of its bliss and glories; I will meditate frequently upon what I have read of it, that thus at least I may find some refreshment, some relief from the miseries and toils and incumbrances of a troublesome perishable life: and at last recline my weary head, and lay me down to

sleep with joy, when I know that sleep shall be shaken off again, and the blessedness of this life, truly so called, immediately commence upon my waking.—*Ibid.*

LOVE OF THE SCRIPTURES AS DESCRIBING HEAVEN.—This makes me to walk with such delight in the pleasant gardens of the holy Scriptures. Here I am delighted to gather the sweet flowers of God's Word and promises. I devour them by reading, I chew the cud upon them by frequent recollection; I lay them up in my memory as the most valuable treasure. By tasting and feeding upon these delicious descriptions of another world, I take off great part of the bitter and nauseousness of this world.—*Ibid.*

LIVELY FAITH.—Is our faith practical in its influence, or is it but a barren intellectualism, or a poetic sentiment, playing over the fancy like a brilliant aurora, but leaving the heart cold and the life unfruitful? Is our earnestness at all proportionate to the motives which should inspire us, or to the work we have to do? Is it an earnestness which can cope with the spirit of the world, its ever restless activity and enterprise? Does the condition of our churches show, and do their prospects betoken, that all among us, from our revered fathers to the youngest, are deeply in earnest, earnest from purely christian motives and for purely christian ends? Is the zeal of our churches generally, so intelligent, so hallowed, so catholic, so glowing, that Christ will honour us with success? Or, is it rather that, to some extent the spirit of the world has chilled us, has crept into our hearts, and stolen from us affections and energies which are not its due, and so exposed us in some quarters to the dangers of sloth, stagnancy, retrogression, and decay?—*Sarjant.*

## REVIEW.

LOYOLA: *and Jesuitism in its Rudiments.* By ISAAC TAYLOR. Post 8vo., pp. 374. London: Longman and Co.

MR. TAYLOR is already well-known. His "Natural History of Enthusiasm," "Ancient Christianity," and numerous other works, have placed him deservedly and prominently before the eyes of intelligent and thoughtful men. An independent thinker, a ripe scholar, a patient investigator, and a christian of large and catholic charity, the productions of his pen have generally commanded respect where they have failed to secure unqualified assent.

The volume before us is one of a series by which Mr. Taylor has thought "of bringing the several existing religious systems of the European commonwealth under separate review, each considered as the product of the one mind which principally gave it its form and character." We sincerely hope, in spite of the diffidence with which he speaks of his qualifications for a task of such magnitude and importance, that Mr. Taylor will not relinquish his plan until the series is completed. Judging from the treatment of the subject and person in the volume before us, the literature of the christian church will suffer an irreparable loss if that series, thus worthily begun, is left unfinished.

As to the mere mechanical part of this volume, that, after all, on which much of the permanent character of a book depends, it is divided into two parts, the first occupied solely with Loyola's personal history, the second depicting "Jesuitism in its rudiments." The first part contains eight chapters, dwelling respectively on Loyola and the relative position of his system; his early years and conversion; his attempts to convert the Mahometan world, and the failure of the enterprise; his preparation for the work to which he devotes himself; his colleagues and the birth of the society; his election to the generalship; his government; and a concluding chapter on his mind. The second part contains a brief analysis of the "Exercitia Spiritualia," the

"Letter on Obedience," and the "Constitutions," and two chapters touching on the purport of the Jesuit Institute, and Pascal and the Provincial Letters. Perhaps it will be as well for us to follow the order adopted by Mr. Taylor; and before giving any sketch, however brief, of the authorized documents of the Jesuits, to present the leading particulars of the life of the great founder of the society.

If our readers will turn to a map of Spain, they will find just in the elbow made by the western coast line of France, as it unites with that of Spain, a small province marked as Guipuscoa. The eastern and southern boundary of that province is the range of the Pyrennees. However small as a province, Guipuscoa formerly boasted of several ancient and illustrious families, whose castles decked the slopes of its mountain rampart. Of these none were more noble than the family of Ognez and Loyola, the head of which claimed of right to be always summoned by special writ to do homage to his sovereign. Their castle, situated between Azpeitia and Azcoitia, was occupied at the close of the fifteenth century by Count Bertram. Six years after Richard III. had lost his crown on the field of Bosworth, and the same year (1491) that Ferdinand the Catholic wrested Granada from the Moors, and drove them finally from Spain, Don Inigo Lopez Loyola, his eighth son and thirteenth child was born. At an early age he was sent to court as a page in the suite of the Duke of Najara; and while Luther was girding himself for the great battle of spiritual freedom, Loyola was acquiring the graces of chivalry in the court of Ferdinand and Isabella. He was deeply imbued with the spirit of his class and nation; and but for an apparently casual accident, might possibly only have been known to the world as a knight of Charles V. In 1521, the forces of Francis I. laid siege to Pampeluna. The garrison, wanting in courage, or loyalty, or both, meditated a surrender; and Ignatius, in scorn of their conduct, retired with a single follower into the citadel. While defending a breach in the wall made

by the French artillery, he was struck down by a cannon ball, which broke and splintered one of his legs. The garrison now capitulated, and Ignatius having won the admiration of his enemies by his undaunted valour, was treated with every mark of respect, placed under the care of a French surgeon, and conveyed, with all the honours of war to the castle of Loyola. The fracture seemed at first reduced; but so imperfectly had the operation been performed, that it was thought necessary that the bone should be broken anew. Fever followed, and threatened to prove fatal. The physician declared him beyond the reach of human skill, unless the disorder should take a favourable turn during the night; and the priest finally withdrew from his chamber. At this critical moment Loyola saw, or dreamed he saw, the prince of the apostles stand near his couch, and felt the touch of his hand upon him. The fever, so runs the record of his friends, at once ceased, the pain passed away, and the leg was healed. But the skill of Peter proved little better than that of the French surgeon. A splinter protruded from the skin, and left the wounded leg greatly disfigured. This deformity was, in his esteem, intolerable; "for what," Mr. Taylor suggests, with facetious sarcasm, "is life, with all its splendours, to one whose stocking could never be made to fit without a rumple?" Ignatius, with amazing firmness, submitted to the wrenching away of this unsightly fragment. His lameness confined him to his room and to his couch; and to wile away the tedium of the hours he sought refuge in books. Having quickly exhausted the tales of chivalry and romance, he as eagerly devoured the legends of the saints, or sought amusement in a picture life of Christ, around the margin of which were scraps from the gospels. Apparently cut off beyond any chance of return from the path which once promised him the most brilliant fortune, his desires and thoughts were now turned in another direction. Following the course depicted in the lives of Francis and Dominic, his soul kindled with a new fire. To emulate their ghostly fame seemed no less worthy of imitation than the chivalric examples of Roland and Amadis de Gaul. The

affection he had entertained for some peerless lady, was in such a state of mind directed, by an easy transition, to the Holy Virgin. Restored to health, he determined to pay a pilgrim's visit to the far-famed shrine of the Virgin Deipara, situated on the rocky height of Montserrat. He once more vaults into his saddle, and rides direct for her sanctuary, and with all the zeal of a fresh convert, disputes about the immaculate conception with a Moor from Granada, whom he chanced to meet by the way. The debate waxed warm as it proceeded, and the Moor, alarmed at the menacing signs of his antagonist, put spurs to his horse and fled. The first impulse was to follow, but chivalrous even in his zeal, Ignatius, obeying a law of knight-errantry, threw the reins on the neck of his steed, and left it to the animal's discretion to decline or to follow the road the fugitive had taken. The horse turned down another path, and the life of the infidel was spared. Thus calmed in spirit by the happy option of his beast, Ignatius pressed forward to Montserrat; and entering a village near it, he made sundry purchases in preparation for his visit. These consisted of a long hempen cloak of the most rugged texture, a rope for a girdle, shoes of matted Spanish broom, a pilgrim's staff, turned at the end, and a drinking bowl. With these unsightly things hanging from the pommel of his saddle, he entered Montserrat, left his horse at an inn, and at once proceeded to the chapel of the virgin. Three days are then spent in confession, after which time he gives up the remaining contents of his purse for the use of the poor, intending to live by charity; and having bestowed upon a ragged beggar the costly dress he had lately worn, under cover of night dresses himself in his pilgrim gear. He next hung up his sword and dagger before the image of the virgin, and, like one about to enter an order of knighthood, passed the whole night in front of her altar. This was in the year 1522. An altogether different scene was, at nearly the same moment being enacted in Germany. Martin Luther was then confronting Charles V., the Pope's legate, and the princes and priests of the empire at the Diet of Worms.

After this formal dedication of him-

self to the service of the Romish church, Ignatius went to reside for a time at the neighbouring town of Manreza, repeated his confession, sought by severe penances, and devotional exercises no less severe, to obtain a sense of forgiveness. Still no peace came. He then, for greater solitude, and the more effectually to practice the austerities prescribed by his confessor, fled to a lonely cavern in the centre of a dreary wilderness near at hand. Alone, fasting, self-lacerated in every part, we need not wonder that he became the prey to imaginary terrors, saw unearthly visions, and, when recovering, as if by miracle from such a discipline, fancied he had revealed unto him the sublimest mysteries of faith. He returned among men, but not of them. He had at length brought under his own emotions, though the battle was long and fierce. At this time he conceived and wrote his "Spiritual Exercises," as a guide to others in the imaginary way of peace.

The nine following years of his life were spent in a pilgrimage to Jerusalem, performed in a season of great difficulty, and at the great risk of his life; in monstrous feats of asceticism; and in attempts, first at Barcelona, then at Alcalá, to make up for the deficiencies of his neglected education. At Alcalá he fell under the suspicion of the priests, and was imprisoned for six weeks; and proceeding after his liberation to Salamanca, he there met a similar fate. The intercession of his friends secured his release after he had been kept in bondage twenty-one days. Nothing daunted by these misadventures in his desire for self-improvement, he set out for the university of Paris, alone, on foot, and in the depth of a severe winter. He arrived there in February 1528, entered himself as a scholar in Montague College, and again, of his own choice, adopted the drudgery he had begun at Barcelona. There he was introduced to a new world, and digested the crude purposes he had formed. His singular self-command, his keen discernment of character, and his strong natural genius soon attracted within the circle of his influence men who were afterwards to play no inconsiderable part in the history of Jesuitism. He had himself passed from a worldly to a spiritual chivalry. He

now appears as a theologian, and the founder of an enthusiastic society. Faber, a Savoyard; Rodriquez, a Portuguese; Xavier, Laynez, and Bobadilla, Spaniards, successively listened to him as a friend, advised with him as a religious teacher, dreamed with him as a spiritual enthusiast, and obeyed him as a master. In a crypt of the church of Montmartre, in Aug. 1534, these men solemnly dedicated themselves to the service of the Saviour, under the leadership of Ignatius. The whole band shortly after left Paris, but Loyola, before going, secured the *imprimatur* of Matthew Ori, the inquisitor, and his personal friend, to his Spiritual Exercises.

In 1537, the company of six, now swelled to nine, were all assembled at Venice, with a view to carry out their vow to visit the church of the Holy Sepulchre. The war between the Turks and the Venetians prevented their voyage, and deferred the prospect of their pilgrimage. Attracted by the conduct of the Theatines in that city, Ignatius daily visited the hospitals; and seems then first to have had suggested to his mind the Jesuit Institute. Accordingly, he and all his companions received priestly consecration at Venice, and after forty days of prayer, began to preach, with three others, in Vicenza. On the same day, and at the same hour, they appeared in different streets, mounted on stools or stones, waved their hats, and began with loud cries to exhort to confession. Strange preachers they were, ragged and emaciated, and speaking an unintelligible medley of Spanish and Italian. They remained in this neighbourhood till the time of their vow for going to the East had expired. People began to suspect this new combination, and that its associates might give an answer to men when they asked the nature of their occupation, Ignatius, in accordance with his old military propensities, called his society "The Company of Jesus." All now set out, each by different routes, for Rome, anxious to learn the success of their leader's attempt to gain the sanction of Pope Paul III. to their new society. Ignatius again, so his biographers say, had granted him a heavenly vision, and it was then declared to him by the holy being whose name he had taken, "Ego vobis Romæ propitius ero." This did



not seem at first likely to be fulfilled; but after much importunity, Loyola obtained the sanction of the Pope on the 3rd of Oct. 1540. He was, though with well-feigned reluctance, made first general of the order; and immediately set about the consolidation of the society. The shrewdness of his judgment in the selection of his associates was soon seen in the honour they brought to the Institute. As priests, and yet as men of practical sagacity, they assisted kings and princes. As confessors they became renowned through all Europe. As educators of youth they soon occupied an enviable position. As preachers they were second to none. The general himself possessed no small oratorical power. "When he commenced his sermon, a breathless silence reigned through the church; as he went on, there was perceptible a pressure towards the pulpit; sighs soon became audible on every side; then these sighs swelled into sobs, and sobs into groans. Some fell on the pavement as if lifeless. Once and again an obdurate offender, hitherto obdurate, pushed forward, threw himself at the feet of the preacher, and with convulsive struggles, made a loud confession of his crimes."

The fame of the society rapidly increased; its original constitution was enlarged; kings and nobles sought the aid of its counsels; and hundreds desired admission within its folds. Ignatius was wary. Only such were received as would prove serviceable to the Institute. He desired, not the mad-brained fanatics who longed for the dull monotony of a hermit's cell, but men of ability and energy, and the whole discipline of the neophytes was arranged with a view of securing such disciples. Once entered, no bribes were allowed to withdraw their services from the Company. Ferdinand offered Jay a bishopric; but Ignatius, foreseeing the evil influence on the interests of the society, if ecclesiastical prizes were once allowed to its members, forbade its acceptance, and cajoled the Pope to adopt his decision. Assisted, and indeed largely aided by Laynez, he drew up the "Constitutions" of the Society; earned additional fame by the eloquence and devotion of Laynez at the council of Trent; by the fanatical zeal of Xavier in the East; and by the efforts of Borgia to promote education.

Ignatius now drew near his end. Since he had issued forth, a solitary fanatic from the cavern of Manreza, he had earned a world-wide reputation. Thirteen provinces, exclusive of the Roman, obeyed the voice of the general. His agents were labouring in every zone. His influence was felt in all the courts of Europe, and in almost every nation of the civilized world. He had conceived, and lived to establish, the most terrible despotism that ever pressed on the liberties of men. At the ripe age of sixty-five, in the year 1556, death summoned him to another world.

It is hard to estimate aright the character of Ignatius. Our own feelings, the illusive style of the writers who have pourtrayed his life, and the unreal atmosphere which Romish saints always breathe, render the task no easy one. As far as materials go, and as far as he is himself revealed in his life and in his works, we see a man *sui generis*. He stands before us now as a Spanish hidalgo; now as a christian fakir; and by and by as a spiritual Czar. He has all the mysticism of Swedenborg, and yet all the practical common sense of Franklin. He cringes to the Pope, and at the same time exacts a more than military obedience to his own behests. He seeks to conserve the papacy, and yet does not scruple to dispense with the offices of the church. He becomes all things unto all men, so that the great idea of his brain may be realized. A strong military bias runs through the whole of his system. Under the garb of the ecclesiastic we catch glimpses of the accoutrements of the soldier. Great he unquestionably was, but only in a qualified sense; for he lacked that moral quality without which all greatness is the merest tinsel. Avowedly setting before himself the glory of God as his chief aim, there is too much of earthliness, too much of the craft of the world, too much of disingenuousness, both in himself and in the Institute which bears the stamp of his mastermind ever to admit that he was directed by a purpose so exalted. God hates robbery for a burnt offering. He hates with no less intensity the system that would claim for man what he asks not for himself. Jesuitism debases reason, dethrones conscience, sets itself above all laws, human and divine, and seeks to crush out the individuality of the

wretched victims whom it allures within its fatal embrace. And is all this marked by the attribute of goodness? Was Ignatius, as some say, both great and good? None, surely, but those who have committed themselves to a foregone conclusion, can ever so affirm. Evil and good are eternally distinct. No arguments, however speciously worded; no demands on our candour and charity, however plausibly set forth, can ever prove evil to be good, or claim that as such we should regard it. The "woe" uttered in the Word of God against those who thus confound evil and good ought to be sufficient to deter christian men from the attempt. We write not in anger, but in earnest soberness; and regret that occasion should be given for such animadversions. The accompanying analysis of the documents of Jesuitism will be seen to justify our reproof.

The "Spiritual Exercises" is the Bible of the Jesuits. Dry, cold, and formal, it undertakes by a system of drilling, spread over twenty-eight days, to cure a vicious soul. "Take it in hand," says Mr. Taylor, adopting the tone of the Jesuits, "submit yourself without reserve to the process, (under a proper direction;) and although you be a heretic, a very Luther, although a leper in moral depravity, you will come forth at the month's end, or let it be six weeks, orthodox in belief, and holy in heart and life."

The body of the book is divided into four portions, to each of which a week is assigned as the space of time within which the exercises it embraces may be gone through. By means of the exercises during the *first* week, we are told, "Sin is abandoned, hated, and loathed." This is done by the novice sifting his conscience three times a day; by attempts to make himself conscious of his sins, picturing to himself the miseries of hell, which is to be done in the dark; by abstinence, by shortening sleep, and by bodily penances. At the end of each exercise, which is not to continue less than an hour, a colloquy is held between the Virgin, Christ, and the Father. The *second* week is occupied with a general contemplation of the earth, of its rational and irrational inhabitants; of the three persons of the Godhead as overlooking the whole earth filled with men doomed to hell,

and resolving that the *second* person shall for their redemption take upon him human nature; and having cast the eye over the whole range of earth, the thoughts are to be fixed on that corner of it where stands the hut of the virgin, from whence salvation issues. The *third* week is taken up with contemplations of the several incidents of the passion. The *fourth* takes up the evangelic narrative at the resurrection. At this point the light is admitted into the cell, and every description of pleasant images is suggested. Then follow in the "Exercises" three methods of prayers, and some crude reference to the "Mysteries of the Life of Jesus." Up to this point can be traced the influence of that picture-book which Loyola conned over in his illness. What follows is the result of riper years. This is the thirteenth rule:—

"In order that we may be altogether in conformity with the catholic church and of the same mind, we should hold ourselves ready, if in any instance she has pronounced that to be black, which to our eyes appears white, to declare that it is so. For it is undoubtedly to be believed that the spirit of our Lord Jesus Christ, and the spirit of the orthodox church, his spouse, is the same, and by which spirit we are governed and guided to salvation. Nor can we question that it is the same God who, of old, gave the precepts of the decalogue, who at this present time instructs and governs the hierarchial church."

The effect produced on the disciple is not owing to the use of the directory alone, so much as to the accessories. The director does much with his insinuations, blandishments, calm anatomic dissection of the soul, and skilful application of the mysterious stethoscope of confession. While the seclusion, the long hours of solitude, the removal from all refreshments of social intercourse and occupation, the dim cell, and the interrupted sleep, do much more. To us the wonder is that any man comes out of such a drilling, thoroughly sane.

The "Letter on Obedience," contains the Jesuitism of the Jesuit Institute in a condensed form. It shows us that with the Jesuit, obedience takes the place of every other relation, or of every other motive that can sway the actions of men; an absolute obedience, without any thought of its object or

its consequences. "Obedience," says Loyola, "is to be rendered to a superior, not on account of his wisdom, goodness, or any such like qualities with which he may be endowed; but solely because he is in God's place, and wields the authority of him who says, '*they that hear you, &c.*' Nor, on the other hand, is anything to be abated from this obedience on the ground that the superior may be wanting in prudence or discretion, for he claims it *as superior*, and as filling the place of him whose wisdom can never be at fault, and who will make up whatever may be wanting in his minister, whether he lack probity, or any other virtue. Even as Christ has expressly said, speaking of the Scribes and Pharisees, they have sat in Moses' seat." Loyola gives three rules for attaining this Jesuitical virtue,—1. Not to see in the person of the superior a man liable to errors and miseries; but Christ himself, who is wisdom and perfection, goodness unbounded, love infinite; who can neither be deceived, nor is willing to deceive any. 2. To cherish an affectionate zeal towards the superior, ready to fulfil any of his behests. 3. To fix in the mind that whatever the superior commands, is the order and will of God himself.

How different all this to God's dealing with men, as displayed in the Scriptures! Here men are persuaded, reasoned with, entreated, urged, threatened, encouraged, and invited; but never is a blind submission of the intellect asked for; never does authority set its foot on the neck of reason. "That which heaven accepts must come from the healthful energies of the soul. Mutilated of any faculty, abridged in any degree of its liberty, maimed, shackled, palsied, 'the living sacrifice,' if it might be a fit offering for a demon, could never be a holocaust which the wise and beneficent Creator would regard as an acceptable oblation."

The "Constitutions" are the rules of the society. They describe at the outset the general object of the Institute, and the four classes into which the members are divided, namely,—the professed, the coadjutors, the scholars, and the probationers. Then follow some ten sections devoted to the enunciation and discussion of regulations affecting the general management of the society and its officers, the powers of the general,

and the effectiveness of the Institute. Uninteresting as rules, to give a bare catalogue of them would weary our readers.

Mr. Taylor next glances at the purport of Jesuitism, which he avows to be disguised, in spite of their open profession; and regards it as an attempt to grasp at power. He then notices that Pascal in his "Provincial Letters," did but ridicule what were legitimate deductions from the constitution and system of Loyola; and that his fear of the Pope prevented him from attacking Jesuitism in its founder. This being the case, the Jesuits recovered from his rebukes, and became afterwards more active than ever.

This is decidedly the best life of Loyola in the English language. It is not so brilliant a review of the founders of Jesuitism as that given by Sir James Stephen, but it is a calmer, more complete, and more suggestive life of Ignatius himself. The various brief digressions which occur in every part of the volume, rather increase than diminish its value. We cannot but regret, however, that a gentleman so well informed as Mr. Taylor, should write thus respecting the Protestant churches,—*"Protestant churches have grudged salvation when dealt out to the people in their own style."* Has he never read the celebrated saying of Luther? Has he forgotten the popular style of our early reformers in England? Has he never heard any of those men who now aim at a colloquial style in their pulpit addresses? Surely he has overlooked these facts, not wilfully, but in the afflatus of composition. This is a small point, and we are unwilling to dwell upon it; certain that no one can rise from communion with this book without gratitude to the author for the pleasure he has communicated, and the profit he has assisted him to gain.

*THE ANALOGY OF RELIGION, to the Constitution and Course of Nature; also Fifteen Sermons. By JOSEPH BUTLER, D.C.L., Bishop of Durham. With a life of the Author, and copious analysis, notes, and indexes. By JOSEPH ANGUS, D.D., Author of the "Bible Hand-book," &c., 12mo., cloth boards, pp. 551. London: Religious Tract Society.*

WE have already noticed at length

"Butler's Analogy." What we then felt to be wanting in all editions with which we were acquainted is here supplied. Here is a brief life of the author, a copious analysis of the analogy, a judicious and carefully written series of notes, and admirably digested indexes. This is without question the best edition of "Butler;" and to students will be found invaluable. The price at which it is issued will make it easily accessible to all classes.

THE PRACTICAL HOUSEWIFE, forming a complete Encyclopædia of Domestic economy. By the Editors of the "Family Friend." Post 8vo. cloth, pp. 192. London: Ward and Lock, 158, Fleet Street.

A DILIGENT use of this book will assist the best informed housekeepers, and will save many a newly married lady from the unenviable condition of a "child-wife." A bare list of the subjects is enough to show its usefulness. We have thoughts on housekeeping, on medicine, on food for invalids, on cookery for children, on general cookery, on laying out tables; and beside these things very many invaluable hints and receipts. A well arranged index makes the book a complete and easily available encyclopædia of domestic economy. Money laid out in purchasing this volume will be well spent.

THE SCRIPTURE POCKET BOOK, for 1856. Containing an Almanack; also a passage of Scripture for every day in the year, with an arrangement by which the Bible may be read in the course of the year. Roan tuck.

THE YOUNG PEOPLE'S POCKET BOOK, for 1856. Containing an Almanack, daily texts, a Mirror for the Month, and a variety of useful information. Roan tuck.

THE CHRISTIAN ALMANACK, for 1856. Religious Tract Society.

The two first are neat pocket companions. The second is a useful almanack of reference.

THE HOME COMPANION. Nov. 1st, 1855. New Series. London: Orr & Co.

This is a cheap and well conducted serial. The author of "Mary Powell," Mrs. Howitt, and many other well known writers, are among the number of its contributors. Gilbert and Gilks are guarantees for the character of the illustrations.

THE BRITISH WORKMAN.

THE BAND OF HOPE REVIEW. Partridge and Oakley.

ILLUSTRATED, cheap, and well-sustained temperance Newspapers.

## CORRESPONDENCE.

### ON RAILWAY SABBATH SERVICE.

(To the Editor of the G. B. Magazine.)

DEAR SIR,—I regret that Mr. West did not give a more serious and extended reply to the query "On Railway Sabbath Service," as the subject is one of great and increasing importance. It must be painful to a christian mind to observe how the "Lord's day" is disregarded by the masses of the people; and to know that systematic efforts are now being made in "high quarters" to afford increased facility for "Sabbath desecration." We devoutly hope that such efforts may be met by a strenuous and successful opposition.

There are in this city two large Railway Stations, at each of which many men are employed, more or less, on the Sabbath,

and are thus deprived of the appointed rest from secular toil, and are prevented, to a considerable extent, from attending public worship. That some of them "are dissatisfied with the 'puffing service'" I know; but to take Mr. West's advice, and "leave it by the first train" is no easy matter. They have families to provide for whose needs are unquestionably a duty which both nature and revelation render binding on them, but they see no prospect of being able to do this if they leave their present situation. It is manifest, however, that if christians and even christian ministers may consistently travel on the Sabbath, railway servants need have no qualms of conscience in the discharge of those duties which are thereby rendered necessary. I knew a railway porter, a pious man, in connection with the Con-

ference Methodists, who was brought before the Superintendent and others, and was charged with working on the Sabbath. He admitted the charge, but turning to the minister said, "You, sir, by your travelling on the Sabbath, have rendered my working necessary." Nor is this a singular case.

If, Mr. Editor, one of your talented correspondents will prove that Sabbath Railway travelling is either a work of necessity or of mercy, and consequently is approved by Christ, he will do good service, and afford relief to many minds that are now ill at ease.

If such proof cannot be produced, will it not be the duty of christian people, not only themselves to abstain from this form of Sabbath desecration, but to use their influence in inducing others to discontinue it likewise, though at the risk of some inconvenience and discomfort; that the labours of Railway servants may not be required on that day of which the poet has said,

"Oh day, most calm, most bright,  
The fruit of this, the next world's bud,  
Th' indorsement of supreme delight,  
Writ by a friend, and with his blood;  
The couch of time; care's balm and bay:  
The week were dark but for thy light;  
Thy torch doth show the way."

Hoping that this subject may be calmly discussed in your pages,

I am, dear Sir,

Yours very truly,

THOMAS BARRASS.

Peterboro' Dec. 7th.

### CONSISTENCY.

*Answer to Queries in Nov. No.*

ALTHOUGH I do not subscribe to the dictum, that "with consistency a great soul has simply nothing to do," still, I think it very possible, that a man may make himself a slave to his notion of what consistency requires of him in certain circumstances. He takes a position at the outset, and, ever after, his existence is a struggle to bring all his life into a symmetrical, harmonious consistency with its first and leading impulse. If that impulse be a worthy—a divine one—based upon absolute truth; such a course is not only right but imperative; but it always becomes a man who is careful about consistency, to ask himself, whether the one principle to which he seeks to conform his whole life, is *worth* being consistent about. For instance, a man is a nonconformist,

with him dissent is not only a principle but a passion; he regards the essence of nonconformity to consist in *unlikeness* to the established church, and the doing of anything after the fashion of that church as inconsistent with his dissent. Now this is a kind of consistency that we not only think is not worth maintaining, but one which loyalty to higher principles will often render it dutiful, as well as expedient for dissenters to violate. In considering the query of your correspondent; as christian men it seems to me to be our duty to ask, not what manner of prayer is consistent with our position as dissenters, and General Baptists; but what kind is consistent with the fundamental notion of prayer itself, and our position as suppliants before the Most High? To meet the querist, it seems necessary to see clearly what prayer essentially is; and what we are to understand by a "form of prayer." Prayer is the act of the human soul approaching the Everlasting Father; the spirit of man in its necessity and weakness looking up to the Infinite Fullness the source of all strength. It is not necessarily connected with words at all. It is "the soul's sincere desire, uttered or unexpressed." By a "form of prayer" we generally understand, prayer, printed, or written, and read by the petitioner, in opposition to extempore effusions.

Now the question is, is there anything in this practice inconsistent with true prayer? I say no! especially if the words of the form express truly the thoughts and aspirations of the man. If they do not, it is just the same as extempore prayer, when the words are not the expressions of the inner workings of the spirit; a heartless mockery before the Most High God. Still I do not regard "forms of prayer" as equal to meet all the exigencies of the soul of man; especially, to express those deepest wants and desires which form the burden of the christian's more private supplications to God. Our personal spiritual wants are as various as our states of mind, and the circumstances of our lives; it is therefore manifestly impossible that "forms of prayer" should be adequate to the closet. But to the family—except under very peculiar circumstances—I think they are adequate, and in many cases to be preferred, and I should regard the adoption of a partial liturgy as an improvement upon our present mode of public worship, for reasons I will briefly attempt to state.

By "forms of prayer" we generally understand, prayers printed, or written, and designed to be read devoutly by the supplicant, but we often forget that it makes no difference, if the prayer be committed to memory, and repeated by rote ;

it is then as much as ever a form of prayer: this will be conceded at once. And does it really make any difference, if an individual in the course of a lengthened period, during which he engages periodically in prayer in the family—the prayer meeting, or the pulpit—falls into the habit of expressing his thoughts in the same words, time after time, until every one who hears him knows the prayer by rote, whether he does or no? Is not that a “form of prayer?” and of the very worst kind too; inasmuch as it does not come round once in six months, or a year; but perhaps twice a day for the year round. I am not now supposing an ideal case; doubtless there are but few who read this paper, who do not, either in their own families, or circles of religious friends, know cases of this kind, where men as priests of the household, or the sanctuary, offer continually the sacrifice of prayer in the same form of words, the only variety being an occasional transposition of the sentences amongst themselves. And the evil does not end there, the favourite phrases of the pastor are taken up by the people; and if you attend a prayer meeting, it is to hear the same prayer with slight variations, half a dozen times. I do not say that this state of things is universal; but I do say from a pretty extended observation, that it is very much more common amongst dissenters than they would be willing to confess. Do not imagine that I seek to attach blame to those who have fallen into this habit, I do not wonder at it; I should wonder if it were not so. Let those who are disposed to blame, think for a moment, of a man, perhaps unlettered, or of few words and a slow speech, having to pray before his family, say, fourteen times every week; or a pastor in public six or eight times before the same people: and then ask themselves if it is possible in the nature of things, to avoid the evil?—and if they themselves as christians and men of prayer have avoided it? The blame rests not upon the men, but upon the miserable and vicious system of which they are the victims, and which makes them what they are, and too often I fear transmutes, by its withering influence, the man of warm and kindling devotion into a mere formalist, if not still worse into a kind of praying machine. Would it not, so far at least as our family devotions are concerned, be infinitely better to have a series of prayers running through six months or a year, like the volume of Jay’s, or the recently published “Altar of the Household?” And as regards our public devotions, would it not be preferable to encourage our ministers to write their general prayers during the week, when in their studies they could calmly think of

the circumstances of the people or of individual cases, and read them devoutly on the Sabbath? or what would be still better, adopt a modified liturgy, the prayers of which would allow of interposed clauses referring to special circumstances? I think so. It would at least render the danger we have spoken of, less formidable, and the habit we have deplored, less excusable; and would have further this advantage—that the people who were truly devout, would be able much more readily to follow the minister in his prayer; and his own devotional feeling would be much less disturbed, owing to the absence of the mental effort necessary to extempore composition. I doubt not many will join with me in deploring the deadening effect upon personal devotion, which extempore prayer before a large and cultivated audience exerts upon the minister’s mind.

From these stray remarks, your correspondent will probably be able to gather the answer I would give to his queries, and as the case he supposes or refers to is that of a minister, permit me to say that in such matters as this, I think what is right for a layman is right for a minister.

Dresden.

T. W. F.

#### WAR, IS IT RIGHT OR IS IT WRONG?\*

It is a lamentable fact that none of our talented ministers and friends have enriched your pages with their thoughts upon the evils of war, or given their council and advice to the youth in connection with our churches, which probably might have preserved some from their painful and degraded situation, and prevented the heartrending separations that have taken place. It is an anxious interest in the rising generation that induces the writer to appear on this occasion, hoping that if you admit these cursory thoughts into your pages they may be followed by some who are able to present the subject with all the power and claims of the gospel before your readers.

War is confessedly a great and difficult subject, when viewed in all its machinery and workings, and the mind is almost bewildered with the various representations that are given of it in reference to it.

Is war right or wrong?

We have no hesitation in saying, in all cases it is wrong, and for this reason, that none of us have any right to molest

\* We have received papers on both sides of the question given above. Having inserted this communication, we have to request any correspondent who may forward a rejoinder, to be as brief as possible. Our space is limited.—Ed.

or interfere with the rights, property, liberty or life of another; and if it is wrong for us individually, it is wrong for us nationally. In war they plunder, burn, destroy and kill any thing called the enemies.

Wars originate with individuals high in authority, who insult, injure or make certain demands upon others in authority. They are at first personal offences, and ought in all fairness and justice to be settled as such; therefore it is wrong because they represent certain nations, that they should claim the protection of the national power in their wrong doing, and bring thousands of men together to fight and kill each other, while they who made the quarrel are safe from all danger. There must be a fearful reckoning for such sacrifice of human life.

As it is wrong in the instigators so it is also in the aiders and abettors. Without them their quarrels would soon cease, therefore every individual that helps is guilty to the extent of the evil and mischief done: what a view does this give of the responsibility of the man who sells his own liberty, and risks his life, and gives up himself to the entire command of others, and practices the most dexterous and effectual means of destroying his fellow men whom he had never seen, and against whom he never had an angry feeling. He cannot shelter himself from his responsibility under the delusive pretext that he enlisted in defence of his country. He stands in the same position as other national armies do, and if all were only defenders of their own countries there would be but little harm, because none would invade another's territory. It is not so, they are used as aggressors, they are at the command of ambitious men, and as soon as ordered they unscrupulously commence the slaughter for which they had been engaged and trained. What a sad testimony does the "Naval and Military Gazette," Jan. 14, 1843, give of the East Indies during the Affghan war at Isaliff, "For two whole days, it was given over to fire and sword, not a living soul was spared. The men were hunted down like wild beasts. Mercy was never dreamt of." 13,000 lives were sacrificed. Nor did the Chinese fare any better under our army in 1841 and 1842. The Commander-in-chief says of the recent war in the Punjaub, where 30,000 human beings were cruelly destroyed, that "he never beheld a more heart-rending sight than was presented when the British guns poured their shot upon the poor helpless natives as they attempted to swim across the river." There can be no wickedness so great under the sun as this, it is premeditated, intentional murder; and no one can acquit himself of the guilt be-

cause he has sold his liberty and hired himself to destroy his fellow-men.

How long shall mad ambition practice treason  
Against the noblest interests of our race,  
Blast all our holiest hopes, outrage our reason,  
Obstruct our progress, and the past retraced?  
O Lord? how long?

How long shall priestly lips give consecration  
Unto the banners of the bloody fight:  
And Christ's peacemakers chant the celebration  
Of demon deeds of massacre, and might?  
O Lord? how long?

God sets a high estimate upon human life. "Whoso sheddeth man's blood, by man shall his blood be shed, *for in the image of God made he man,*" Gen. ix. vi. Under the patriarchal, and also under the Mosaic dispensations, a murderer was too vile a monster to be permitted to live. Nor is human life any less sacred under the christian dispensation. But in the profession of a soldier, its enormity is lost sight of. During the present war about 1000 a day, on the average, have lost their lives by battle or disease, and this for two years. War is entirely opposed to the precepts of the gospel, which enjoins the love of enemies; but the poor fellows who are instigated by others are not enemies, they wish us no harm if they were let alone. But even if it were so, their doing wrong could not justify us in rejecting the precepts of Christ and making ourselves such monsters of wickedness, Matt. v. 38-48; Rom. xii. 19-21. It is the prevalence and practice of the precepts of the New Testament that are to destroy war.

Under existing circumstances there will be war; it is a necessary evil; and as long as there are men to make war, there will also be men to meet it. But the follower of Jesus cannot become a soldier without first renouncing the authority of Christ and rejecting his precepts.

I may add, further, that my firm persuasion is, if any nation was to attempt to invade this country, that if all the disciples of Jesus would make the case known to God by humiliation and prayer, and leave it in his hands, and not trust an arm of flesh, they would meet a similar fate with the invaders of Judea, in the days of Jehoshaphat, 2 Chron. 20; or in the days of Hezekiah, 2 Chron. 32, - 2 Kings xix. 35-37. How important, then, that all christian people, yea, the public also, should loudly demand that by arbitration the originators should settle their differences without such fearful sacrifice of life, and increased burden of taxation, and also that all means be used to dissuade from assisting in such wicked purposes, and seek the good instead of the injury of the enemy.

J. H.

Derby, Dec. 1855.

PORTRAIT OF REV. JOHN BUCKLEY  
MISSIONARY IN ORISSA.

(To the Editor of the G. B. Magazine.)

DEAR SIR,—Before Mr. Buckley's return to India, I secured a daguerreotype likeness of our esteemed brother. From this I have had executed, by one of the first artists, a limited number of copies, which are, in every respect, equal to the original. The likeness is considered *perfect*. It is mounted on cardboard, 10 inches by 12, and surrounded by a neat medallion. I propose to supply the copies at cost price, five shillings and sixpence, to any friend who may wish to possess one, which can be sent securely, free of further charge, by Messrs. Winks and Son, Leicester, in the magazine parcels or in any other way that may be more convenient. Applications may be made to me—I have, of course, no pecuniary interest in this matter, but I have felt it right that this mark of respect should be shown to our estimable friend, as a commemoration of his visit to his native land.

I am, dear sir,

Yours very faithfully,

Derby, Dec. 10th, 1855. ROBERT PEGG.

We have seen the likeness of Mr. Buckley, and consider it to be admirably correct. Indeed it appears to us to be one of the most successful efforts of the kind we have ever seen. We feel confident that the friends of our beloved missionary will be delighted with it.

J. F. WINKS.

J. C. PIKE.

S. C. SARJANT.

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BELPER.

MR. EDITOR,—As some excitement has been raised from the communications inserted in the Repository of late, relative to Belper, it may not be in vain to give some brief statement of the case. In doing this it would be unnecessary to refer to the commencement or more distant state of the cause, suffice it to say, that for many years it had to labour under apparent insurmountable difficulties, and this state of things continued until Divine Providence directed the steps of our late esteemed, and ever-to-be-remembered pastor, the Rev. R. Ingham from Nottingham, to us. At the time of his removal the cause had so waned that the deacons, a few months previous, met to consider on the propriety of closing the chapel, the number of members was reduced to twenty-six; but during his ministry, which was some little more than four years, the numbers were increased,

by conversion and restoration, to one hundred and nine, thus the clouds withdrew and the light of heaven shone upon us. Our congregations were good, and the cause rose in public estimation, principally from the pious walk and holy life of our devoted minister. May the Lord of the harvest send forth many such labourers into the General Baptist field. But no sooner had his Divine Master called him home, than it appeared as though peace and good will fled with him, and envy and strife took the place of harmony and love, so that for some years we had to say shame and confusion of face belongeth to us; and to pray, "enter not into judgment with thy servants, O Lord. Oh that it was with us as in days that are past." To enter into the minute circumstances, through which we as a church have been brought since, would be useless and unnecessary. We hope brighter days are in reversion for us, we trust we at present see a glimpse of them. For some years we have enjoyed uninterrupted peace among ourselves; still from the invariable effects arising from want of fellowship and discipline, and one to go in and out from before us, the peace we possess would resemble more the stillness of the stagnant pool, than that of the peaceful flowing river, but we would take courage and go forward. We have a good substantial chapel that will seat from four to five hundred people, surrounded by a population of more than 10,000; our Sabbath school is increasing, which at present contains upwards of 220 scholars, and 30 teachers, and we enjoy our share of public sympathy and esteem. We are thankful to be enabled to say that we have for some years past met the current expenditure of the cause. We have a debt on our chapel of £324, which may not appear so very formidable, but, connected with this we may state that the property being copyhold, and the number of the trustees reduced, so as to render it necessary that the deeds and papers should be renewed, and conveyed to fresh trustees, we learn from the Steward of the Copyhold Court that the cost will be very considerable, (viz., not less £100) and having within a few months painted and improved it, at an expense of nearly £25, we fear that we shall not be able, for the present, to offer that which would be any inducement to encourage those of our kind friends who sympathize with us, and are desirous to assist us in more effectually carrying on the good cause at Belper.

We, as a church, are not composed of the opulent and wealthy, but of those who have enough to do to maintain our credit as citizens of the present world, and to owe no man anything. Yet somewhat



cheered with the interest some kind friends have shown in our favour, and that several of our ministerial brethren have looked upon us, and would have no objection (if the way was open) to try to assist us, we are willing to make any sacrifice we can to carry out those designs, so that they

might be put in practice, and we do not fear that if the main spring of the temporalities of the church was put in motion, the object would be accomplished. Brethren pray for us.

Yours respectfully,

Belper, Dec. 17.

WILLIAM SIMS.

## OBITUARY.

ELIZABETH SMITH, the daughter of Saul and Elizabeth Seaman, was born at Bristol, in the county of Norfolk, in the year 1807, and was brought up in the principles of the Established Church. In her youth she was naturally thoughtful and serious, and not at all, as is too often the case, trifling and gay. She had been often heard to express a wish that she might live with a clergyman, for she thought they were holy men, and that she should then be happy. It happened that she went to reside with one, but found no true happiness there. She afterwards lived with another clergyman, with whom she staid three years. In the latter situation, the master compelled all his servants to receive the sacrament, although some were drunkards and others lived in vice and wickedness; yet they all partook of it, forgetting the Apostles words, 1 Cor. xi. 27.

In the year 1833 she was married, but still held fast to the forms and ceremonies of the Church of England, and thought she had done her duty. This was farther manifested in her anxiety to have her children christened, fearing they would not be safe without that unscriptural rite; for the god of this world had blinded her mind.

In the year 1843 the writer first became acquainted with our departed sister, she having been induced to attend the Baptist chapel, Burney. The discourse on the occasion was on the barren figtree, when the Lord was pleased to open her eyes to see her true condition in the sight of God, and when she returned home she wept to think herself such a cumberer of the ground. The Lord was further pleased so to discover the depths of the depravity of her heart, that for weeks she was the subject of the deepest distress. Satan taking the advantage of her wretchedness suggested the hellish temptation to blasphemy, so that, as she afterwards said, she felt she must hold her lips, lest she should yield to the tempter. The Lord was, however, pleased to speak peace to her soul, and then Christ was precious

to her. In June, 1844, having given herself to the Lord, she gave herself also to His people and, with her now mourning husband, was baptized at Foulsham, and united with the church at Burney, of which she continued a consistent member to the end of her earthly course. Her love to the ordinances of Divine worship, both on week and Sabbath services, was evinced by the regularity of her attendance, although living at a distance of two miles, and having the cares of a rather numerous family. Our departed friend was known to cherish those delightful and hallowed emotions so beautifully expressed by David in the 27th, 43rd, and 84th Psalms, and she often expressed her pity for those professors who apparently so lightly regarded the public means of grace. She often said, "There may be a time when I cannot go to the house of God," as if foreboding the heavy and protracted affliction which at length confined her to her habitation. In July 1853, it pleased her Heavenly Father to afflict her, and from which affliction she never recovered. Still she continued her attendance upon public worship so long as her wasting strength enabled her. On the first Lord's-day in Feb. 1854, she sat down at the Lord's table for the last time. Her affliction was very severe, but her husband stated he never heard her murmur. On one occasion she remarked to a neighbour, that for seventeen weeks she had not been free from pain for a hour and a half, but added, "I have not had one pain too many," and referred to the sufferings of Christ for her sins, as being so much greater. In July she was confined to her bed, from which she never removed without assistance. Feeling that her end was drawing near, she had her children around her in order that she might give them her dying counsel, and then commend them to the care of her Heavenly Father. May they never forget her faithful admonitions. In repeated visits of the writer, and which were continued till within a very short time of her death, she appeared

to possess a firm and unshaken confidence in the Redeemer, though in the former part of her affliction, she had been the subject of much depression of spirits, the fear of self-deception arising partly from constitutional tendency to doubts of her acceptance, and partly from the suggestions of the adversary. And although never in extacies, she could calmly contemplate death's advance, and say, "All is right with my soul—all is well." With the humblest views of her own unworthiness, she delighted in speaking of the worthiness of her Saviour, and heartily ascribed all the glory of her salvation to the grace of God.

She died on Sep. the 30th, 1854, and was buried Oct. 4th. The writer attempted to improve the event to a crowded congregation from the words of our Lord—Mark xiii. 37—"And what I say unto you, I say unto all, watch." A subject which was uppermost in her mind, and which she had most earnestly entreated should be enforced upon the members of the church, as well as others.

It may be interesting to observe that the very time when our departed sister's death was improved, closed the writer's labours amongst the people, by his removing with his family to a distant country. And that the departed was the first removed by death. Since that time, and about six months after, another has been removed, it is hoped to join our departed friends in our Father's house above. May these dispensations serve to quicken us in our christian course, that we be not slothful, but followers of them, who through faith and patience now inherit the promises. Amen. J. W. M.

JOSEPH HEMSLEY, son of John and Mary Hemsley, late of Thurcaston, was born in 1772. For a long succession of years he has been an active and honourable member of the General Baptist Connexion. He was baptized at Quorndon at the same time with the late Rev. T. Stevenson of Loughborough; and was received into the church under the pastoral care of the late Rev. B. Pollard.

Uniting with the friends at Rothley, he has been very useful in the cause;

conducting meetings for prayer, giving an exhortation occasionally when the congregation was disappointed of the ministerial supply, and always ready to render pecuniary support. Being amiable and kind in his disposition, his services were very useful in maintaining the tranquillity of the church. The affliction which terminated his course was long and severe, and was borne with truly christian fortitude. In a triumphant state of mind he was called to rest on the 3rd of June, 1855. On the following Sabbath day, the event was improved to a crowded congregation from 2 Cor. 17, 18, by Mr. John Riley of Mountsorrel.

As a record of those who have been distinguished by their attachment to the distinctive principles of the Connexion, and their zeal to promote the interests of vital goodness amongst us, the name of the late ELIZABETH SEWELL of Rothley, ought to be added to our biographical notices. She became a member of the General Baptist chapel at Rothley, her native village, in Aug. 1834. In 1805, she was married to Mr. W. Sewell, a young man who was baptized at the same time; and from the earliest days she was steady in her adherence to the cause, and ever interested in its progress.

As the church at this place has throughout a considerable portion of her time been dependent upon supplies, the kindness and liberality of our late friend were expressed in the welcome they received at her house, and the constant concern she manifested for their personal comfort, and the success of their labours. We sympathize much with our brother who by this dispensation is deprived of the lovely and faithful companion of many years, a partner whose fervour and constancy in religion were in good keeping with the habitual cheerfulness of her temper, and her activity in social and domestic life. After a long affliction sustained with fortitude, our sister died on June 11th, 1855, in her 70th year. The crowded attendance at her funeral sermon preached by Mr. Stevenson of Leicester clearly indicated the respect in which her memory is held.

## INTELLIGENCE.

THE NORTH LINCOLNSHIRE CONFERENCE was held at Killingholm Oct. 23. Brother Lee, of Retford, preached an admirable sermon in the morning, from Rom. vii.

14—17, and brother Rodgers, of Epworth, preached a stirring sermon in the evening, from Acts xvi. 30, 31. In the afternoon the Conference business was attended to.

The reports from the churches were favourable. Eleven have been baptized; two at Crowle, one at Killinghome, and eight at Retford; there are also several accepted candidates. It is with great pleasure we receive the report from Crowle, by which we find that the interior of Crowle chapel has been greatly improved, the entire cost of which has been kindly borne by Mr. Anderson Hinds. Mr. Hinds, sen., has also given land for the enlargement of the burying ground, and some very substantial external alterations and improvements have been made, the expense of which has been defrayed by his son, Mr. James Hinds. These acts of benevolence, which have so long characterised the honoured family of Hinds, has stimulated the friends at Crowle to like actions of good, they propose erecting new school rooms adjoining the chapel. Their congregations are also much increased.

Our next meeting to be held at Retford, on Tuesday, April 22nd. Brother Rodgers of Epworth to preach in the morning.  
C. TAYLOR, Sec.

#### ANNIVERSARIES.

**NOTTINGHAM, Mansfield Road.**—The services connected with the anniversary of Mansfield Road Chapel were held on the 8th and 10th of Dec. On Friday evening, Dec. 8th, a sermon was preached by George Dawson, Esq., M.A., of Birmingham, from, "And this beginning of miracles did Jesus at Cana in Galilee," consisting of an eloquent philippic against asceticism. On Sunday, the 10th, two sermons were preached by the Rev. T. T. Lynch, of London, author of "Letters to the Scattered," "Memoirs of Theophilus Trinal, Student," &c. The subject of the morning discourse was, "The defence and confirmation of the Gospel," that of the evening the biography of Jabez. Both were marked by great originality of thought and a rich vein of spiritual reflection which, it is to be hoped, conduced much to the edification of the large and attentive congregations assembled on the occasion. On the Monday evening a tea-meeting was held, which was numerously attended, and was succeeded by a public meeting, Smith Fowler, Esq., in the chair. The meeting was addressed by the Revs. Hugh Hunter, Green, J. Matheson, B.A., W. R. Stevenson, M.A., T. T. Lynch, J. Lewitt, and G. A. Syme, M.A. The varied and able addresses delivered prolonged the meeting to a late hour. The pecuniary proceeds of the anniversary amounted to upwards of £66. F.S.

**BROMPTON.**—The anniversary of the G. B. Chapel, Brompton, was held on the

25th and 26th of Nov. On Lord's-day very excellent sermons were preached at Brompton, morning and evening, and at Northallerton in the afternoon, by the Rev. C. Springthorpe, of Heptonstall-Slack, from a variety of causes the congregations at Brompton were slender, at Northallerton good. The collections, including donations from friends unable to attend, was the largest we have had. On the 26th a tea meeting was held in Brompton chapel; the trays were gratuitously provided by two friends, one a Baptist the other a Wesleyan. Another kind friend, a member of the independent church Northallerton, bought 30 tickets and gave them to poor people. After tea Mr. Stubbings presided, in the place of G. Thompson, Esq., of the Forest Catterick, who was unable to attend. Interesting and profitable addresses were delivered by the Revs. J. Dawson, B. Bedale, G. Atty, C. Springthorpe, T. Yeo, and Mr. Dawson. Owing to the depressed state of trade at Brompton, it was thought that the proceeds of this anniversary would fall far short of last year's, but they are larger than any preceding anniversary. We thank God and take courage. May the Great Head of the church continue to bless us and make us a blessing. W. S.

**PORTSEA, Clarence Street.**—The twenty-first anniversary of the Rev. E. H. Burton's ministry in the above chapel, was celebrated on Tuesday Nov. 20th, by a tea-meeting at the Landport Hall. The Hall was decorated with the flowers of the season, and at the head of the room was tastefully inscribed between flowers, the words:—"The Twenty-first anniversary of the ministry of our beloved Pastor." The attendance of the congregation of the chapel and their friends, was very numerous, the spacious hall being crowded, not less than seven or eight hundred persons sitting down to a tea, which, notwithstanding the large number present, was of an excellent quality, and ample in quantity. The choir of the chapel, augmented by several friends, were present, and tanded, in no slight degree, by the manner in which they gave several pieces of music, to delight and amuse those assembled.

After the tea had been disposed of, the Rev. G. Armit was called to the chair, and after addressing a few words to the meeting called upon the Rev. Dr. Bannister, who moved the following resolution:—"This meeting desires to congratulate the Rev. E. H. Burton, and the church in Clarence-street under his charge, on the completion of the twenty-first anniversary of his ministry; and on their present har-

mony and prosperity, and sincerely hopes that the Divine blessing may still attend the faithful spread of the Gospel in this and every other place." This resolution was seconded by Rev. Mr. Sherman. The good speeches of the several speakers and the agreeable performances of the choir gave an interest to this pleasing meeting.

**LOUTH, Northgate.**—An effort has been recently made here to reduce the debt on the school-room. The ladies of the Working Society had continued their industrial services, and during nine months had realized about £50. In October they agreed to close the arrangements for the year by a bazaar. Accordingly an appeal was made by circular to many of the friends, and a Bazaar was opened on Tuesday, Dec. 11th, and continued during the following three days. The spacious room was tastefully decorated, and was amply furnished by the willing offerings of the people. The least observant could scarcely fail to be interested in the countless variety of the articles exhibited for sale. There side by side were contributions from artists and artizans, from delicate fingers and from brawny hands, from the houses of the wealthy and the cottages of the poor, from infants in the school and from persons of good old age, indeed there were few in the church and congregation who had not presented something to the service of the Lord. Among the visitors were the mayor, many of the gentry, and representatives from every religious denomination in the town. It is expected that the entire proceeds of the bazaar will not be less than a hundred pounds.

**SUTTERTON.**—On Sunday, Sep. 2nd, the annual sermons on behalf of the G. B. Sabbath School were preached by Mr. H. Twelvetees, of Boston. The services were rendered highly interesting by the scholars sitting in a raised position beneath the pulpit, facing the congregation, and singing some very beautiful hymns and pieces selected for the occasion, printed copies of which were given to all who attended. Collections larger than usual. On Monday afternoon, Sep. 24th, the children assembled in the chapel (which was beautifully decorated with flowers) to receive their annual treat of plum cake and tea, when reward books were presented to each of them. Tea was also provided for the parents and friends of the children, when upwards of 200 attended. After tea a public meeting was held, Mr. Matthews, of Boston, presided; who after an impressive address, presented, in the name of the teachers, fifteen of the senior scholars with copies of the Scriptures, who

were about to leave the school. The meeting was then addressed by Messrs. Jones of Gosherton; Cotton, of Leicestershire; Twelvetees, of Boston, and other friends.  
A. Y. T.

**MARCH.**—On Lord's-day, Nov. 25th, the Anniversary Sermons, connected with the re-opening of our chapel, were preached by the Rev. S. C. Sarjant, M.A., of Derby. On Monday, the 26th, we held our Annual Tea Meeting, which was large and interesting. After the chairman, the Rev. J. Jones, had opened the meeting, Mr. Sarjant, who is a native of March, addressed us for some time in a very congratulatory manner: first, as it regards the improvements in our town, which he particularly noticed not having visited it for several years; and second, as to the privileges we are enjoying as a church and congregation. Messrs. J. Wherry, E. Booth, J. Abbott, J. Smith and W. Hutchinson, of Wisbeach, afterwards addressed the meeting. This was altogether an interesting anniversary; and we hope much good will result from it.

S. J. W.

**BURNLEY, *Ænon Chapel.***—On Saturday afternoon, Nov. 3rd, a public tea meeting was held in the school room connected with the above Chapel, to celebrate the 4th anniversary of the Rev. J. Batey's return to Burnley. After tea, a Public Meeting was held, which was addressed by Mr. T. Booth, and other friends. Mr. Batey briefly reviewed his labours for the last eight years at Burnley Lane, Sheffield, and at *Ænon Chapel*, Burnley. He had baptized about two hundred on a personal profession of faith in Christ. At the latter place 118 had been added to the church since its commencement in 1850. The Sabbath School, Mr. Booth stated, had increased from thirty scholars to between 300 and 400. A number of the scholars interested the meeting by a series of appropriate recitations. The choir, during the evening, performed some choice selections of music in a very efficient manner, and frequently elicited the applause of the assembly.

**LONG SUTTON.**—On Sunday, Nov. 25th, the Annual Sermons, on behalf of the Sunday School, were preached by the Rev. J. F. Stevenson, B.A. The attendance was good, and the collections superior to those of last year.

#### BAPTISMS.

**LONG SUTTON.**—On Wednesday, Nov. 28th, the ordinance of baptism was administered to one individual, after an earnest appeal to the individual, from Acts. viii. 36.

**TARPORLEY.**—After an appropriate sermon by our Pastor, Mr. H. Smith, founded on the commission of our Lord, five females were baptized on a profession of their faith in Christ, Oct. 7th. The candidates were immersed by our friend Mr. Dutton, in the presence of a deeply interested and crowded audience. The service was characterised by becoming order and solemnity. In the afternoon they were received into fellowship with the church.

**LONGTON.**—We had a baptism of three males a few weeks ago, and have now several candidates. Our congregations are steadily increasing.

**QUORNDON AND WOODHOUSE.**—Three persons were baptized and added to the church at Quorndon, on Lord's-day, Oct. 7th.

On Nov. 4th, the Rev. W. Bailey, Missionary, preached on the subject of believer's baptism, at Woodhouse Eaves, in the morning; after which, his father, Mr. J. Bailey, baptized seven persons. Four of these were from Cropstone and one from Ashby. Mr. Staddon preached in the afternoon, and received the newly baptized into the fellowship of the church. Mr. W. Bailey closed the deeply interesting services of the day with an excellent sermon in the evening. The congregations were large and attentive on each of the occasions. J. S. Q.

**WENDOVER.**—Lord's-day, Sep. 20th, two female friends were added to our number by baptism.

**BURNLEY, Anon Chapel.**—On Wednesday evening, Nov. 21, Mr. Batey had the pleasure of baptizing three young men on a profession of faith. One of the candidates was a son of one of our deacons.

**ROTHLEY AND SILEBY.**—On Lord's-day, Sep. 30th, after a sermon by Mr. Riley, two females were baptized and added to our church. W. W.

# MISCELLANEOUS

**REV. J. COTTON, Barlestone.**—On Tuesday, Nov. 20th, a numerous attended and highly interesting public tea meeting was held in the Baptist chapel, Barlestone, to give friends an opportunity of expressing their sympathy with, and bidding farewell to Mr. and Mrs. Cotton, previous to their leaving the neighbourhood. Mr. Wilkins, on behalf of the friends assembled, presented to Mrs. Cotton a handsome teapot, to Mr. Cotton an easy chair, and a purse containing ten sovereigns, as a testimonial of their love and esteem. Very suitable and interesting

addresses were delivered by the Revs. F. Bolt, Chairman; J. Cotton, the retiring pastor, Cholerton, of Coalville, Stevenson, of Ilkeston; and Jones, of Monks Kirby. May the blessing of the Great Head of the church attend our dear friends throughout the whole of their future course, wherever their lot may be cast. R. H. C.

**PORTSEA—Birth-day Testimonial.**—On Wednesday evening, Dec. 12, the ladies of Clarence Street Chapel presented their minister, the Rev. E. H. Burton, with a very handsome and valuable gold watch, "as a small expression of their affection and esteem on the return of his birth-day."

The gift, not in itself insignificant, was greatly enhanced in value by the very delicate and beautiful manner in which it was presented by the senior Deacon of the church, Mr. Samuel Bazil. Our revered and beloved brother remarked in very appropriate terms, on his own connection with the church in Clarence-St., during the greater part of the ministry of Mr. Kingsford—and the whole of Mr. Brands'—and concluded by observing, "I was one of the deacons who signed the letter of invitation to our present beloved and honoured pastor; I was glad at heart when he came amongst us. I have many a time been made glad since, and never more so than at this present time, and as I am expecting very soon to put off this tabernacle, I earnestly exhort my younger brethren to be faithful to their worthy minister, faithful to the church into which they have been baptized, and to Him who walketh in the midst of the golden candlesticks and holds the stars in his right hand."

On the same evening a very correct and well executed portrait of Mr. Burton was produced for inspection, and being approved of by the church, has been forwarded to one of the first London artists, by whom a lithograph is at present being prepared, and which it is hoped will be ready for distribution in a short time.

(To the Editor of the G. B. Magazine.)

DEAR SIR,—Allow me to lay before the friends of the Connexion a list of subscribers to the Fund for the relief of the Rev. J. Burrows; and to say that other donations will be thankfully received according to directions given in the Repository for Oct. page 443.

Ripley—	£	s	d
Mr. Thos. Ward of Ripley	1	0	0
— W. B. Bembridge ....	0	10	0
— R. Argile .....	0	10	0

## Nottingham—

J. Heard, Esq., .....	1	0	0
Mr. S. Hazzeldine .....	0	10	0
Rev. W. R. Stevenson ...	0	5	0
Mr. A. Goodlife .....	0	5	0
— W. Booker .....	0	5	0
— G. B. Truman .....	0	5	0
— J. Truman .....	0	5	0
— Thomas Hill .....	0	5	0
— R. Seals .....	0	10	0
— H. Mallet .....	0	5	0
— G. Baldwin .....	0	5	0
— B. Walker .....	0	10	0
Rev. H. Hunter .....	0	5	0
Mr. H. Hinton .....	0	10	0

## Derby—

Mr. R. Pegg .....	0	10	0
— W. Stevenson .....	0	10	0
— W. Wilkins .....	0	5	0
— W. Abell .....	0	10	0
— J. Richardson .....	0	5	0
Mrs. Johnson .....	0	5	0
Mr. C. Stevenson .....	0	5	0
— J. Prince .....	0	5	0
Rev. J. Stevenson .....	0	5	0

## Leicester—

Rev. J. Wallis, .....	0	5	0
— Thos. Lomas .....	0	5	0
— J. F. Winks .....	0	5	0
— Thos. Stevenson .....	0	5	0
R. Harris, Esq., Mayor ..	1	0	0
Mr. C. Harding .....	0	5	0
— J. Harvey .....	0	5	0
— J. Noble .....	0	10	0
Rev. G. Judd, Conningsby	0	5	0
One who respects age, per T. Ward .....	1	1	0
Mr. and Mrs. North, Stow- bridge .....	2	0	0
Other smaller sums .....	1	4	0
A Friend, per Rev. J. C. Smith .....	1	0	0

W. GRAY.

## MISSIONARY INTELLIGENCE.

CHATTERIS.—On Sunday, Dec. 9th, three sermons in aid our Foreign Mission were preached by the Rev. T. Barrass of Peterborough. And on Tuesday, the 11th, brother Bailey gave us a useful sermon in the afternoon, followed by a missionary tea meeting, the trays being given by our female friends. All the services were interesting, and, notwithstanding the snow and the cold, well attended. At the evening meeting pews and aisles were filled. Mr. J. Wherry presided. Animated addresses were delivered by the chairman, Messrs. T. Barrass, W. Bailey, Burnet, and J. Keed. Brother Bailey's statement and illustrations in reference to the extent of India, the hindoo mythology, and the glorious success God has given to our Mission, were listened to with intense interest, every one saying, "What a de-

lightful Missionary meeting." The proceeds a little in advance of last year.

J. L.

RETTFORD.—On Sunday, Nov. 11th, three sermons were preached, two at Retford, and one at Gamston, by the Rev. W. Bailey, on behalf the Mission cause. And on the following Monday evening, the usual missionary meeting was held, when animated addresses were given to a crowded audience, by W. Wilkinson, Esq., Mayor, (chairman) the Revds. T. Lec, W. Bailey, H. Ashbury, (Sheffield) W. Pentney, (Peterborough) E. Horton, (Wesleyan) T. Morton. (Primitive Methodist) Mr. Bailey's descriptions of Hindoo idolatry were extremely interesting and affecting. Total proceeds of the year, £23 15s. 2½d.

BURNLEY, *Ænon Chapel*.—On Lord's-day evening, Nov. 25, the Rev. W. Bailey preached an excellent sermon on behalf of our Foreign Mission. On the following night a public missionary meeting was held, which was addressed by the Revds. J. Stroyan, R. Evans, and the Missionary. The chair was taken by J. Barnes, Esq. Collections amounted to upwards of £8.

BURNLEY LANE CHAPEL.—On Sunday, Nov. 25th, two sermons were preached by the Rev. W. Bailey, on behalf of the General Baptist Mission in India. Collections upwards of £4.

GAMBLESIDE, *Salem Chapel*.—On Tuesday evening, Nov. 27th., a public missionary meeting was held, which was addressed by the Revds. J. Maden, J. Batey, and W. Bailey, Missionary; Mr. Thomas Booth, of Burnley presided. Collection £1 12s.

TARPORLEY.—The Annual Services at Tarporley, for this Society, were held on Lord's-day, Oct. 21st, and the following day. Two sermons were preached on the Sabbath by the Rev. J. C. Pike, Secretary, after which £7 13s. 6d. was collected. On the Monday evening, the Annual Meeting was held, when our friend Mr. Joseph Aston presided, and the audience was addressed by the Revs. H. Smith, (minister of the place,) J. C. Pike, J. F. Winks, Leicester, and Mr. R. Dutton. After this meeting £8 13s. 6d. was collected, which, added to the above, together with the annual subscription, and £3 15s. 1½d. from the Sabbath School, make a total of £40 3s. 10½. The Sabbath Services, as well as the Meeting, were all well attended and deeply interesting; and the amount raised for the Mission is considerably in advance of any former year.

R. B.

## NOTES OF THE MONTH.

Dec. 20.—Our minds have been amused, and possibly our desires for peace imposed on, for the last month, with various rumours of a pacific order. At one time it was certain that, in effect, Russia had sued for peace. Again there were communications, all but official, that the English and French Governments would agree to the terms supposed to emanate from Russia. Anon, the depressing tendency of Russian tallow, was regarded as proof positive that those in the secret knew that peace was most certainly at hand. All this vapouring had, it seems, some foundation; the *Austrians* have been active in their attempts to renew the negotiations. So little confidence is reposed in the good faith or fair dealing of Austrian that the news, the last received, that Prince Esterhazy has gone to St. Petersburg with the Austrian *ultimatum*, containing conditions acceptable to the Western Powers, which if not accepted by Russia will occasion the withdrawal of the Austrian ambassador from the Russian court, has produced but a slight impression. The general feeling is, that a vigorous preparation for very decided aggression on Russia in the campaign of 1856, will be the most probable precursor of peace. The Russians, however, having taken Kars from the Turks, the garrison to the number of 10,000 being obliged to capitulate through hunger, will tend rather to inspirit Russia, and to lead her to be less disposed to submit to humiliating terms. For the Western and Turkish powers this is rather an ominous close of the wars of 1855. It is supposed that the French Emperor is becoming weary of the war and its various sacrifices; and that the English Government are not so resolute as Lord Palmerston would have them to be. The mission of Canrobert from the court of France to Sweden, though its definitive object was not published, seems to have resulted in a kind of Scandinavian League, which may affect the future fortunes of the war. Of the visit of the King of Sardinia we have spoken elsewhere. Meantime the evil effects of the war are being felt in every land. Russia is described as crippled, exhausted, suffering in her commerce, her banks, her everything—most extremely. The high prices of provisions and the heavy taxes

are severely felt both in France and England: and Prussia, by becoming, as a neutral power, the medium of traffic between Russia and Western Europe, profits by the present state of things.

If we look at home, we note that the weather has become intensely cold, and the sufferings of the poor will command the charities of the rich, that they may not perish through frost and starvation. We hope that in the festivities of the season the destitute and hungry will not be forgotten. A plan has been adopted in London for a simultaneous canvass of the metropolis by the Sunday School Union, so that a way may be opened for the invitation of every child to enter some Sabbath School, and the foundation of a Jubilee building for the service of the Union was laid Nov. 12. Both the canvass and the building are moves in the right direction. The churchmen in London, too, are active. The Diocesan board calls for a fund of £500,000, to be raised in ten years, for the purpose of erecting 100 new churches. The Duke of Bedford and the Marquis of Westminster have each subscribed ten thousand pounds; and others, large sums. Voluntaryism this, with a witness! Meantime, the puseyite parsons of Pimlico have been defeated by a decision in the Ecclesiastical Court, that candles, crucifixes, and other symbols of popery shall be removed out of the church. Several Bishops are not yet cured of their semipopish propensities; e. g., Exeter refuses the admission of anti-puseyites into his diocese; Rochester, to consecrate the church portion of a cemetery if not fenced off from that of the Dissenters; and even Canterbury requires a *mandamus* to compel him to do his duty against the Tractarians.

Foreign news is unimportant. In India it is expected the Santals will soon be put down. A religious war in Oude, whose object was the destruction of Hindoo temples, has been put down. In America, the Congress had failed, after several attempts to elect a speaker. The President's message, therefore, has not been read or published. —The kings of Siam, for there are two, have been elected members of the Asiatic Society. Both are learned and accomplished men.

## MISSIONARY OBSERVER.

## LETTER FROM REV. W. HILL.

THE following letter will be pleasing to our readers. It is good news to hear that our friends have been thus far preserved in their long voyage.—ED.

*Cape Town, Africa,  
October 5th, 1855.*

MY DEAR BRO. GOADBY,—You will doubtless be pleased to hear of our safe arrival at the Cape of Good Hope *en route* to India. As you are already acquainted with the incidents connected with our departure from England, they need not be repeated here; nor do I deem it advisable to occupy my time in writing and yours in reading any detailed account of our voyage. Ever since we left our father-land we have enjoyed the protection of Him who neither slumbers nor sleeps, who, by day and night, has delivered us from the dangers of the deep, and conducted us safely, thus far, towards the land of our adoption. To Him, therefore, would we present the tribute of grateful hearts, and magnify his holy name.

As might be expected, most, if not all of us, have suffered from sea sickness. Miss Butler and Miss Harrison have suffered much less than the rest. For four long days and nights I was almost entirely confined to my cabin by this prostrating and distressing malady, after which I began to improve and have scarcely suffered since. My dear wife has suffered much, so also have Mr. and Mrs. Taylor, more especially the latter, Mr. and Mrs. Buckley have suffered more on this voyage than on either of their former ones.

Our passage, on the whole, however, has been exceedingly fine. Scarcely have we experienced either calm or storm, while the rays of a tropical sun have been tempered by a delightful breeze. Nor has the voyage proved nearly so tedious as I anticipated. On the contrary, the occasional views of a whale or shark, of flying fish and sea birds, of the wild waves' play, together with the indescribable magnificence of the setting sun has served both to interest and delight.

This being my first voyage of any considerable length, of course I am not a proper judge of the comforts or discomforts of a sea life. Permit me, however, to say, that in a temporal point of view my expectations have been more than realized. Though

we have been deprived of many little comforts which we should have enjoyed in our native land, we have, nevertheless, great reason for thankfulness. Evidently the well being and happiness of the passengers have been studied. The Captain and other officers of the ship have displayed uniform kindness, and the passengers, on the whole, have made themselves very agreeable. In a religious point of view we have also been highly favoured. Service as a rule has been conducted twice every Sabbath, but there have been several exceptions owing to the unsettled state of the weather. We have had family worship every morning and evening throughout the week. In the morning it has been conducted in the cuddy, in which exercise about a score, including the Captain, have united: in the evening in Mr. Buckley's cabin, the cuddy being engaged for ordinary purposes.

Perhaps a brief notice of our first Sabbath services may not prove unacceptable, while it will serve also as a guide to the rest. Shortly after breakfast one of the mid-shipmen came to each cabin door and announced that there would be prayers on the poop at five bells, or half-past ten. At the appointed time the congregation assembled sitting in a circular form. Overhead was an awning to screen us from the sun's rays. Representatives both of European, African and Asiatic tribes were there gathered, which consisted of "black, white, olive and tawny skinned." In the centre of this mixed assembly there was fixed a substitute for a pulpit. This consisted of "signal locker," (or box, in which signal flags are kept) which was covered with a "Union Jack" and had a somewhat singular appearance. The Captain commenced the service by reading the "Church of England form of prayer. On his right hand sat the doctor who officiated as clerk, upon this part of the service being ended, and after the retirement of a few members of the establishment, (four only) who perhaps deemed it heretical for any one to preach the gospel, except those set apart by the imposition of the bishop's hands, Mr. Buckley preached a short sermon, which was listened to with apparent interest. The evening service was held in the cuddy, and conducted in a similar manner to that in the morning. This service is confined chiefly to the passengers.



Throughout the day I thought much about that highly favoured country from which we were rapidly receding. English homes, English friends, English sanctuaries never appeared dearer than they did, then. Most truly did my heart respond to the sentiment of Cowper, "England, with all thy faults I love thee still." Again, and again, did I seem to gain glimpses of those congregation with which it had been my privilege to unite, and to catch the sound of those thanksgiving songs, which as a grateful incense ascended to the throne of the Eternal. Do not suppose, however, that I am in the least dissatisfied with my

condition and prospects, and have any wish to retrace my steps. No! no! My purpose is the same now as it was when I came to the conclusion of devoting my life to the Missionary work, and still I cherish the desire of proclaiming to the benighted sons of India the unsearchable riches of Christ.

Earnestly soliciting, on the behalf of myself and colleagues, the importunate prayers of all our christian friends, that we may be fully qualified for, and eminently successful in our important work.

I am, yours faithfully,

WILLIAM HILL.

## MISS HARRISON.

*Extracts from Papers received from Miss Harrison, October 8th.*

MANY of our readers will peruse these sprightly extracts, which we have reluctantly condensed, with interest.—ED.

"The first few days on board ship are generally attended, if not with sea-sickness, with feelings of great languor and incapacity for mental exertion. It is now more than a week since we left Portsmouth, so the notes of the intervening days must be very brief.

The parting will be minutely detailed by those friends who accompanied us to our floating habitation. We loosed anchor about half-past eight on Monday evening, August 13th. I cannot describe my feelings when I felt we were *indeed going*, or when I gazed for the last time on the shores of my dear native land. I shall always think of England as I beheld her then, lighted and gilded by the rays of the most glorious sunset I ever beheld. Oh! I thought of you then, when all was fading from my view. I prayed, and received strength, and I trust made resolutions, which my after life shall prove not to have been in vain.

The voyage is considered to have commenced when we lose sight of land, which we did on Wednesday night. Long before this time the whole of our party and most of the passengers, with the exception of Miss Butler and myself, had shown unmistakeable signs of uneasiness. We of course could afford to laugh at the others, and jokingly told them we should wait until we came to the Bay of Biscay—and in truth we did. We had most beautiful weather, not in the least rough. On Friday at dinner, (the first day in the Bay) very few

were absent, but on Saturday very few assembled, and sad sickening voices were heard from different parts of the ship. The vessel rolled from side to side, then end to end. I enjoyed it much for a while; it required quite an effort to prevent falling upon my next door neighbour. But it did not do long, the disposition to laugh soon passed away. The whole of one day Miss Butler was very sick, though able to be at table. I was ill for the same period, with spasms, and only sick a little while, but that was quite sufficient. Mr. and Mrs. Hill, and Mrs. Taylor have been very bad. I was anxious to know whether any of them wished to be at the bottom of the sea. All said no, they would much rather be sick in the ship. I cannot venture to say what my verdict would have been had I continued bad long.

Most of my fellow passengers, with whom I came in contact, are polished, polite, intelligent, and gay. There are six ladies whom we consider to belong to our party; two leave us at the Cape, the others are for Calcutta. The first Sabbath at sea, I enjoyed very much. The captain is one of the kindest men I ever met with, I scarcely know whether he is a decided christian. Most of the passengers being Church of England, of course we must have prayers read on Sunday, Captain James read them. After prayers Mr. Buckley preached from that text,—“If any man love not our Lord Jesus Christ,” &c. In the evening we had service in the cuddy, which was pretty well attended. After breakfast on Monday, the Captain rose and said, “From this time henceforth, we shall have worship every

morning in the cuddy; those who do not wish to join us may retire." Of course we were all much pleased, especially with the Captain's decision, and speaking out as he did. He has staid each day since, and several of the passengers. We have every thing we could wish for, and as much religious liberty as though we were in our own homes.

Aug. 23. The weather is still most glorious; the bright clear sky, soft breeze, and the dancing, sparkling blue water, seem almost like a dream. But the nights, I think, are preferable to the days. The pure sky, the gentle, beautiful light of the moon and stars, their quiet reflection upon the peaceful waters, make me feel as though I were in another and untainted world. I never feel, when on deck in the evening, the least inclination for bed; I should like to sit and gaze, and drink in the quiet grandeur of the scene the whole night long. I lack but one thing to make me very happy here, that is home sympathy. But I do not regret, I have far, far more blessings than ever I expected, certainly more than I deserve.

We have spoken several vessels the last week, and another this morning, but have not been able to send letters. One homeward bound, promised to report our safety and progress in the *Times*, perhaps you will see it. Speaking a vessel is most interesting; the conversation is carried on by flags, by which means they can gain all the information desired.

My paper will be one of scraps, so I may as well give you a description of the private company that keep tolerably near to me in the cabin, and make rather more free than welcome with my property—I mean the cockroaches. I know and feel there is beauty in everything, but in this case I would rather not have ocular demonstration of the fact. I feel more afraid of them than of the rats. They visit our cabin by scores in an evening, get into the water, eat the preserves, crawl about us in bed, and frequently I am awaked by one as long as my finger, and much thicker, dropping into my face.

Aug. 24. The last two days, the sea has been beautifully calm, and so slight has been our motion, that had it not been for looking at the water, we might have almost imagined we were on land; although we were then sailing at the rate of more than 200 miles in 24 hours. Last night the wind changed many times; of course the sails of the ship required constantly altering; the noise occasioned by this, and the tremendous shower of rain, with the pitching and tossing of the vessel prevented me from sleeping. Many times last night I thought as I lay on my couch, the next moment I should stand on my head, when in a second

the vessel would pitch the other way, &c. I am writing this in the cuddy, chairs are on each side of me, and sometimes I am down on one side, and sometimes on the other, so under these circumstances you must not be over particular about the writing. Dear Mrs. Taylor still continues very bad with sea-sickness, and our keenest sympathies are aroused for her. I never felt better in my life, or more fit for work, physically and mentally. The language I like. We devote four hours each day to it, and I think we are making progress. Mr. Buckley is pleased and well satisfied with us.

It is Saturday evening again. Time seems to fly more swiftly here than on land. I trust this night finds me with some advance of knowledge, both secular and spiritual, upon the last, that my love for the cause to which I have devoted myself, is deeper, livelier, and more earnest, and that my life, however long or short, and let it be spent where and how it may, is, and shall be, my Saviour's.

Monday Evening. We had service twice yesterday, Mr. Buckley preached each time, I enjoyed them much. About eight o'clock last night a very strong wind began to blow, the sails were nearly all set before, so that until they were taken in we appeared to be in great danger. We were driving along at a terrific rate; one side of the vessel almost down to the water; it has continued much in the same way all to day, though not quite so bad. During the night one of the large sails was rent, and at breakfast this morning another was blown away. From twelve o'clock yesterday, to the same to day we have come 210 miles. The sea looks awfully grand, rising in huge mountains on each side of us, and our ship running sideways between. If any one wants to feel (I should think to its greatest extent) his utter helplessness and insignificance, and the greatness, power, and majesty of God, the sea is the place of all others to experience this feeling. You feel most emphatically, that your life hangs on a thread which is held by God; and it leads you to look out of self, and cling alone to the Great Ruler of all things. I did not feel really afraid last night, but awe-struck with the grandeur of the scene. I tried to think and feel that *my Father* was holding these waters in the hollow of His hand, and there I felt safe, for I know that not one wave could dash over me without His permission.

Aug. 30. The voyage is rapidly progressing. The last five days we have come nearly a thousand miles; the trade winds have helped us along. The weather is very hot now, we are within ten degrees of the Equator.

*Sept. 1.* The heat increases in intensity, and we are almost becalmed. It is a common thing in this latitude to remain several days without making any progress, but the beautiful past of the voyage fills me with hope for the future. The nearer we approach the Equator, the more splendid the nights become. Last evening we saw several shooting stars and a meteor; the latter resembled a rocket when it exploded, and appeared to fall like three stars, red, blue and green. The colours were most brilliant.

The Oriya progresses nicely. We understand the characters, and have commenced reading. We use as many Oriya words as possible. You would be much amused could you hear us jabbering away. Mr. Taylor wanted to call me a "naughty girl," and thought he had done it very well, but we perceived by the mirth of Mr. and Mrs. Buckley that something was wrong, and found on explanation that he had been calling me a "drunken girl," instead of a naughty one, the difference in the words being simply in a letter.

I have not yet given you the order in which we spend the day. We rise as early as we like; breakfast bell rings at half past eight, this, with prayers, occupies till nearly ten. For the next two hours we study Oriya; at twelve o'clock "tiffin" is on the table, which consists of dry sea-biscuit, &c. The next hour we spend over our lesson, and then take a little exercise. At three o'clock the dressing bell rings, and half-an-hour after the dinner bell. Dinner is a most tiresome, wearisome, ceremonious affair. It and dessert occupy an hour-and-a-half. The much dreaded salt meal I have not yet seen. We have fresh meat every day, and shall have the whole of the voyage. We have about eighty sheep on board, a quantity of pigs, a great number of fowls, ducks,

and geese, a cow and a calf. The Captain took us through his farm-yard, as he calls it, the other day, poor things they are closely stowed together. The first few mornings when I awoke I had to wonder where I was; the crowing of the cocks, the cackling of the hens and geese, and the squeaking of the pigs, seemed so incompatible with my former idea of board a ship, that for the moment I imagined I was either at Packington or Etwell, but a sudden heave of the habitation quickly dispelled all blissful ideas associated with those two places.

Latitude 10°. The Captain has just put me and my thoughts into such a state of commotion, by telling me to make haste and write a letter home, that I can scarcely control myself sufficiently to hold my pen. Not ten minutes since I was longing unutterably to either hear from, or write to you. Now part of my desire is at least granted. I am quite tired of sea, although I have enjoyed it much, and the thought that I am now 3000 miles of water from you, and that much more will have to be crossed ere I again behold you, is at times almost more than I can bear. But when I look at it in another light, in relation to time, eternity, and the welfare of my fellow-creatures, as the will of my Father who is in heaven, and for the sake of our Lord Jesus Christ, then I feel strong and thankful that I could testify my love to Him by cheerfully resigning my heart's best earthly treasures into His keeping, and giving myself, body and spirit to Him to be spent in His service. I have never longed to retrace one step, I feel that God has honoured me, by accounting me worthy for His service. My great, my soul's desire is, to be kept low at the feet of Jesus, and honour Him by an unreserved consecration. The ship is here. With undying love,

SARAH.

## RECEIPTS OF RELIGIOUS SOCIETIES.

THE aggregate receipts of 14 religious and benevolent societies, the anniversaries of which have just been concluded at New York, are 1,589,534 dollars, against 1,669,252 dollars in 1854 - thus showing a diminution as compared with the previous year of 70,718 dollars. This is a less decrease than had been anticipated, as the attendance at the anniversaries, and the interest felt in them, was apparently much less than on previous occasions. The Bible Society, which presents claims second to none other, is found to be most largely in arrear. The receipts of the 14 societies referred to were as follows:—

American Tract Society, 413,174 dollars; American Bible Society, 340,811 dollars;

American B. C. Foreign Missions, 213,683 dollars; Pres. Board Foreign Mission Society, 185,074 dollars; American Home Mission Society, 180,137 dollars; American Foreign Christian Union, 63,867 dollars; American Baptist Home Mission Society, 61,364 dollars; American and Foreign Bible Society, 40,034 dollars; American Seamen's Friend Society, 22,845 dollars; American Anti Slavery Society, 18,000 dollars; New York State Colonization Society, 17,571 dollars; American Female Guardian Society, 10,869 dollars; Jews Society, 10,000 dollars; Central American Education Society, 4,323 dollars. Total, 1,589,534 dollars.



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OUR DENOMINATION: ITS STATE, AND WHAT IS  
NEEDFUL TO ITS PROGRESS.

DENOMINATIONALISM is not, as some repute it, the synonyme of schism and sectarianism. The foot, the hand, the eye, and the ear, with their varied designations and uses, are still, "of the body," and each is entitled to recognition and regard. Whatever censure may await separatists, who leave the larger ecclesiastical communities either to form a new party, or to unite with one already in existence, nothing but commendation should be awarded to those who, after first trusting in Christ, join themselves to His disciples, and dwell among them as their "own people." Denominationalism is the antithesis of indifferentism. It has sterling principle in it; and is neither the natural offspring, nor the necessary ally of heresy or bigotry, passion or caprice. Many-named, as it is, no intelligent adherent needs to be ashamed of it, or should permit himself to think lightly of it. When a rational and conscientious preference has been given to any one of the numerous bodies into which the church of God is di-

vided, there ought to be cherished and manifested a large amount of *denominational attachment*. For where such attachment is felt and fostered it does far more to promote catholicity, charitableness, and public spirit than was ever done by those liberal and large-hearted christians who belong to no party—patronizing all, but fraternizing with none!

Our denomination, though relatively "new," and comparatively small, is not devoid of attractions and claims. To those of us who were born beneath its shadow, and who have been brought up within its pale, it ought to be, and is, endeared. To disparage it, to dispraise it, and still more to desert it, would be a gross breach of propriety, and would indicate a want of becoming gratitude to "the Lord God of our Fathers." Identified with its name—approving its distinctive peculiarities—and involved in its practical operations, we cannot be unconcerned about its welfare. To inquire into its state, and to consider what may be requisite to advance its interests

and to further its objects, is an obvious and imperative duty. This conviction is the only apology we have to offer for presuming to indite, and to ask attention to, the present article.

Our denomination is composed of avowedly religious persons, and exists for religious purposes. Its character and mission are spiritual and sacred. The state of the denomination must therefore be judged of by the numbers it contains, and by the extent to which its ends are accomplished. This definition may be deemed unsatisfactory, and we frankly admit that some cognizance ought to be taken of those whom it gathers around it, as well as of those whom it draws within it. Thus considered, it becomes a difficulty, if not an impossibility, to tell its true condition. None but the Omniscient, who walks in the midst of the churches, can know what amount of godliness exists among us, and how many out of the multitudes whose names are not enrolled in our records are, nevertheless, "not far from the kingdom of God." The prevailing tendency of good men has ever been to underestimate the triumphs of inspired truth, and to reckon "the heirs of salvation" to be fewer than they are. Elijah's mistake on this matter may be named, but for want of space must not be related. Ministers of the word, and others who take an active part in the work of the Lord, are prone to become moody and desponding, and to fear that those labours are lost whose effects are not immediately apparent, and whose fruits they are not permitted personally to reap. *Denominational statistics* are valuable, when collected with care and skill; but even when the utmost accuracy possible to their collectors has been attained, they are but imperfect guides to a full knowledge of what is actually achieved. In our case

we have reason to believe that more attention is paid to the registration of church members, and to the rendering of an open account of them every year, than is to be met with in most of the other denominations. Yet, after all, we are conscious of the defects inherent in the tabular view which is annually published in "the Minutes." This document, however, furnishes the principal data from which to form a general estimate of our state. The help it affords is greatly supplemented by the Descriptive Reports which regularly accompany it. While personal connection with particular localities opens to us still more reliable sources of evidence.

With the assistance thus derived, we venture to give a brief representation of the present state of our denomination.

*It has its discouraging features, and to these we first refer.*

*As to numbers* our state is humiliating. The summary shows a slight increase during the past year: but the compiler of it thinks that greater accuracy in the returns would exhibit a positive decrease of sixty-five! To this we may add that if the real numbers belonging to the list of churches which made no return could be ascertained, and were correctly given, instead of being entered the same as in the previous year's minutes; and yet further, *if all our churches had the courage to clear their books of mere names*, the already little aggregate 18,179 members would be displaced by figures of yet smaller significance.

To counteract undue discouragement on account of any numerical decrease that we may have to deplore, notice should be taken of the causes whence it proceeds. These are manifold, — exclusions — withdrawals — removals — dismissals, in which category are some that pass into other denominations — and deaths.

It is some relief to find that, during the year 1854-5, the deductions by exclusions was comparatively small, while that by deaths is the largest of any other. Taking into account the various causes which are continually operating to occasion a diminution of numbers, we shall see that to *remain stationary as to numbers requires a large annual accession of new members.*

Another discouraging feature is the *extensive absence of appropriate official care and supervision in the denomination.* Nearly fifty churches are reported to be without ministers or pastors. These churches are, no doubt, supplied on the Lord's-day by neighbouring pastors, or by our esteemed brethren, the occasional preachers. But it cannot be expected, nor is it usually found, that the system of supplies is anything like so efficient as a regular ministry, and a settled pastorate. *What are all these destitute churches to do?* This is a grave question, worthy of consideration at our Conferences and Associations, but which the collective wisdom of the connexion may find it impossible to answer. The majority of them are too small and weak to support even single men in the sole exercises of the ministry. To "live of the gospel" among them would be little better than habitual fasting and semi-starvation! And those other churches whose means are fully adequate to afford a fair ministerial remuneration, are scarcely able to elect pastors, owing to the extreme paucity of eligible men.

We are naturally led by this fact to a third feature in our denominational condition, which is far from being flattering and hopeful—viz., *the difficulty of providing suitably qualified men for the work of the ministry.* It is the prerogative of the Lord of the harvest to "send forth labourers," and those who need them, and know their value, should "pray"

him to exercise that prerogative. This is their duty, but it is not their duty or their privilege either to dictate to him *how* he should send them; whether ready for service as they come fresh from his hands, or subject to the need of that preparation for it which self-culture and the counsel of their superiors unitedly afford. Experience shows that the best ministers are usually furnished in the mode last mentioned. Hence the origin and continuance of institutions for the training of candidates for the sacred office. As for those good christians who denounce academies and colleges, and who think them a costly superfluity, a bane rather than a blessing—more pernicious than profitable to any who pass through them—the pity is, that with all their piety and parsimony, they have not a few more sparks of intelligence, and a little reason superadded. But as this is not the place for argument we proceed, merely interjecting our deep drawn alas! that the race of these unreasoning mislikers should be so prolonged and so prolific!

Among the institutions belonging to our denomination, the College, for the education of the ministry, is entitled to stand foremost. Without it we are not likely to get pastors for our churches at home, or missionaries who are fit to be sent abroad. The age is too enlightened to tolerate men as teachers who have never learned, and the churches know better than to expect that to be imparted which was never acquired. If the christian ministry be the highest of earthly vocations, they must be deluded or demented who suppose, or at least act on the supposition, that it can be honourably followed by men of the lowest qualifications. It may be said, *we have an academy*, for which let God be praised. But while we are thankful for it, even as it is, we ought not to be satisfied with it: so limited in its capacity—

so incompletely officered—so defective in its working apparatus—and so often involved in financial difficulties. We have talked much and often of its enlargement and improvement. Schemes have been devised and plans proposed for this object, but hitherto nothing practical has appeared. All has been like Ninevah in Nahum's vision, "empty, and void, and waste." Priusquam incipias, consulto, et, ubi consuleris maturè facto opus est.

The fewness of the labourers may be one main reason why our denomination presents another discouraging feature to public view. We refer to *the suspension of those aggressive efforts which are necessary to extend our limits*. The attempt to possess unoccupied territory seems scarcely to be meditated. And no wonder. For when the question of trying to introduce our preaching into populous places has been entertained, we have been compelled to put it in abeyance, because we had not the agency whereby to initiate the enterprize. Towns teeming with unsaved immortals are treated by us as if they were as much beyond our reach as the plains of Central Africa, or the wilds of South America. Even in the Metropolis, bulging with hundreds of new buildings annually, and swelling with thousands of fresh inhabitants, we are content to continue stationary. Nay, if the expression of an opinion, not blindly formed, would not be taken as invidious, we should say that "our cause," there, has been recently retrograding rather than progressing. With some of our churches "the former days were better than these." All our readers must have been gratified with the statement, in the December Magazine, of what has been, and is being done in New Church Street. But without breathing anything destructive, we may record our regret that a brother endowed with so much tact and energy should not have a

sanctuary to work and worship in twice as large as that in which he has wrought so hard, and been so greatly blessed. "The place is too strait for them;" and were its dimensions doubled we believe there would soon be no room to spare. It would be unjust to our valuable brother in the *East* of London not to advert to the spirited efforts made, amidst great difficulties, to raise both the chapel and the people to a higher and more commanding elevation. May the Lord again revive our other churches in the great city, so that ere long a combined attempt to enlarge our borders, may be successfully made.

A few words may be added respecting our denominational missions. Those which relate to our own country, who will say they are prosperous while looking at the lists of their subscribers, and the sum total of their funds! They have done something considerable in the course of many years. But unless there is a large accession of supporters and of means, their aspect will remain clouded and discouraging. Better friends than some, who might be named, have proved, no society can expect: but in how many instances has their ardour been cooled, and their liberality curtailed, by the want of sympathy and co-operation in those whose ability and obligations were equal to their own. Still we hope that these excellent friends, though so badly sustained, will keep up their interest in the present Home Missionary Stations; and that the several sections of the Society may, by the measures lately decided upon, or others to be considered, so augment their resources as to be able to break up new ground, and reap richer fruits.

As to the *Foreign Missions*, so much has been lately said and published concerning its bereavements and burdens, as to render further details distasteful and wearisome. There



is, however, one topic in relation to the Foreign Mission which has been very partially dwelt upon : *the failing health of the Missionaries*. Qualifications for foreign service in the cause of Christ have been, in theory, rather more multiplied than those for home labour. Whether the theory has been very rigidly acted upon is another thing. Certainly, before accepting a missionary candidate, medical certificates of physical adaptation to the climate are invariably required ; and none are sent whose constitution is pronounced to be unsound or unsuitable. This precaution has obviated much expense and disappointment. And with respect to our missionary agents we have much to be thankful for on the score of health, and capacity for protracted labour. Still there are repeated instances of failure, and a heavy burden is imposed on the finances by the return of the diseased and the disabled. This is deplored as an evil ; but is not an unmixed evil. Let us hear what is very pertinently written on this subject in the Eclectic Review of Nov. 1851. "Unceasing toil, continued for years, has rendered it necessary that missionaries should, from time to time, return to their native land for the restoration of health.....The result has proved every way beneficial. They have not only been renewed in vigour, but while regaining that vigour, and before expatriating themselves once more, have become exceedingly useful in promoting the missionary cause, by communicating important information, reviving and extending the missionary feelings at home, and enabling their friends and supporters to take a more distinct and definite view, and therefore to cherish a deeper interest in particular localities and particular men. Erroneous conclusions have thus been corrected, facilities or difficulties in the propa-

gation of the gospel have been better understood, a power of realization has been created, and the expiring embers of missionary enthusiasm, in some cases, been rekindled."

Our last allusion to what is discouraging brings us to *the Magazine*. This serial is conducted, not for the emolument of its editor or publisher ; nor for the pecuniary profit of the churches that appoint them : but for the intellectual improvement, the social gratification, the religious benefit, and the general good of the connexion at large. These commendable objects, to be satisfactorily accomplished, require that the publication should be filled with the best attainable matter, and that it should be circulated to the widest possible extent. As far as its matter is concerned it behoves contributors to be silent. For if they have any merit, "let another praise" them. If otherwise, then deficiencies will be sufficiently perceptible without being confessed by themselves. *The circulation* of the Magazine is a thing that concerns the entire body. And that this is immeasurably below what it ought to be, is a notorious fact. How shall we account for it? Is it the quality, the size, or the price that keeps it down? These may be altered and improved whensoever the denomination listeth. But are there not other causes of its contracted sale? Has the love of money nothing to do with it? Does not the lack of literary thirst, and of interest in religious operations in the distance, check its progress? Is it not impeded by that wide-spread *something*, which prompted even the guileless Nathaniel to ask, "Can any good thing come out of Nazareth?" We have been more than discouraged—we have been grieved and humiliated to find that deacons of our churches—superintendents of our Sunday-schools, and others, in easy, if not affluent, circumstances *do not take in the*

*Magazine!* But enough on this aspect of the connexion. We gladly turn to a brighter and better.

In our denomination we have *some churches that are very large, very lively, very prosperous, and very happy.* Any body of christians would be thankful to include such assemblies, and would think themselves honoured by their affinity with them. These flourishing communities not only edify themselves, but diligently follow every good work. To sleep or be slothful is there the exception and not the rule. By the frequency and fulness of their meetings they provoke one another to love and good works. *Their* schools are correspondingly large, and well sustained. Young men and young women have their classes for mental and moral improvement. The sick are visited, and the poor relieved. Benevolence is fostered, and well-doing encouraged. While eating the fat, and drinking the sweet, they send portions to them for whom nothing is prepared.

Our denomination is *not entirely wanting of christian enterprise and liberality.* Here we may refer to the missionary spirit which so deeply pervades some of our churches, and to the large expenditure recently incurred to equip an interesting band of fresh workers who are now entering the field of toil. But in addition to all this there are instances in which the most laudable efforts have been lately made to promote the kingdom of God at home. The church at *Halifax*, with only its one hundred members, has erected a "neat and spacious chapel." The church at *Arnold* is relieved of £50 of its chapel debt by a legacy from one of its deceased friends. *Beeston* has improved its place of worship. *Burton* has realized its prospect of opening a new chapel. *Derby* (Sacheverell St.) intends paying off £100 of its rapidly decreasing debt.

*Holbeach* has to acknowledge the kindness of a friend who left £50 towards the liquidation of the chapel debt. At *Langley Mill* £110 has been raised for the erection of new school rooms and pewing the body of the chapel. *Dover St., Leicester*, has made an effort to pay off £100 of its debt, which called forth a pleasing display of zeal and liberality among the friends generally. At *Lenton* £40 was paid of the debt last year. At *Lineholm* the chapel has been enlarged at the cost of more than £700, and that at a time when the pastor was removed by death. At *New Church Street, London*, the debt of several hundred pounds was discharged, leaving a surplus of more than £40 to be presented as a gift to its enterprising pastor. At *Commercial Road* we believe a large sum has just been contributed to lighten the burden on that beautiful sanctuary and noble school room. At *Longton* the responsibility of supporting the ministry has been undertaken by *one man*, whose contributions to the cause of God for upwards of twenty years have been on a scale of the highest liberality. At *Peterborough* the debt is reduced £50. Most of these facts are recorded in the last published Minutes, and they well deserve to be thus culled and collated. There may be many other instances of affection shown to the cause of God, in the way of giving of their "own proper good," which have not been publicly made known. And if, as we ponder these pleasing facts, we bear in mind the state of the nation, that these things have been done in "a time of war," with provisions unusually high, and trade universally complained of as bad, we may well be thankful. In better days we may hope to "see greater things than these." For though religion does not thrive most when trade is brisk, and food is cheap, and times are good; yet, as a favourite

historian wrote, "He that expects a flourishing church in a fading commonwealth, let him pinch one side of his face, and see if the other will laugh."

Again. Are we mistaken in thinking that *a good degree of unity exists among the ministers and churches of our denomination.*" We are not ignorant that there is alienation where there should be attachment, and dissension where there might be agreement. But this is no more than may be expected, and only shews that we are not free from the frailties of humanity. When we meet in conferences and associations, there are sometimes "debates, envyings, wraths, strifes, swellings and tumults," which send us back to our homes wounded and smarting. But time, reflection, and "the grace that is in Christ Jesus," bring their emollients and anodynes. We are made willing to forgive and forget; and we see reason to rejoice that the evils that have aroused us are slight as the ticklings of a feather when put in opposition to those priceless privileges, the right of public assembly,—liberty of speech and freedom of discussion. Our constitution is thoroughly popular, and our gatherings have an earnestness about them, which we hope will never subside into the tameness that can do no wrong! It is delightful to witness, in these periodical convocations, the fiery and the phlegmatic, the sagacious and the simple, the grave and the jocund, the talkative and the taciturn, mingled together; and to reflect that, with these and other contrasts of mind and manners, there is a union subsisting between them, real as truth can create, and cordial as love can consolidate. Our fellowship is neither a feint nor a fantasy. No rope of sand could bind as we are bound. May Jerusalem, which was "builded as a city that is compact together," ever be the symbol of our section of Christ's church."

There is something hopeful in relation to the *Ministers of our denomination.* The greater number of them are men who have had the benefit of academical preparation, and who, if not to be called learned, are moderately educated. Most of them are also either somewhat young, or middle-aged, and so in this respect are the more fitted for active and continued service. These views are thus put forth because they are often unduly shaded by others of a more sombre character. Our aged members, missing the venerable forms on which they were accustomed to gaze, and the matured experience by which they were once counselled and comforted, feelingly complain that we have now but few old ministers remaining amongst us. Nothing can be more natural than these regrets; and many of their juniors have some sympathy with them. The presence of an old minister in our public meetings is become comparatively rare; and the rarity of the sight serves to remind us of the commandment, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God." Sweet is the savour of their names who, but a few years ago, presided over us, and led our religious movements, but whom we shall "behold no more with the inhabitants of the world." While we embalm their memory, let us be thankful that they lived so long—did so well—and are now resting from their labours, followed by their works. May their mantles be worn by their sons in the flesh and in the faith, and may their instructions and examples continue to profit their survivors and successors!

In some of the churches it is encouraging to notice *a more just appreciation of the claims of the ministry to a competent and liberal maintenance.* Nothing which the Lord has ordained is more positive than that they who preach the gospel should live of

it; like as those who ministered about holy things, under the former dispensation, lived of things in the temple. And the law which forbade the muzzling of the ox that trode out the corn is at least equalled in its righteousness by the precepts of the gospel. Indeed, this law was pre-  
evangelical in its meaning and application. "For our sakes, no doubt, *this is written*; that he who plougheth should plough in hope, and that he who thresheth in hope should be partaker of his hope." Some of our people have not yet had their understanding opened to understand this scripture; and they are conscientiously sparing in their communication of "all good things" to those who teach them. Ministers must be kept humble, and much money might exalt them above measure! On great salaries their pastors might grow into gentlemen, — a fatality which the Lord forefend! Others are not influenced by these fears; and their "sowing" of carnal things for ministerial sustenance is on a much more bountiful scale. It is their desire and delight to see the dispensers of their spiritual things fed, clothed, and outwardly accommodated in the best manner in which this can be done. For they have perspicacity enough to perceive that the clean hands that should bear the vessels of the Lord derive none of their purity from "vile raiment;" that humble minds are not kept lowly by lack of convenient food; and that preparation for the pulpit, the platform, the sick chamber, or the poor man's cot, is not assisted by the mean habitation which many a ser-

vant of the most High God is necessitated to call his home. If ever any sentiment deserved the attention bespoken for it, and the cheers that hailed it, the following, from Broad Street, Nottingham, was entitled to such favourable reception. After reference to the activity and efficiency of their pastor, the statement adds:— "*Being of opinion that the standard of remuneration given by our churches to their ministers is much too low, we have this year felt it our duty to raise our Pastor's salary. This we state, not in the way of boasting, but with the hope that other churches may follow our example.*" Followed, it must and will be, and the benefit will be as great to the givers as to the recipients. Reward sweetens labour. It also stimulates it. The highest motives, the best intentions, and the most laudable aspirations, break down beneath the weight of unremunerated service. Whatever a man may mean to do at the outset, the consciousness that his labour is not rewarded to the extent it might be by those on whom it is spent, is sure, sooner or later, to paralyze his purpose, and to benumb and deaden his effort. This may be a low view of human nature, but experience shows that it is a true one.

It was our intention when we began this article to specify certain means of giving to our denomination a better aspect than it has ever yet assumed, and of promoting its upward course. But our observations having already reached an undue length, we forbear to touch on that theme for the present; and so come to an abrupt conclusion.

W. U.

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## THE STATE OF RELIGION IN ENGLAND AND WALES.

In presenting some thoughts upon the state of religion in our own country at the present time, it may be of service, first of all, to advert to

the condition of religious affairs in each succeeding century since the rise of the Lutheran Reformation.

With the death of Henry VIII,

which took place January 1547, the hybrid ecclesiastical system which he had set up disappeared for ever; and under his successor, Edward VI, that form of doctrine and discipline was established which distinguishes the Church of England from other Protestant bodies. Great exertions were used by the young king and his advisers, to accustom and reconcile the people to the new order of things in Church-and-State, and vigorous legislation was brought to bear against the disorderly and drunken conduct which on Sundays disgraced many of the churches and church-yards of the land; but the decease of Edward in 1553, left the work of reconstruction in so incomplete a position, that Mary found no difficulty in restoring, by one or two sweeping acts of Parliament, the ecclesiastical *regime* which subsisted prior to Henry's quarrel with the Pope. Three hundred years ago, therefore—in the January of 1556—Popery was the legalized religion of the realm; the more eminent reformers were in heaven, in prison, or in exile; all classes of Protestants were alike under the ban of the law, which launched its temporal terrors, with august impartiality, against all who worshipped out of the Book of Common Prayer, and those who allowed the fulness of their hearts to dictate unwritten and unpremeditated supplications to the Majesty Divine. But Mary's reign was even shorter than her brother's, and leaving a memory clotted with the blood of three hundred martyrs, she resigned the throne to Elizabeth, her celebrated sister—"that bright Occidental Star" as she is termed in the preface to our version of the Bible; though, if the stars afford an emblem of that astute and dauntless princess, we shall find it rather in "the red planet Mars," than in the serenely shining Venus.

Elizabeth assumed the crown late in the year 1558; and although her

long reign—stretching into the 17th century — will remain memorable and immortal in the annals of Protestantism, it must be confessed, that at the commencement of it, and during its entire extent, there was a comparative dearth of that pure and unpretending piety, without which the most accurate formula of faith is but a tinkling cymbal. The plots of the Romanists, and the retaliatory policy of the government (which often fell with violence on the sincerest Protestants) gave a stern and cruel aspect to the struggle between the adverse systems; while the internal contests of full-blown prelatists, and strong-and-stiff puritans kept the religious portion of the nation in a feverish frame of mind, eminently unfavourable to the cultivation and growth of the fruits of the Spirit.

The Elizabethan Era is one which, religiously considered, is most to be extolled for the triumphant repulse of those mighty foes who sought to rob us of that civil and scriptural liberty which is the noblest heirloom of the Anglo-Saxon race. Had we made search for the devout and fervent spirits of the age, we should have found them, now in some quiet rural company assembled in the parochial church, and then again in some proscribed congregation, which, meeting by stealth, acknowledged only one Lord of the conscience, and one Head of the church. We cannot, even approximately, estimate the real strength of the puritan and independent parties; they undoubtedly formed a small minority of the nation, which was slowly emerging from Romish superstition, into an intelligent acquaintance with the principles of the gospel;—a good work, to which, be it gratefully recorded, many powerfully contributed who were neither puritans nor independents.

Another century revolves, and we gaze upon a disturbed and chequered

scene. Charles I., had been beheaded, but the great swell of the civil wars had not subsided. In the figurative language of the East, the powers of heaven, both civil and ecclesiastical, had been shaken and unsphered. Cromwell did not become Protector till 1653, and in six years he was no more seen. The Episcopal Establishment had vanished, and the pulpits of thousands of its displaced ministers were filled with men of the Puritan and Presbyterian profession, many of them as bigoted as their predecessors, and but little superior in their experimental knowledge of "the truth as it is in Jesus." Others were bright and shining lights. The Independent party which, though strong in the army was nationally weak, supplied some brilliant constellations to the spiritual galaxy of the age. Cromwell was enlightened and tolerant, and as the armed champion of Protestantism was the admiration of one half of Europe and the dread of the other half; but some of the best Englishmen of the period, such as Colonel Hutchinson, viewed him with distrust, and he was altogether too much the Son of Thunder in the State, to be the Son of Consolation to the Church. In fact, whatever he might have done had his rule been long and peaceful, he died too soon to reduce the confusion into order; and though he put down the religious revolutionists with an iron hand, he left at his departure a people pervaded with discontent, and prepared to plunge into every species of profanity and profligacy which the restored monarchy was prepared to sanction. Nevertheless, it is apparent, that some thousands of pious men had obtained an entrance into the ministry of the Church whose labours, distributed over the Commonwealth, must have been largely productive and auspicious. Among these worthies are Baxter, Bates, Howe,

and Owen, with others scarcely inferior to them in learning, piety and note—not to speak of the illustrious Milton, who unordained by the hands of man, received a supernal consecration, and by his writings, then and afterwards composed, has aided almost more than any recognized teacher of religion, to impregnate the minds of Englishmen with the vital principles of christian truth.

Transferred a hundred years nearer to our own times, we alight on no flowery and fertile epoch. The second George sways the sceptre over a nation of nominal christians, but who are in the gross, sluggish, sensual, or sceptical. The king and court are demoralized, the aristocracy are demoralized, the populace are demoralized. The churches of the Establishment are, in the main, rather the sepulchres than the sanctuaries of religion; and with the Dissenting denominations the case is little better. Every branch of the professing church is under the influence of doctrinal or worldly narcotics. Doddridge and Watts are dead, and no Elishas have seized upon their mantles. The revivalism of Wesley and Whitfield is making itself felt, but they have not yet succeeded in widely diffusing the sacred fire which burns within their breasts. Religious zeal is nearly extinct, and those in whom the holy flame survives are considered fools, fanatics, firebrands. There are no Sunday Schools; no Foreign Missions but one, and that is in a feeble state; the homes of the people are in a state of spiritual destitution; social restraints are few; provisions for the reclamation of the vicious are nearly unknown; the criminal code is bloody; the prisons are lazarettos of pollution and pestilence.

Such was Christian England, one, two, and three centuries ago.

This preliminary sketch is given, not for the purpose of forming a dark

back-ground to the picture remaining to be drawn, but as affording some standard of comparison, and some measure of encouragement in treating the subject now to be discussed.

An examination into the present religious state of England and Wales requires the application of certain tests, the principal of which may be classified as under:—the reputation in which religion is held; the profession of it made; the organization it possesses; the spiritual characteristics displayed; the associate agencies established; and the social influence exerted. According to the information elicited by such tests, a verdict can be pronounced upon the position which the christian religion now holds in the land we call our own.

I. Public reputation. It will be granted that religion of no kind can be said to flourish, whatever the external splendour of its services, where it is regarded with general contempt or dis-esteem. In the Roman Empire paganism was rapidly declining while new temples were rising, and while pontiffs and augurs were performing, with no diminution of pomp, the ancient rites. In France, Popery was becoming effete, while priests are swarming, and ten thousands of altars were sustaining the "sacred host," to which millions were rendering outward obeisance. Tried by this touch-stone, it will be seen that whatever cause of complaint exists, there is no cause for depression and alarm. The reputation of religion has not decreased, and shows no sign of doing so. The attacks made upon christianity have not caused her to occupy a less elevated place in the national esteem. No doubt adverse impressions have been made. Novelists, like Charles Dickens, have caricatured evangelical piety under the nick-name of calvinism—schemers like George Holyoake have tried to construct a social

system out of negative atheism and positive selfishness—and scholars like Francis Newman have woven gauzy and gossamer "improvements" of Biblical theology: these things, and many others have been done, and yet we need not hesitate to affirm, that the religion of Jesus Christ never held, among any generation of Englishmen, so high a place in their confidence and esteem as it does among the generation which now exists. There are sceptics, and sneerers, and railers, but they are not more numerous, relatively, than they were, and less coarse and virulent than they ever were before. Even the attempt indirectly to injure the reputation of religion by scientific theories, in opposition to the cosmogony of Moses, &c., have not succeeded. The mass of men do not understand such questions, and of those who do, it is consolatory to know, that the greatest names in science are those most clearly inscribed in the list of humble and firm believers.

II. External profession. Every devout mind will perceive the importance of discriminating between profession and conversion; yet every candid mind will admit that profession, evidenced by a voluntary attendance on the public services of religion, is not to be despised, either on account of what it proves, or of the issues to which it may conduct. Sad will be the day when it is said, that our national religion consists in external profession; but sadder still would it be to have it proclaimed, that our external profession had been nationally abandoned. A place of worship, whoever may enter it, is better than none, and a large congregation better than a small one. Some sectaries, indeed, glory in their paucity, as if religion were a thing of units, or as if the Almighty were honoured by a handful-offering, instead of a noble hecatomb. What-

ever our views as to the "latter days"\*—whether we believe that the majority of mankind will previously be converted by moral or supernatural means, or that suddenly and unforgiven, they will be summoned to judgment by the angelic trumpets—we, living in the interim, must rejoice when we see multitudes of rational beings manifesting a devout and attentive interest in the public ordinances of religion. Now it is in our power partly to ascertain how England stands, in this respect, as compared with itself at the commencement of the present century. Then, the Establishment had 9,667 places of worship, and non-established churches 14,077—in all 23,744; in 1851, the numbers respectively were 13,094, and 34,467 (of which 30,959 were separate buildings)—a total of 47,561, with about ten millions and a quarter sittings. On March 30th, 1851, the total number of attendants at three services were nearly ten millions and a half, or, allowing for repeated attendances, seven and a quarter millions of distinct persons. The population was nearly eighteen millions, and computing that 58 per cent were able to be present, it appears that about three millions were voluntarily absent. During the half century the population had about doubled; and on a superficial view it looks as though the nation had retrograded rather than advanced. But when it is remembered that the majority of the places built since

1801, are more spacious than before; that in the Church of England the edifices have mostly been raised by voluntary subscriptions; and that the chief increase has been in the *last* quarter of this century—there is a moral certainty that, comparing the periods, a manifest, and indeed immense, change for the better has transpired in the profession of religion among all classes. In the more elevated circles it is indisputably so; and if the lower ranks, in which the three million absentees principally reside, have been, and continue extensively, estranged from a religious profession—the fact ought to be clearly apprehended and honestly accepted, but not so as to militate against the admission of a happy and universal improvement.

III. Organization. This item expresses the knowledge which christians have of one another, the union subsisting between them, and the discipline to which they submit. So defined, it will be seen that the Established Church having only a formal test of membership is disadvantageously placed in comparison with all dissenting bodies; yet pious clergymen have succeeded in doing something with the imperfect materials at their disposal, for bringing the vital elements of religion in their congregations, into recognized and social contact. When the Church is made free by her divorce from the State, more liberty will be secured for this important object. Even in other churches the organizations are seldom perfect or continuous in their efficiency. Separations and the demands of business often reduce church membership to a name; yet organization is of essential value, and to increase the number of those who 'having given themselves to the Lord, give themselves to his people,' is to be the ultimate object of all christian labour. We must, on the other hand, avoid sup-

\* The periodical alarms on this subject cannot be too calmly despised. The proneness of men to find in the events of their own day, tokens of the world's dissolution, has been illustrated in all ages. In the early history of the church, the Huns, Goths, Vandals, Arabs, and Turks, excited, by turns, the fears of nations; while the civil wars of all countries, and in particular the French Revolution of 1796, gave rise to similar predictions and similar alarm. To day it is the Russian War and Sebastopol. "Ex uno disce omnes."



posing that the amount of real religion in the world is to be measured by the number of souls included in all christian organizations together. Such a construction would be uncharitable; while it would be equally unreasonable to conclude, as some are apt to do, that our present membership system is worn out, and ought to be given up. Of late years it has been made matter of just complaint that the ratio of increase within our church organizations, has not kept pace with the increase of population. Though not an infallible criterion of the state of religion, it yet would be a most encouraging and favourable omen if this preponderance were reversed, as surely it might easily be, since the increase of population per annum is not one-and-a-half per cent! If it appears, then, that our dissenting organizations are not, on the whole, sustaining so small a rate of increase—this must be considered a sign of serious weakness in the use of the ordinary appliances of the church.

IV. Spiritual characteristics. The leading marks of a religious man are heavenly-mindedness, zeal, and brotherly affection. As these abound in an individual, or body of individuals, their christian state may be easily determined. The *first* characteristic, indicating man's consciousness of, and submission to, the Divine influence, is one which is thought with much truth to be faintly visible in the majority of religious professors. The toil and turmoil of worldly things, in private or public life, which are supposed to distinguish our own age, are urged as explanations of the fact; but if the *fact* be as stated, explanations are not palliations of so sad a condition. Appearances, we know, warrant the charge, which is strongly confirmed by the violations of trust, which are too common among those who have a place, and some of them chief places, in our

christian synagogues.\* Still, let us be careful how we judge our neighbours. English reserve and hatred of cant lead many to look as though their hearts are on earth, when perhaps their best affections are being set on things that are at God's right hand. With more heavenly-mindedness, however, it admits of no question that the church would be more powerful with God and with man.

*Zeal*, i. e., a warm desire to propagate christian truth—is too limited as to intensity and extent; but in this particular, with many deficiencies, our age has somewhat to glory of. May that glory increase! *Brotherly affection*, also, is more general than heretofore. Sects there must be, sectarianism there need not be; and as brotherly affection multiplies, bitterness of controversy and exclusiveness of spirit, both of which have greatly diminished, will be dissolved, and love alone remain. Christian denominations now do not regard one another as they once did, and if called upon to state where the church is most at fault in respect to this priceless grace, we should reply, not so much as between different sects, as between members of the same denomination and church. That want of sympathy which estranges classes in society does too much separate individual christians; and so long as this remains, no local church, however small, will be one as our Lord and His Father are one.

V. Associative agencies. The friends of religion do not confine themselves to private and public meetings—they contrive, and most successfully, for the most extensive diffusion of the truth in which they

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\* The case of the London bankers will recur to the reader's memory. In Oxford Street, a bookseller exhibited a placard advertising some annotations on the Bible, composed by Sir J. D. Paul!

have believed. Hence missionary societies (home and foreign)—tract visitation—Sunday schools—maternal meetings, &c. In these the age is prolific; yet as old things are apt to grow tiresome, it may be questioned whether some of these agencies have not lost some of their attractions in the eyes of professing christians. The church and the world will rue the day when this becomes general. At the same time it is a subject for close consideration, whether, while the same objects are kept in view, some greater diversity of operation might not be devised, so as to relieve the monotony which arises from doing the same thing in the same one way year after year. It is, nevertheless, a cheering fact that the number of these agencies, with the numerical and pecuniary support accorded them, was never greater than at present, in spite of war and its concomitant burdens.

VI. Social influence. The *beau ideal* of the christian church includes the conception that she shall set herself to redress all evil, and wrong, and suffering; and it is a mere exaggeration of this notion which causes one sect\* to refuse co-operation with any but christians in any work of benevolence whatever. In all ages and countries christianity, where introduced, has been the prime mover and chief agent in all good works; and yet in England, where in some respects this process has been carried farther than in any other country, there are great and crying omissions of duty. Dr. Chalmers and Dr. Arnold's idea of a

state church, in which the state and church should mutually include one another, would, if realized, settle the question at once; but how can this idea be realized while there are great sources of vice and crime, which are constantly discharging their redundant streams throughout the land? Here the church—and all religious persons—should interpose, and *in order to the more rapid spread of religion*, as well as from genuine benevolence, do *all* that is possible for delivering society from the harpies that prey upon its vitals. Does the church do what it might? Some part of it does, but in its totality, and in its organized form, it has done little or nothing. Feeling this then, Mr. Conybeare, a minister of the Establishment, has recently reprinted some essays from the "Edinburgh Review," in which, among other subjects, he enters into that of intemperance, an evil, for the removal of which, in the most simple and practical manner, the church, in his opinion, is bound to act with a promptness and vigour, never yet displayed.

Here we pause, leaving our observations to be weighed by the reader in a spirit of candour and intelligence. With a word of advice this paper will conclude. In the survey taken of the position of religion in the nation, let us not forget to ascertain what is its condition in our own hearts. Beginning with self-examination, we shall be able to detect and remedy personal failings, and then be all the better prepared to exercise a healthy influence on the state of religion, wherever by the Providence of God, "the bounds of our habitation may be cast."

Q. D. L.

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\* The Plymouth brethren, though the same feeling exists among isolated members of other christian bodies.

## SUNDAY AND MONDAY.

WHAT is the great end of life? For what purpose were we brought into being? Why has existence been given to us? These are questions which have again and again arisen in the minds of men, and to which various answers have been given. Not in the past only have such enquiries been raised, but in the present they are repeated and receive conflicting responses from society at large. While, however, there is so wide a difference of opinion among mankind generally, we find that one section of society, the church, is unanimous in the view which it takes of the end of existence. To become morally better, and make others so, to be the subjects and agents of goodness, to rise higher and higher in purity, philanthropy, and devoutness, this all the church will readily admit to be the grand purpose of life. By right thought, right feeling, and right action here, we are to fit ourselves for the hereafter. Time and eternity are to be harmonized and wedded at the altar of christianity.

But God works by means. Possessing complete and absolute power He could, of course, do all things immediately and directly. Although He *could* do this, he has chosen to act otherwise, and for the most part, both in the material and moral world, he deals with us mediately and indirectly. Would you have a rich harvest? you must till the ground and sow the seed. Do you wish to cross the sea and reach a distant shore? you must use the helm and spread the sail. In like manner, if you would reap the fruits of virtue and holiness, if you would reach the haven of some ideal goodness, you must employ certain means, "The means of grace." That is an expression familiar to us all. We have heard it from our childhood, we hear it now at every

service. We know, too, what is meant by the said phrase, what is included under the term. Prayer, praise, divine truth, public worship, are regarded as "the means of grace." And who will deny that they are such? Prayer, what an aid is that. What a tendency has it to refine and purify; what an instrument by which to secure the blessing of our infinite Father. Well sings the poet,

"O what a mighty power resides in prayer,  
Whose voice, however lowly it may be,  
Winds round the diamond halls and thrones  
of heaven

In music, to the ear of God himself!  
And whose uplifted hands are pressed by  
His

In token of forgiveness and of love."

Praise is an aid, adapted to awaken and mature the most devout aspirations of the heart. As to divine truth this seems the method of all others most calculated to nerve us to greater exertion and renewed fidelity in the discharge of duty. By following the great of Hebrew history in their mighty doings, we are stimulated to moral heroism: by listening to the thrilling strains of psalmist and prophet, the chord of human influence is touched and vibrates through each chamber of the soul; by marking the path trodden by our Master and Saviour, we are constrained to more fervent love and urged to closer resemblance. "The ordinances of God's house," as they are sometimes called, are in no slight measure fitted to secure our moral well-being. Whatever may be the estimate formed of these by some in the present day, we cannot but regard them as an important medium whereby to effect the highest good of man. The swelling notes of praise arising from many a tongue, the living voice of the spiritual teacher presenting a united prayer or boldly declaring the truth

of God, the bare fact of a whole assembly congregated for the purpose of worship and religious culture, must, we think, have a salutary tendency.

Each one of these, then, prayer, praise, divine truth, public worship, is a medium through which spiritual life may be preserved; each is justly regarded as a "means of grace," an aid to our accomplishing the great end of our being. Nevertheless, we are convinced that an erroneous view is taken of them by many good folk through their regarding them as the *only* "means of grace." Are they really such? Do they exhaust the methods by which to accomplish the ends of life? Are there no others? We think there are. After what has been said, none will suspect us of not placing a due value upon prayer, praise, divine truth, and public worship; notwithstanding, we think, that in our admiration and love of them we should not lose sight of others. We believe that there are other effective "means of grace." We believe that, guided by the ever-sure direction of the New Testament, we shall discover that there are many additional helps to those mentioned.

It is not our intention to enlarge but to suggest. We believe, then, that our whole experience may be made conducive to moral interests. Not certain places, periods, and ordinances only, but all times, localities, and employments, may be rendered handmaids to godliness. Monday need not, and should not, be behind Sunday. Business and pleasure, home and friendship, trials and temptations, sorrows and joys, may all be made "means of grace." Each incident in life may bring its stone to the building of a temple for God. Each may be a step by which to draw nearer heaven. Is not this the doctrine of the following passage, "All things work together for good to them that love God?" Is it not the meaning of Paul, when he says,

"Whether ye eat or whether ye drink, whatsoever ye do, do all to the glory of God?"

We might show how, in the mart of commerce, the work of which we speak is capable of being accomplished, but for the sake of brevity let us leave it out of the question and direct our thoughts to other affairs of every day life. Look at the domestic circle. What an arena may each home become in which the higher powers are brought into full play and thereby strengthened. When the dark pall of bereavement hangs over a household what ample scope is given for the development of patient and quiet resignation. When the rough winds of adversity have set in against those who are near; what an opportunity is afforded for our warmest sympathy and most hearty aid. Sometimes we may be the objects of suspicion or the victims of unkindness. If so, here is a "convenient season" indeed for the exercise of such a vigorous self-control as shall overcome the desire for retaliation, pluck out the sting of revenge, and enable us to return good for evil. Now and then demands will be made upon time and purse which cannot be met without a sacrifice; here, then, is room for that self-denial which is so essential to all true progress. Fidelity to what we believe to be the truth may be tested by the reluctance or willingness with which we bear ridicule and scorn for its sake. Our conduct toward the poverty-stricken and destitute near our abode will be a crucible in which our philanthropy may be tried. Does the reader think that some of these things are trifles? Is he inclined to think them unworthy of notice in speaking of the great end of life and the ways in which that end is to be accomplished? Let him remember that those are not always trifles which, at first glance, appear such. Hinges are small, but the door turns upon them.

While, then, we fail not to hail  
with joy the hour of prayer, while we  
sing the psalm of praise, while we  
dwell with increasing delight over  
the utterances of Moses and David,  
the thoughts of Paul and Peter, and  
the life-giving teachings of Christ,  
while we resort with cheerful spirit  
to the scene of public worship, and  
regard these as "means of grace,"  
let us not lose sight of others. As  
the pelting storm and the warm sun-  
beam alike strengthen the stalwart

forest oak, so adversity and prosperity  
may both contribute to our moral  
power. The busy mart, the cheerful  
fireside, the quiet of solitude, may  
each take a share in the great work  
of life. Nothing need be useless,  
nothing vain. All may be brought  
into captivity to Christ.

"The trivial round, the common task,  
Would furnish all we ought to ask;  
Room to deny ourselves; a road  
To bring us, daily, nearer God."

T. R. S.

## POETRY.

### THOUGHTS ON VISITING NORMANTON.

NORMANTON-ON-THE-HEATH—secluded spot!  
Little art thou among the peopled towns  
And numerous villages that smiling stud  
Old Leicester's gentle hills and verdant plains;  
Yet out of thee there came a man whose deeds,  
Though unrecorded on the rolls of fame,  
Shall never be forgotten. An humble son  
Of Tubal-Cain, he laboured at his forge  
With un-remitting, ill-requited pains,  
To earn by sweating brow his daily bread.  
Little of learning had he, but his wit  
Was quick, and ever ready; for it flowed  
From the unfailing spring of common sense.  
And hence, to entertain the parish priest  
And sturdy farmers at their jovial boards,  
Joseph must come; who, with his merry jokes,  
Would set the village table in a roar  
Of laughter and loud mirth. But home returned,  
He often thought how all these things would end.  
For he who should have been to him a guide,  
(A parson of the Second George's days)  
By pointing out, and walking in the way  
That leads to life eternal—was a sot,  
A roystering reveller in surplice clad;  
Who, sad to tell, was sometimes left alone,  
Sprawling and senseless on his parlour floor.

"This will not do," said Joseph to himself,  
"If the blind lead the blind, together both  
Will fall into the ditch." Oft he wished  
Some one would guide him so he might escape

The wrath that is to come. But no man then  
 Cared for his soul; and he was left alone,  
 To grope, with trembling steps and outstretched hands,  
 His way in the thick darkness. Oft he thought,  
 And thought again; but all his thoughts could never  
 Pierce through the dark and lowering clouds that hung  
 Around his path; and threatened soon to burst  
 In awful vengeance on his guilty soul.

It happened on one quiet eventide,  
 As home returning, that he sat him down  
 And mused on his sad and helpless state;  
 When lo! as if a voice from Heaven had spoken,  
 Those words of sacred writ came into mind,  
 "This is a faithful saying, and is worthy  
 Of all men's acceptance, that Christ Jesus  
 Came down into this world to seek and save  
 The chief of sinners." Up he sprang,  
 Filled with new light and joy! Now he knew  
 How to escape the dreaded wrath to come,  
 And find the way that leads to endless life!  
 Peace overflowing filled his heart and mind,  
 With joy unspeakable, of glory full.  
 Not he of famous name\* rejoiced more,  
 When—after long and most laborious search,  
 His mighty mind discover'd the great law  
 Which holds all worlds in harmony sublime—  
 He cried, in ecstasy of joy, "I've found it!"

Full of the love of God, this lowly man  
 Told to his wife and neighbours the great secret  
 God had to him made known. Then in the fulness  
 Of his high joy he hastened to the priest;  
 But met with cold rebuff. Still undismay'd,  
 He told to every comer the true saying;  
 Nor rested here; for finding one whose heart  
 Glowed with like love for Christ and precious souls,  
 (A servant in the household of a Lady†  
 Elect, and loved in truth), like Paul and Silas,  
 Together forth they went, with ardent zeal  
 And fervent faith, to tell of Him who died  
 "For man's salvation on the bitter cross."  
 And thousands heard them—heard the truth in Christ,  
 And felt its saving power. Old Charnwood's rocks  
 And lovely dells re-echoed with the sound  
 Of free salvation through the bleeding Lamb.  
 Year after year they labour'd, meekly bearing  
 "The scoffs and pelting scorn" of ruder men.

Nor were they unrewarded. God's commands  
 They cheerfully obeyed. And He who said,

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\* Sir Isaac Newton.

† Countess of Huntingdon.

"They who me honour, shall be honoured by me,"  
Remember'd all the labours of their love,  
And gave them honour which exceeded far  
All that an earthly potentate could give.

Now after them we come, and see the fruit  
Of all their many toils. One hundred harvests,  
Have now been gathered in since they began  
To tell the heavenly tidings. A young Prince,  
From a long line of sovereigns descended,  
Was then attempting to regain the crown  
His fathers' crimes had forfeited, and failed.  
And thus the memory of wicked men  
Shall rot and be forgotten, while the righteous  
Are held in a remembrance everlasting.  
And so, O Lord, let all that hate Thee perish ;  
While those that love Thee shall for ever be  
Bright as the sun when shining in his strength.

Yes ! thousands who, on each new Sabbath, worship  
And thousands in our happy Sabbath schools,  
In all the region where ye once did labour,  
Are reaping what with toil and tears ye sowed,  
Ye men of faith unwavering ! India, too,  
"With plumed and jewel'd turban" smiles and sings,  
"How beautiful upon the mountain tops are seen  
The feet of him that bringeth us glad tidings !"  
Time may roll on ; and kings and thrones may fall,  
But the good work which ye began shall stand.  
And time, which moulders all things perishable,  
Shall but cement the structure which ye reared,  
Enlarging wider yet its vast dimensions.  
That little handful of the living seed  
Which first ye cast abroad with hand unsparing,  
Shall spread o'er all the valleys and the hills,  
Until, with joy, they laugh on every side.

When full of years and honours, Joseph died—  
Died in the field, and with his armour on,  
"Drest for his flight and ready to be gone !"

Peace to his memory ! for ever peace !  
He rests now from his labours, and his works  
Shall ever follow him ; not in merit there,  
But to increase his joy, and swell his praise  
To Him, to whom alone all praise belongs—  
IMMANUEL ! the Redeemer of the world !

*Normanton, and Stone-House,  
August 31st, 1855.*

J. F. W.

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[For further particulars of the facts referred to, together with a sketch of the life of Joseph Donisthorpe, the "Normanton Blacksmith," the reader is referred to "*Wood's History of the General Baptists.*"]

## REVIEW.

**THEOLOGICAL ESSAYS:** *reprinted from the "Princeton Review."* With a Preface by the REV. PATRICK FAIRBAIRN, D.D., *Professor of Divinity, Free Church College, Aberdeen.* Royal 8vo., cloth, pp. 574. Edinburgh: T. & T. Clarke. London: Hamilton and Adams.

THESE Essays have hitherto been known in England from American editions. They are twenty-three in number, and are chiefly devoted to the exposition and defence of the doctrines peculiar to the Geneva school of theology. The high estimate in which they are held by the Calvinists in great Britain may be inferred from the following eulogy on the authors of the essays from the pen of Professor Fairbairn: "They are not dry vindications of a theoretical and systematic theology, but the profound and earnest reasonings of men, who felt that, in contending for Calvinism, they were contending for the great interests of truth and righteousness—of men, of whom it is scarcely too much to say, that on them, the mantle, not merely of Edwards, but of Calvin himself, seems peculiarly to have fallen."

It is no part of our present purpose to break a lance with the essayists on any one of the subjects brought under discussion. However tempting such an encounter, two things prevent us from entering upon it—the variety of the questions proposed, and the great length at which they are reviewed. It would be difficult to select the one most popular. It would be equally difficult to give such an outline of the argument as either to express the precise views of the author or suit the necessities of our space. The same reasons will prevent our giving any quotations from the essays devoted to the examination and establishment of these peculiar tenets. To give such citations as would only half express the writer's meaning, would be unfair to him. To offer the mere bones of the essays would be tedious to our readers. It will be enough for us, therefore, to indicate the character and contents of the volume as a whole, and to select such portions as may admit of

easy severance from the connection in which they stand.

Of the essays devoted to the peculiar doctrines of Calvinism, there are three worthy of special attention,—those on the decrees of God, on the power of contrary choice, and on the inability of sinners. All that argument and acuteness can do for the establishment of the Calvinist mode of viewing these questions is done. There are other theological subjects discussed of more general interest. Among these will be noted clearly expressed and closely reasoned essays on the sonship of Christ, the atonement, regeneration, and sanctification. Several articles are also devoted to the Romish controversy. These are entitled the rule of faith, sacerdotal absolution, and transubstantiation. "The early history of Pelagianism, the doctrines of the early Socinians, and the history of Theology in the 18th century, by Tholuck," are all of them admirable of their kind. The following summary of ecclesiastical history is from the last-mentioned article: "God allows the gospel to come into conflict with all the diversified forms of human folly and sin, to teach us that it contains the remedy for every possible form of error and evil, and to make this very conflict the means of rendering more and more perfect the manner of conceiving and presenting its doctrines. In the first ages, the christian faith, not having yet insinuated itself into the feelings and modes of thinking of the early christians, we see the constant struggle between the free grace of the gospel and the disposition to depend upon legal observances. In the second period, we see the gospel in conflict with various philosophical systems, some irreconcilably opposed to it, others attempting an amalgamation with it, but none of them effecting the purpose of rendering theology at once biblical and philosophical. In the middle ages we see the corrupt faith and imperfect philosophy of the earlier periods degenerating into superstition, equally destructive of genuine faith and true philosophy. In the time of the Reformation, religion and knowledge appear anew. The doctrines



which distinguish this period were truly evangelical, and the theological systems biblical, but not entirely free from the fetters of the old philosophy. To this succeeded the period of strenuous orthodoxy, and vital piety again declined, leaving nothing but the mere form of biblical knowledge; and even this being destitute of the vital principle, was less perfect than it was among the reformers. The period of pietism followed, and orthodoxy was again imbued with life and restored to the form in which it was held by the reformers, but not improved. The next period was that of the theoretical and practical infidelity, and piety again declined in the protestant church. Within the last ten years\* it has been again revived, and made to rest on the leading doctrines of the gospel. Theology is pervaded by a spirit of true religion, and is so advanced, that it has nothing to fear from its opposers."

Another extract from an able article on Sabbath observance is all that we can give. "We come now to enquire, what obligations christians are under to observe this day? And here we would remark, that if what we have already said be correct, the obligation must be of the highest moral character. If the religious observance of the Lord's-day be the means of diffusing religious knowledge, of exciting and sustaining religious feeling and moral principle in the community; if it tends to refine the character and promote all the social virtues; if it is the highest means to multitudes of intellectual culture; if it raises men to a sense of their own dignity, while it depresses their false pride and arrogant claims; and finally, if it is the grand means of leading them to the attainment of eternal life, then is every man bound to promote this observance by all those obligations which bind him to promote the temporal and eternal interests of his fellow-men. Then, too, it is obvious, that all efforts, whether by argument or ridicule, to lessen its influence, is so much done to render men wicked and miserable, both in this life and in that which is to come. We feel almost as though it were superfluous to enquire whether God has added to an obligation so obvious and so imperious, that of a positive command.

Had no such precepts as 'Thou shalt not kill,' or, 'Thou shalt not commit adultery,' been recorded in the Scriptures, the obligation would be complete from the nature and consequences of the acts themselves. In like manner, though we are unable to prove that God had commanded us to keep holy one day in seven, we think the obligation would still be binding after a custom so salutary had once been introduced. There is, however, from the obvious tendency of this observance to promote the best interests of society, a strong presumption that God has enjoined it. We know that the object of the religion he has revealed is, to promote the purity and happiness of men. And if there is an institution, which is essential to the preservation and influence of this religion, it is surely to be presumed that it is of divine appointment. That the observance of a day on which the rites of this religion should be celebrated, its truths and claims presented, is of primary importance, we think, can hardly be denied. How is any system of truth to be received and obeyed, unless presented to the mind? And how is this to be done, unless time be appropriated for this purpose? Will men of themselves, and each one for himself, go to the silent record, and ascertain and receive all that God has enjoined and promised? Surely no other religion was ever thus left without any means of accomplishing its object. Besides, if it be a dictate of reason that we should worship God, if this is to be done in our social, as well as individual, capacity; and if this union of men to make their joint homage to their Maker be, in like manner, a dictate of nature; then it is to be presumed, that in a revealed religion, which enforces all other duties which the law of our nature enjoins, this duty of public worship is commanded. And as it is a duty which must be often repeated, it is also to be presumed, that its stated discharge would be insisted upon, and time allotted for the purpose. Nothing, surely, can be more obvious than that if this were not the case, the duty itself would be in a great measure neglected. The evident importance, therefore, of the appointment of a day for religious purposes, in order to enable the religion of the Bible to accomplish the purposes for which it was revealed, and to secure the stated

\* This was written in 1627.

discharge of one of the plainest of moral obligations, creates at least a presumption that the true religion is not the only religion without its sacred days."

The essay on transcendentalism contains a historical review of the progress and present position of that compound of nonsense, presumption, and atheism. Kant, Fichte, Schelling, Hegel, and Cousin, are successively brought before us; and Cousin, as the professed interpreter of German philosophy, is thoroughly exposed. This essay is well deserving of attention.

Our readers will now have learnt something of the contents of this volume. It is a valuable addition to any theological library, and will doubtless meet with an extensive sale.

**THE SIGNS OF THE COMING OF JESUS CHRIST AS THE KING OF KINGS; also the Year-day Theory: the Pope of Rome; and the Fourth Kingdom of Daniel or the beast; considered by A. LAYMAN.** 8vo pamphlet, pp. 32. London; Houlston and Stoneman.

THIS is a singular production. It has all the defects of the pamphlets that have been lately issued on the subject of prophecy, without any of their excellencies. The "layman" seems to have little idea of argument, and little regard for those who differ from him. He has strung together a number of quotations, from the prophecies of Daniel and the Revelations, and simply affixed titles to them, and added a few remarks at the end. When referring to Bishop Newton's explanation of the six trumpets, he speaks of him as being "as usual, a little confused in his ideas." When attempting to refute the year-day theory, he says, "The following reading of the prophecy will give a new light to its meaning, and exhibit the fallacies of Dr. Gregg, and the 'Coming struggle,' and all that class of persons." He maintains that the "raiser of taxes," spoken of in Dan. xi. 20, was Cyrenius; that the "vile person" of the next verse was Pontius Pilate; that the invasion of the Crimea is the destruction of Turkey; that the Jews will soon be restored to their own land; and that the angel flying in the midst of heaven, preaching the everlasting gospel, is to

be literally an angel. Such pamphlets can serve no end but to gratify the vanity of their authors, and to disgust all sober minds.

**A LETTER TO A MILLENARIAN.** *Fcp. pamphlet.* London: F. Pitman, 20, Paternoster Row.

THIS is a very sound, useful, and temperate letter. It shows, in a familiar and good-humoured style, some of the weak points of millenarianism. The gathering of all nations to worship at Jerusalem, the coming of Elias, and the personal-reign theory, are each passed in review. We quite agree with the author that the world is *not* growing worse and worse, and with him would heartily thank God that it is far otherwise. "Already has the religion of the cross achieved glorious triumphs; and there is not a country, an island, and scarcely a city on the surface of the globe, where its banner is not unfurled." The author promises to return to the subject. We shall be glad to meet with him again.

**THE LIBERATOR: a monthly Journal of the Society for the Liberation of Religion from State patronage and control.** London: Houlston & Stoneman.

THIS is a journal devoted to the interests of the Religious Liberation Society. It is well conducted, and deserves support.

**ADDRESS to the General Baptist Church meeting in Mount Zion Chapel, Hoptonstall Slack; delivered April 4th, 1854, at the ordination of Rev. C. Springthorpe as their pastor.** By R. INGHAM. 12mo, stitched, pp. 34. London: Simpkin and Marshall.

THIS address is somewhat late in publication; and any special interest that may have belonged to it at the time it was delivered has now passed away. We have no hesitation in saying, however, that it would be well for all our churches to consider the sound advice contained in this address. We can none of us be too familiar with our duties towards each other, and especially towards the minister under whose care we are placed.

## CORRESPONDENCE.

## DENOMINATIONAL STATISTICS.

(To the Editor of the G. B. Magazine.)

DEAR SIR,—On taking up the Minutes of the Association a few days ago, and reading the remarks at the close of the list of churches, I felt disposed to ascertain, if possible, where and how the discrepancies occur, and beg to forward the result of my investigation for insertion in the Repository, if you deem it worth notice.

I would first respectfully observe, that the Secretary is himself at fault, the Summary Statement not being correct, which will appear by the following remarks.

The number stated to be received by new churches is 157, which is correct, but in two of those churches, viz., Bacup and Milford, are entered 14 baptized, 2 received, and 4 restored, which are all included in those items of the summary, and in the Milford church there are 3 dismissed and 3 excluded, also reckoned as loss on the other side of the summary, which is certainly wrong, because 157 is the actual number of members received into the Connexion, and no other figures ought to have been entered in the list of churches until the following year.

Again, the Brook Street Church, Derby, is entered in the Minutes for 1854 with 48 members, which was afterwards dissolved, and of which no notice whatever is taken in the summary of the present year, whereas to be correct, they should have been entered on the side of loss, the same as if they had withdrawn, because if any, or all of them, have been received into other churches, they are included in the report from those churches.

The summary, as corrected, will stand thus:—

ADDITIONS.		REDUCTIONS.	
New Churches	157	Dismissed ..	246
Baptized ....	861	Excluded ..	179
Received ...	294	Withdrawn..	225
Restored....	70	Removed....	330
		Dead .....	352
	1382	Brook Street	
Reductions..	1380	Dissolved..	48
Increase ....	2		1380

The same result will appear, by taking the total number of members, and comparing each church with the previous year, as follows:—

Total number of members entered in the Minutes for 1855	18279
Add for discrepancies in 40 churches when compared with 1854 .....	269
	18548
Deduct for do. in 17 churches when compared with 1854	302
	18246
Total number of members as reported in 1854.....	18244
Increase in the year .....	2

The total number as stated in the Minutes for the present year is not correct, which will be seen by casting up the column, the difference of 100 appears to be in the Baxter-gate church, Loughborough, and is perhaps an error of the printer, but whether it is so or not, the result as above stated, is precisely the same.

Thus it seems that the statistics of no less than 57 churches are incorrect when compared with the previous year, 302 are entered as members, of which were received, and 269 are omitted with—there are no figures to show how they out anything to show how they left the Connexion.

It is not necessary to particularize the churches where the discrepancies occur, (several of which are considerably,) as any one who will take the trouble to compare the two years will readily discover them.

If statistics be important, and many think they are, it is desirable they should be correct, and it seems necessary for this purpose, that some plan should be adopted for obtaining them, different to that now in use. A new form of schedule for each church to fill up, would, in my opinion, be a great improvement, and prevent many mistakes. The following I give as a specimen:

## LOUGHBOROUGH, WOOD-GATE.

Number of members reported in 1854 .....	211
Additions,—Baptized .....	11
Received.....	6
Restored ... ..	0
—	17
	228
Reductions,—Dismissed ...	6
Excluded ...	2
Withdrawn ...	2
Removed.....	4
Dead .....	7
—	21
	207

Present number of members ..... 207

If each church filled up this form, and then compared the number with their regular list of members, any error

would be immediately discovered, and might be corrected before the report was sent to the Association.

The form in the Minutes should also be altered, by the addition of another column, by making each column wider, so that the total could be entered at the bottom, and by inserting either a thick black line or double lines, between the additions and reductions, and also at the end of the latter. These alterations would require more room than is now appropriated to the list of churches: but if the States were a little more condensed, (which in some cases might perhaps be an improvement,) there would be plenty of room for the alteration, without increasing either the size or price of the Minutes. The following is the form I beg to suggest :

List of Churches.	County.	Names of Stated Ministers.	No. of Members in 1854.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Present No. of Members.	Chapels.	Preaching Places.	No. of Sabbath Schoolars.	Teachers.
Loughboro' Wood-gate.	Leicester.	Rev. J. Goadby.	211	11	6	"	6	2	2	4	7	207	1	"	278	38
Earl Shilton.	Leicester.		57	no report.								57				

From the above form, the increase or decrease of each church would be seen

at a glance, and it would also show where any discrepancy occurs.

Leicester Nov. 30th, 1855. F. G.

## ON FORMS OF PRAYER.

DEAR SIR,—I was much concerned to learn from your last No. that a Nonconformist is one who "regards the essence of Nonconformity to consist in unlikeliness to the Established Church, and the doing anything after the fashion of that church as inconsistent with dissent." I had supposed the essence of Nonconformity to consist in the belief that the Church of England is not scriptural in her constitution; that some of the articles of her belief are not in accordance with the Word of God, and that not a few of her forms teach pernicious errors. It is of such ingredients as these that my own Nonconformity is compounded, and not of passion, or unlikeliness, or fashion. I cannot but feel, therefore,

that your correspondent has given a most incorrect representation of the grounds of my dissent, and, as I believe of those of my brethren. As dissenters, we have something in common with all established churches, and to differ from them just for the sake of the *unlikeliness*, would be puerile in the extreme; but if certain "forms" are associated with the grave errors, then it may be a question whether it is not better to avoid them, and to "abstain from all appearance of evil."

I will now, sir, by your permission, say a little on "forms of prayer." Your correspondent asks, in the Nov. Magazine, "Is it consistent for the pastor of a G. B. church to use forms of prayer at family worship." The question is not, can such pastor *really* pray in using such forms, but is it con-

sistent for him to use them. The pastor is viewed in the official position which he occupies, and it is justly considered that the use of such "forms of prayer" in the family may lead to their use in public; for if the pastor can pray to greater advantage by the use of such forms in the family, may he not be supposed to do so in public? The question then is, is it consistent for a pastor to use such forms? This question gives rise to another, viz., what are the standards by which his conduct is to be judged? We submit that we may inquire whether his conduct is consistent with the way in which the Apostles and the first christians were accustomed to pray, and whether it is consistent with the views which the General Baptists generally entertain upon the subject. Had T. W. F. proved that Christ appointed a "form of prayer," and that such form was used by His apostles, that would have settled the question. This he has not attempted. We search the New Testament in vain for any such forms. It is true that John taught his disciples to pray, but there is no proof that he wrote "forms of prayer" for them. It is also true that Christ taught His disciples to pray, but there is no proof that they used a form of prayer. That beautiful and comprehensive prayer, commonly called the Lord's prayer, seems to have been designed for nothing more than a kind of model prayer. It was after that *manner* that they were to pray. If it had been necessary to use the exact words there would have been no difference in them, as recorded by Matthew and Luke. It does not appear that this prayer was written during our Saviour's abode in the world, nor till after the lapse of some years after he had left it. Christ often enjoined prayer but there is no proof that he ever appointed "forms of prayer." His language was, "Therefore I say unto you, what things soever ye desire, *when ye pray*, believe that ye receive them, and ye shall have them. Here the disciples are taught *when* they prayed, to ask for what they desired, and they would be more likely to know what those things were at the time, than any other person six months before. When the church met in an upper room at Jerusalem, and "con-

tinued with one accord in prayer and supplication," there is no evidence to show that any form of prayer was used. When Peter was in prison, "prayer was made without ceasing of the church, unto God for him." We have no idea that they used a written form of prayer. When Paul kneeled down and prayed with the elders of Ephesus, we cannot well think that he used a prayer written before hand. If the Corinthian church had possessed a written form of prayer, we may suppose all would have been acquainted with it; and it would not have been necessary for Paul to have written to them about praying in an unknown tongue—theirs must have been extempore prayers. A fine opportunity presented itself to Paul for putting an end to confusion by giving the church "forms of prayer," but he does not seem to have embraced it. The circumstances in which the Apostles were frequently placed did not always admit of their praying before and after the sermon, as we do now. A cloud rests upon the family devotion of the christians of their time—from the case cited, not to mention others, we may fairly conclude that the prayers offered were extempore prayers and therefore by praying in this way we feel certain that our mode of prayer accords with that used by the Apostles and churches, planted by them, but till we can find that they also used forms of prayer, we cannot have the same feeling respecting them. It is true they are not forbidden, and it may be that we may use them or not. Still if they had been amongst the things necessary, "for the perfecting of the saints," or for the edifying of the body of Christ, we may well suppose they would have been given.

That the use of a form of prayer is inconsistent with the views held by our denomination, and by Nonconformists generally, there can be little doubt. This would be of little consequence if our mode did not accord with that used in the past age of the christian church. It is quite safe to follow their example. And as churches must have a succession of ministers, it seems desirable, if they are to have continued peace, that there should be as much uniformity as possible in our mode of worship. Your correspondent, T. W. F. seems to rest his advocacy of "forms of prayer" on

the ground of their greater utility. He asks, would it not, so far at least as our family devotions are concerned, be infinitely better to have a series of prayers running through six months or a year, like the volume of Jay's, or the "altar of the household?" Why, sir, if infinitely better, those that use such forms should be infinitely more pious than those who use them not, and especially if another infinite advantage be derived from their public use. We are not aware, however, that those who use "forms of prayer" are more pious than those who use them not. There is something rather consoling in the idea of having prayers provided for six months or a year to come, but until we can know so long before hand what will be the wants of our families, our churches and the world, the best forms will come short of what is required. Besides, until men are more expert in the art of reading than at present, the effort will tend to divert their thoughts, and damp the fervour of their devotion. As to public worship, our own impression is, that most of our ministers have enough to do in composition at present; but if they were to write their prayers during the week they could not, were they angels instead of men, avoid a great deal of sameness. Pastors do "think of the circumstances of the people, and of individual cases," but if they think more about the few "cultivated" persons in their congregation, than of their moral state, we do not wonder that they should have to deplore the "deadening effect" of such prayers. The fault may not, however, be in the mode. But while prayers, written "during the week, would be preferable to the present mode, they would not be equal, it seems, to a modified liturgy—that is, of a liturgy with spaces left to be filled up according to circumstances, at the time of prayer. How this might answer is not for us to say, and, rather than try the experiment, we would at once adopt the prayers of the church, and put them into the hands of the people. What your correspondent would do with prayer-meetings, does not appear. Would he have forms of prayer for them too? If so, by whom are they to be composed? If by the people themselves, would not some of the favourite words and phrases

of the pastor still be heard? I fear that those useful meetings, in which many have spent some of the happiest hours of their life, would soon be as uncommon amongst us, as they are amongst the members of the Established Church. Though many pious men may be grieved by the way in which T. W. F. has spoken of their efforts, we hope none will be discouraged. He speaks of prayers committed to memory, and repeated by rote, and of an individual who falls into the habit of expressing his thoughts in the same words time after time, until every one who hears him knows the prayer by rote; and he asks, "is not this a form of prayer?" We answer, that we believe these to be ideal cases, at least we never knew a person who was in the habit of committing his prayers to memory, nor have we yet learned the prayers of any one by rote. But if there are cases of the kind mentioned, they do not constitute what we understand by "forms of prayer." No doubt there is a great sameness in extempore prayer, but is not the same thing true, also, of "forms of prayer," and would it not be more apparent if they were to come into general use? T. W. F. speaks of this as an evil, but he says the blame rests not upon the men, but upon the miserable and vicious system of which they are the victims. We would fain hope that these are indeed "stray remarks," nevertheless, it is most painful to find our system of devotion, which, as we have seen, is the same as that used by the apostles and first churches, characterized as miserable and vicious, and ourselves spoken of, as little better than "mere formatists," or "praying machines." T. W. F. is kind enough to say, that the "blame rests not upon the men, but upon the miserable and vicious system of which they are the victims." Sir, we differ *in toto* from this. We hold the men who uphold miserable and vicious systems, whatever they may be, responsible for their continuance. If our mode of prayer is miserable and vicious, we are responsible for it, and nobody else. This is as plain as that two and two make four. Therefore if our system be what it has been represented, T. W. F. should have called upon us to give it up, and failing in that, his own course, if he is united with us, would then be

clear. But we do not allow that mere repetition or sameness is necessarily an evil. Our Lord "went away again and prayed the third time, saying the *same* words." Paul had a thorn in the flesh, and "for this thing," he says, "I besought the Lord thrice that it might depart from me." The case would not allow or require much variation in the words. These, it may be said, were private prayers; but they are sufficient to show that mere repetition is not, in itself, an evil. If we have the same blessing day by day, why may we not express our thanks in the same words? If the same trials why may we not ask for the same supporting grace, in the same words? There may be danger of formality, but a person is not necessarily formal in repeating the same words time after time. If mere sameness is an evil, where shall we stop? We must have a new set of preachers, for the present ministers find it necessary, frequently, to use the same words and phrases. We must have a new gospel, for by this time a great number have come to know a great part of it by rote. We must move to new houses and new localities, when we have become familiar with the old ones. We must have a new sun, a new moon, new planets and stars, if sameness is so wretched a thing. We need not go on.

We cheerfully allow that some of the forms of prayer are admirable, and that to some persons they may be useful, but we are of opinion that the pastors of G. B. churches, who can come to their family devotions after mature reflection and reading of the Scriptures, are amongst the very last men in the world, who need to use them; and very sorry indeed should we be to see them walking on these crutches in public, when they are so well able to go alone. R. HARDY.

Queenshead, Jan. 7th.

### ON WAR.

DEAR SIR,—I am glad the question of war, as an abstract subject of consideration, has been introduced for discussion into your pages. It is one upon which it is the bounden duty of every christian seriously to deliberate and decide. War, in the abstract, is right, or it is wrong; and no man can assert the

one or the other without shouldering the responsibility of adopting a line of conduct that may most materially influence for good or evil.

As I entirely differ from the opinion expressed by your correspondent in last month's No. of the Magazine, perhaps you will allow me space for a brief reply. When your correspondent remarks that we are bound, naturally and individually, not to interfere with the rights of others; he states what nobody denies. But war does not necessarily interfere with the right of others; and therefore the objection deduced from that remark is inapplicable. The assertion coupled with this, that we have no right to molest or interfere with the property, liberty, or life, of another, is just the one which requires, but is incapable of, proof. A man's property, liberty, and life, are his rights only so long as he abstains from a course of immorality which would render their forfeiture necessary to the public safety. Beyond this, they are rightly subject to the disposal of proper authority.

The power of life and death, of which war is but the extended development, is the very *basis* of all temporal government. Take it away, and the whole fabric falls to pieces. Of what force would be the decisions of the magistrate, unsupported by the strong arm of power; and liable to be set aside by any of the thousands of desperadoes who would gladly hurl defiance at the moral sentiment of the universe, and taking the sword, defy interference with any less potent instrument? It is easy to see, that these good people who would snatch the weapon from the hand of justice, must, by the same act, surrender it to the ruthless grasp of guilt, and give the demon of all evil a pass to ride roughshod over everything that is sacred in human society.

If we find certain great principles acknowledged and inculcated in God's word, we must certainly examine detached passages of that word in the light of those principles, or confusion and error will be the result. Thus, as we find the authority of human government maintained, for instance Rom. xiii. 1-7, and as that government is *essentially* one of physical force, the words of Christ in Matt. v. 38-48, cannot be construed into the inculcation of passive non-resistance in all cases. They are plainly intended to

represent and inculcate principles of action. The spirit of retaliation and revenge is forbidden; that of conciliation and forgiveness, even at some personal expense, inculcated. And the man who, at the call of duty, would hesitate not to take the life-blood of his fellow, may have a heart overflowing with true affection for all mankind, may live in the daily and loving practice of these sublime requirements of our Saviour, and to the fullest extent obey the apostolic command,—“If it be possible, as much as lieth in you, live peaceably with all men.”

If it be right that the executive government compel obedience to law and justice, at any cost, in the case of a single individual, it is equally right that the same compulsion should be exercised towards any body of men, or independent nationality, which, by its acts, renders such compulsion necessary. And we must not overlook the fact, that the Executive of any nation is dependent for its power, to say the least, on the connivance and sufferance of the body of the people, who are therefore responsible for its acts, and properly suffer for its delinquencies.

When, with regard to any course of action, we have done all that duty demands, we may confidently leave results with God; but to expect the Almighty to do that for us which we criminally neglect to do for ourselves, appears to be a strangely erroneous idea, and one that has no warrant in sacred writ. That the Almighty did interfere in olden time to do for his people that which they were physically unable to do for themselves, does not appear to me to affect the question at all. Perhaps if your correspondent will turn to Deut. vii. 1-2, the book of Joshua, and others, he may find something more to the point. Allow me to say, too, we do not read that the Centurion of apostolic times was necessitated to throw up his com-

mission on a profession of christianity. Then why the christian soldier now?

With right views on the abstract question considered in these desultory remarks, we may with advantage proceed to criticise particular events. And, alas, too true it is, Englishmen must blush for their country, when some passages in her history are recited; but, thank God, they lie side by side with others which tell what English spirit and enterprise, modified by true religion, has done to help the helpless, and succour the unfortunate.

Nothing is more opposed to the spirit of the gospel than that which delights in war, and I am far from saying that modern diplomacy is conducted as it ought to be, or that the war spirit of the present day is free from much that is degrading and cruel. Moreover, by all means, let us have arbitration where it is practicable; but above all, let us live and labour to disseminate the truths of that gospel, the reception of which alone can transform this field of strife into a garden of the Lord.

Yours respectfully,  
CIVIS.

### Query.

DEAR SIR,—Not unfrequently, sermons and lectures on various subjects are delivered by women; in what view should such exercises be considered in connection with the apostolic prohibition, 1 Tim. 11-12, “*Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*” If any of your correspondents will show whether this prohibition is absolute, or only partial, divinely authoritative, or only human; or whether such female exhibitions should be discountenanced, and not applauded, he will oblige,  
ALAIQUIS.

## OBITUARY.

MR. THOMAS CHAPMAN.—There was pure religion and solemn philosophy in the noble resolution of Job.—“All the days of my appointed time will I wait till my change come.” What a change!—from mortality to life—

from earth to heaven. How wise, how religious, to be prepared for the change. How philosophical calmly to wait for it. The subject of this brief notice



was amongst those who early prepare, and calmly wait, for the coming of the Lord.

Mr. Thomas Chapman, of Quorndon, Leicestershire, was born June 11th, 1777. He was the subject of religious impressions in early life. He observed a little before he died, "I began to seek the Lord, when I was fourteen years of age." He was baptized by the late Rev. B. Pollard, March 26th, 1797. and on April 26th, 1807, just ten years after, he was chosen one of the deacons of the church.

It seldom falls to our lot to record the death of one who lived so long and so well as our departed friend. He maintained an honourable and unbroken connection with the church for the long period of nearly fifty-nine years. He faithfully discharged the duties of the deacon's office nearly forty-nine years, and was one of the last two surviving trustees of our chapel property. We think it would be unfaithful to the grace of God, and a loss to surviving friends, were we not to record two or three of his christian virtues. His great regularity in the observance of religious ordinances was worthy of emulation; he was blest with a good constitution which enabled him to attend, and with religious principle enough to prompt him to do so. We always expected to find him in his place, and we were seldom disappointed. In conversation with him about five years ago, he observed, he had been favoured above many—he had not been absent from the Lord's-supper but twice, for fifty years. I believe since that time he has been absent twice more—once when on a visit to his friends in Derbyshire, and once through affliction, a little before his death; thus, it is presumed, that for a period of nearly sixty years he only missed the Lord's-supper, from all causes, about four or five times. Few who have lived so long can say so much. He was deeply interested in the temporal and spiritual welfare of the church. Providence had blessed him with a plenty of this world's good, and he was not backward to support the cause at home, which was near his heart; and he was delighted in its spiritual prosperity. He was also a steady supporter of the Institutions of the Connexion. Mr. C. was a truly peaceable man, he did not, knowingly,

grieve the heart of any one, nor would he be easily offended. We saw for some time symptoms of physical and mental failure, and that another of the earthly pillars of the church would soon be removed. In conversation with him a few days before his death, he said he hoped we should meet in heaven; and added, with strong confidence,—“I feel I am on the rock, and have been there for many years.” He was confined to his bed a week, and on Nov. 21st, 1855 he fell asleep in Jesus, aged 78 years. He was buried in the burial ground connected with the chapel, where he had so long and so devoutly worshipped God. His death was improved in a funeral sermon to a large and attentive congregation, from a passage chosen by his aged and afflicted widow—Deut. xxxii. 29,—“O that they were wise, that they understood this, that they considered their latter end.”

J. S., Q.

Mrs. MARY BIGGS, of Quorndon, Leicestershire, exchanged mortality for life, Oct. 3rd, 1855, aged 84 years. Our departed sister had been for many years connected with the General Baptist church in this village. She was one of the happy few whose physical and mental powers continue strong and vigorous to a good old age. She possessed moral excellencies, too, worthy of imitation; she was very regular in her attendance on all the ordinances of religion, both on the Lord's-day and week days; and even unto the last did not neglect the Sabbath morning prayer-meetings. She was exceedingly anxious for the spiritual welfare of others, especially her children, and would generally introduce the important subject of religion in her conversation with her friends. She felt much interested in the welfare of the Saviour's cause, and would always give it her best encouragement and support. She had a numerous circle of attached friends, and had just paid her last visit to several of them, which called her from home three or four weeks. She observed to one of them, the last place she visited, she was anxious to get home, as she could not tell what might happen. She had only been home a few days when the last solemn messenger came—the sick-bed—and in three or four days she died. In her illness

she was calm and composed, expressing an entire confidence in her Saviour, thus she gently fell asleep. Her death was improved by the minister of the church, from Psalms xxiii. 4,—“Yea,

though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.”

J. S. Q.

## INTELLIGENCE.

THE MIDLAND CONFERENCE met at Sacheverel Street Chapel, Derby, Jan. 1st. Mr. Staples, of Measham, preached in the morning, taking as his text, John xvii. 15. In the afternoon the brethren met for business; Mr. Sarjant, minister of the place presided, and Mr. Hunter of Nottingham, opened the meeting with prayer. In the absence of the regular Conference Secretary, Brother Preston, of Ashby, (who, we regret to say, was kept away through illness,) Brother W. R. Stevenson of Nottingham, was requested to act as Secretary, *pro tem*. Reports, oral or written, were received from most of the churches, from which, it appeared that 69 had been baptized since the last Conference, and 97 remained as candidates.

1. Case from Coalville and Whitwick, deferred from last Conference. A letter was read from the church at Hugglescote relative to this case, from which it appeared that the friends there declined to sanction the admittance of Coalville and Whitwick into the Conference as a distinct church. A document was also read on the part of the Coalville and Whitwick friends. It was ultimately resolved “that a Committee of seven be appointed to take into consideration the matters in dispute between our friends at Hugglescote, and at Coalville, and Whitwick; and that they report to the next Conference.” The following were appointed members of this Committee:—Brethren, Thomas Thirlby, John Earp, Joshua Bailey, John Orchard, John Fox, of Coton, J. Noble, of Belgrave, and T. Deacon, of Barton.

2. Request from the church at Vine Street, Leicester, for occasional help from the ministers of the district. Resolved, “that the ministers of the districts be recommended to comply with this request as far as practicable during the ensuing quarter.”

3. The following report was received from the Committee appointed, to consider the rotation of the Conferences:—“That this meeting respectfully suggests to the Conference, the desirableness of substituting Ilkeston in the place of Thurlaston

—of an exchange in time between Measham and Burton-upon-Trent, and with the above exceptions, of retaining the present period and order of rotation, in the holding of the Conferences.” it was resolved that the recommendation contained in this report be adopted.

4. The next Conference to be at Melbourne, on Easter Tuesday; brother Lewitt of Nottingham to preach

In the evening brother Syme, of Nottingham, preached on “the Kingdom of God,” considered more especially in its influence on the social condition of the world. The attendance at the afternoon meeting was good,—at the morning and evening services rather thin.

W. R. STEVENSON, *Sec. pro tem*.

THE LINCOLNSHIRE CONFERENCE was held at Fleet, on Thursday Dec. 20th, 1855. In the morning, after reading and prayer by the Secretary, brother Jones of Gosberton preached from Prov. xvi. 32. In the afternoon, brother Chollerton having prayed, reports were received from nearly all the churches, from which it appeared that 18 had been baptized since the last Conference, and that 8 remain candidates for baptism. Resolved:

1. That no report having been received from the friends at Sutton St. James, brother Chamberlain be requested to converse with them as to their future ministerial arrangements, with a view to their spiritual profit.

2. That the following list of places at which the Conferences shall be holden, be recommended for adoption at the next Conference.

1856 Boston.—Long Sutton.

“ Bourne.—Sutterton.

1857 Peterborough.—March.

“ Gosberton.—Wisbeach.

1858 Holbeach.—Spalding.

“ Fleet.—Whittlesea.

1859 Pinchbeck.—Gedney Hill.

“ Tydd St. Giles.—Boston.

3. That the Secretary write to Mr. Smith of March, in reference to the renewal of the Gedney Hill Trust Deeds.

4. That 1000 "Notices of Conference" be printed.

5. That the next Conference be held at Boston, on Thursday March 20th, 1856; brother Judd of Coningsby to preach in the morning.

In the evening an interesting revival service was held, in which brethren Chamberlain, J. C. Jones, Chollerton, J. A. Jones, Easom, Fyssh, and the Secretary took part. THOMAS BARRASS, *Sec.*

THE YORKSHIRE CONFERENCE was held at Bradford, on Wednesday, Dec. 26th, 1855. Mr. R. Ingham opened the public worship in the morning by reading the Scriptures and prayer, and Mr. R. Hardy, of Queenshead, preached from Col. iv. 5. At two o'clock the brethren met for business; Mr. Sole presided, and Mr. Wood offered prayer. In regard to the supposed case and query from brother A. Midgley, the Conference does not, with its present information, feel competent to give a definite opinion. A vote of thanks was given to brother Hardy for his excellent and appropriate sermon, and he was earnestly requested to publish it for the benefit of others.

*Statistics.*—At Leeds, Call-lane, they have baptized three, and the congregations are improving. At Bradford, 1st church, they have baptized six; they have also a number of inquirers. At the 2nd church they have built new school-rooms and are hoping for brighter days. They have a few inquirers at Clayton; and also at Queenshead and Allerton. At Denholme they have baptized thirteen; prayer-meetings and other means of grace are well attended. At Halifax they have received two, baptized three, and have three candidates. They have a considerable number of inquirers at Birchcliff, and the congregations are large. Friends are removing from Heptonstall Slack in consequence of the scarcity of employment. The church is peaceable and prayer-meetings are well attended. At Lineholme they have baptized five, received three, and there are several inquirers. At Burnley-lane they feel the want of a regular minister. At Burnley they have baptized nine. They have two candidates and a few hopeful inquirers at Stalybridge. At Bacup they have received one, and have one candidate. They are peaceable at Todmorden, well attended with hearers, and have one inquirer. At Gambleside the congregations are generally good, and they have peace within their borders. They have been cheered at Vale by the addition of a few to the experience meetings, have much peace and comfort in church fellowship,

and are hoping and praying for greater things than these. At Northallerton and Brompton peace and harmony prevail.

The next Conference to be held at Vale, near Todmorden, on Easter Tuesday, March 25th. Mr. Batey to preach; in case of failure, Mr. Asten. Service in the evening. A meeting of representatives in the morning at half-past 10 o'clock.

J. SUTCLIFFE, *Sec.*

#### ANNIVERSARIES.

HALIFAX.—At the G. B. Chapel, a Sunday School teachers' tea party was held on Christmas day. In order to the benefit of the meeting, after tea, it was previously arranged that certain persons should speak on particular subjects, or should address special characters. According to this arrangement, Mr. J. Ingham, spoke on the special importance of Sunday schools; and Mr. Oakes, and Mr. Bairstow, on the best method of securing a good attendance in the class. Mr. Greenwood, and Mr. Nicholl addressed the senior scholars that were present; Mr. Wilson, and Mr. French, Young Christians; Mr. J. Ingham, and Mr. J. A. Riley, Religious Inquirers; and Mr. Shaw, and Mr. Salter, the Undecided. On the 1st, of Jan. the members of the church, with others decided for God, and intending to unite with the church, took tea. On this occasion, after tea, singing, and prayer, subjects were mentioned to the meeting, on which each one was at liberty to speak briefly, although the subjects had been previously given to some of the speakers in order to a securing of more matured thoughts, and of the desired edification. The first subject given to the meeting, after the introductory remarks of the chairman, was, the change experienced, or character attained, so as to constitute meekness for union with the church of Christ. The second was, on the great object which we believe to be designed by the formation of christians into churches. The third, on the importance and necessity of religion for members of churches, that the designs of membership may be realized. The fourth, on the various spheres of labour in which christians may engage. Their individual and relative importance. The fifth on the duty and advantages of universal and constant earnestness. And the sixth, on the importance of prayer and faith. The meeting was appropriately, impressively, and profitably addressed by Messrs. W. Salter, J. Ingham, E. Jackson, J. Nicholl, T. Oakes, R. Ingham, D. Wilson, and J. Bairstow. Prayer and praise were mingled with the addresses. R. I.

**COLEORTON.**—The friends here held their annual tea meeting on Christmas day. The meeting was well attended and the evening profitably spent, with addresses from Messrs. Holroyd, (student,) Walker, Toon, Barwell, and Joseph Green. Mr. Hopps, the expected minister, in the chair.

**HEFTONSTALL SLACK.**—On Christmas Day and the Monday and Tuesday following, we had our annual tea meetings. The first at Nazebottom, then at Broadstone, and lastly at Slack. They were all of an interesting and profitable kind, and at the latter a considerable number of friends convened together. The school rooms were beautifully decorated for the occasion. Through the liberality of some friends, the widow, the fatherless and the needy, were enabled to come to the feast. It is pleasing, also, to add, that the church and congregation, esteeming their minister, Mr. Springthorpe, highly in love for his work's sake, have cordially presented him with an elegant purse, containing twenty sovereigns, as a New Year's gift. This freewill offering will doubtless gladden the heart of our beloved pastor.

#### BAPTISMS.

**SHEFFIELD, Eyre Street.**—On Lord's-day, Jan. 6th, after a sermon from "Who then is willing to consecrate his service this day unto the Lord," our pastor baptized one male and three females in the name of the sacred three, who were added to the church at the Lord's-table in the evening. Their ages varied from 17 to near 70 years, and afford pleasing instances of usefulness. Our male friend was connected with the Wesleyans for some time, and removing to Sheffield for employment found it in a manufactory where he was surrounded by despisers of religion, who unhappily succeeded in causing him to become a backslider; but in the midst of his sin and folly he found the way of transgressors to be hard, and the agony of his feelings at times almost beyond endurance. By the providence of God he was led to our chapel, for some time without apparent benefit; but about six months since a minister from a distance delivered a discourse from "Men ought always to pray and not to faint," from which he received comfort, and following the precept, at length obtained peace and joy. The oldest female is mother to one of our friends, and had attended the Established Church for a considerable period of her life, and, like many others, fancied herself a very religious character, and in the road to heaven; but after attending a few times she saw that her self-righteousness was as filthy rags, and determined to follow her Saviour in his ap-

pointed way. The younger females give highly satisfactory evidence of their conversion to God. We are happy to say our cause still wears a promising aspect. We have a few candidates and about a dozen inquirers, of most of whom we indulge great hopes. To God be all the glory.

G. W.

**MILFORD.**—This village has, we are happy to say, been the scene of a very gracious awakening during the last few months. Previously, the usual routine of services was attended to, and the gospel of salvation oftentimes very clearly and forcibly preached, but Zion's faithful travellers had much occasion for lamentation and fervent prayer, because so few sought after her ways. But an increasing interest in divine things began to manifest itself in various ways, both among church members and non-professors, and about the beginning of October, several began openly to inquire, "What must we do to be saved?" Soon the cry extended, and many, almost exclusively among the young, became concerned for the salvation of their precious never-dying souls. And at the time we write, the various dissenting denominations of the place have received unusually large additions. Our meetings have generally been quite crowded, and some of us will never forget, the deep, earnest feeling, we have seen manifested, and the powerful influences experienced at some of our prayer and inquirers meetings. The Holy Spirit's presence seemed to be sensibly felt, in melting and gratefully subduing influence on the heart. O that we could always realize more than we do, his gracious presence *promised* to the assemblies of his people. Of the dear young friends inquiring the way of salvation among us, it was our happiness on the morning of Jan. 6th. to baptize fifteen, after an impressive discourse by Mr. J. G. Pike of Derby, from Mark xvi. 15 16, and in the afternoon they were most affectionately received into the communion of the church. We feel pleased to add, that two backsliders were at the same time restored to our fellowship. It is further most gratifying to us to say, that there are still several inquirers among us, some of whom are now beginning to experience a peaceful reliance on the atonement of the Lord Jesus. Our fervent prayer is, that all these dear young disciples may "Stand fast in the Lord."

R. B.

**STALYBRIDGE.**—On Lord's-day, Dec. 30th, two persons were baptized in the presence of a good congregation, after a sermon from 1. Thes. v. 21.

**HUGGLESCOTE.**—Eleven persons were baptized here on Jan. 6th. Eight of whom

united with the church, and the others remain Primitive Methodists. Mr. Hopps, preached, and the senior officers of the church, brethren Newbold and Dean, administered the ordinances. Congregations large, and services impressive.

## MISCELLANEOUS

**NORWICH.**—On the first Sunday in this month, we were favoured with the valuable services of our beloved brother Bailey, from India; who, on that day, preached two very appropriate sermons, and delivered an interesting address to the young, in reference to the Mission.

On the following Monday evening, we had a very good missionary meeting; in which the Revds. J. Cooper, J. J. Kempston, T. A. Wheeler, W. Bailey, and T. Scott, took part, and Mr. Fletcher presided. Owing to the high price of food, and the low state of trade, &c., it was feared the proceeds of the collections, &c., would not equal, but we are happy to say they exceed those of last year.

On Tuesday evening, the Rev. W. Bailey, and T. Scott, held a missionary meeting at Panxworth, a village about nine miles from Norwich, where a missionary meeting had never before been held in the memory of man; the attendance was small, but the meeting interesting, and the collection good.

THOS. SCOTT.

**TOKEN OF RESPECT TO REV. G. CHEATLE.**—On New Year's day, the friends connected with Lombard Street, Birmingham, held their annual tea meeting. A larger number than usual (200) assembled on account of its being announced that the members of the church, &c., were about to present to their beloved pastor a token of their esteem. The chapel was very tastefully decorated. In the centre a pole was raised, the top of which was surrounded with a wreath of holly, &c. From this wreath, branches spread out in every direction, interspersed with artificial flowers, forming a kind of canopy. At the back of the pulpit and on the fronts of the galleries were fixed appropriate motos. That at the back of the pulpit was very beautifully executed. The words were "May Zion prosper." After an excellent tea, and the friends had all assembled in the chapel, Mr. Wright, a member of the church, after a short speech which was a credit both to his head and heart, presented brother Cheatle, with a very elegant arm chair, and a purse containing about £4 10s. The chair which cost £7 7s. was one of solid rosewood, lined with crimson velvet. The purse, too, was really a handsome one. Immediately after the chair

&c., were presented, a young lady, suspended over the front of the pulpit a device containing the words "May this token of respect from your friends encourage you." Brother Cheatle, acknowledged the kindness of his friends in a very suitable reply, during which he stated that one of the older, and one of the younger members of the church had taken the most active part in the object of the meeting;—that he had preached among his people about 6,000 times;—that he had baptized upwards of 600 persons; and that not more than half a dozen times had he been absent from the pulpit on account of indisposition. During the evening very interesting addresses were delivered by Revds. Swan, of Birmingham, Carey, of Walsall, Payne, of King's Heath, and Chapman, of Longford. Mr. O. Neale was present at tea but was unable to stay after. In the addresses honourable reference was made to our brother's humility, guilelessness, and usefulness. Mr. Payne, dated his decision for Christ, and the first serious impressions of a friend of his now in heaven, to a sermon which Mr. Cheatle preached at Chesham, between forty and fifty years ago. Ardent wishes also were expressed as to his future success and comfort. The meeting as a whole was well arranged and well conducted; and the effect of it both on pastor, and people, and visitors, was evidently of the happiest kind. May the feelings then excited last for ever.

**REV. G. ROGERS.**—We understand this brother will relinquish his ministry at Epworth, in May next, when he will be open to an invitation from any destitute church in our connexion.

**WENDOVER.**—On Dec. 31st, a public tea meeting was held in order to bid farewell to the Rev. W. Sharman, who has resigned the pastorate over us, and also to celebrate the liquidation of our chapel debt. It is due to Mr. Sharman, to say that the removal of the above debt is owing to his untiring efforts. An ornamental time piece was presented to him by friends of the church and congregation, as an evidence of their esteem for him as a christian minister. Many of our young friends have presented our late pastor with some small tokens of regard. The meeting was opened by a solemn prayer from the Rev. W. Hood, and it was then addressed by the Rev. W. Sharman, the Rev. J. Bartram, Independent minister, T. Dancer, and one of the aged deacons. The attendance was good. Our brother leaves our midst bearing with him the sympathy of many attached friends.

REV. G. DUNN'S SECESSION.—*Extract from the Boston and Louth Guardian, Jan. 3rd, 1856.*—"At a quarterly meeting of the Free Methodists in Louth, held on Thursday, Dec. 27th, Rev. George Dunn, who has laboured earnestly, faithfully, acceptably, and successfully for nearly two years to the great surprise and regret of the meeting tendered his resignation at the period of three months, not through any want of harmony with the officials or people, but solely through "the oppressiveness of the work, and his mind having undergone a material change respecting the subject of christian baptism. We have been given to understand that Mr. Dunn, will most probably seek admission into the ranks of the ministry amongst the General Baptists. Mr. Dunn, has rendered himself universally beloved both in Louth and throughout the circuit, by the earnestness of his zeal, the kindness of his manners, and the devotedness of his attention to pastoral duties.

FOR MRS. ROBERTSHAW'S FUND.—

	£	s	d
J. Garrett, Esq., ..	..	1	0 0
Mr. J. Batchelor, May Hall ..	..	1	0 0
Mr. Birch ..	..	0	2 0
Per Rev. W. Underwood—			
A Friend.. ..	..	1	0 0
Per Rev. J. C. Smith—			
Mr. Stocks, Queenshead ..	..	0	10 0
A Friend, " ..	..	0	2 6
Rev. H. Aston " ..	..	0	7 0

REV. MR. BURROWS.—Allow me to express my personal gratitude, and also that of our aged and afflicted brother Burrows, to several friends who have kindly made remittances to me on behalf of the funds for his relief, in addition to those already acknowledged.

	£	s	d
Mrs. Page, Hill Farm, Stow ..	2	0	0
Mr. Batchelor, Chesham ..	0	10	0
A few friends at Shottle ..	1	5	0
Mr. G. D. Compton, Newton ..	0	10	0

The favours of the christian public are still solicited. In sending post office orders, be particular to state Ripley, DERBYSHIRE, as in one or two cases great delay has been occasioned by this omission. Ripley, Jan. 16th. W. GRAY.

MISSIONARY SERVICES.—On Wednesday evening, Dec. 19th, 1855, an interesting missionary meeting was held at Crich. Being the first of this kind, it was well attended, and much interest was felt. Addresses were delivered by the Rev. W. Bailey, J. C. Pike, and W. Gray. The collection, considering the badness of the times, was good.

On the following evening a similar meeting was held at Ripley, when the same brethren, together with the Rev. W. J. Stuart of Swanwick, advocated the cause of missions to the heathen.

W. G. R.

## NOTES OF THE MONTH.

Jan. 19th.—There has been no lack of exciting news during the past month. The *Ultimatum* forwarded by Austria to the Czar, has not been rejected *in toto*, but it has not been received as a whole. The parts objected to are those which most affect Austria and Sweden. The Times insinuates that Russia is seeking to divide the Allies, but suggests that the proceeding adopted for this purpose, is most likely to bind Austria to the Western Powers. Meanwhile, the Allies are making great preparations for a future campaign. Both England and France are preparing with renewed vigour, and it is supposed the French Emperor, in person, will take the command of the army in the East. A congress or convocation of military leaders is now being held in Paris.—From the Crimea we learn

that skirmishes are occasionally taking place—that drunkenness is declining in the British Army, and that for drunkenness a feeble and sickly artilleryman was so flogged that he died! The operations of the Turks in Asia are suspended for the winter, and Omar Pasha's army is said to be in a better condition than has been supposed. We had written thus far before the news arrived that Russia had accepted the five points proposed by Austria, as the basis of negotiations for peace. We are heartily glad of this, and at length venture to hope that the sword will be sheathed. The reception of this intelligence raised the price of the funds, lowered the value of Russian produce, and gave a downward impulse to the corn market. Some of the papers, both English and Continental, do not seem absolutely certain

of peace, from their distrust of the tortuous diplomacy of Russia. It is not probable, even though Russia is sincere that any preparations for the campaign of 1856 will be suspended. We do, however, pray and hope for an honourable and lasting peace.—Mr. Cobden has published a pamphlet which has made a great noise, and seems to be universally condemned. He will, however, find readers, even though he turns prophet. Looking at our domestic concerns, it is said that the Revenue for the quarter, is indicative of prosperity, and it is even hinted that a further advance of the income tax may be made. A singularly constructed peace party, including the Marquis of Granby, and Mr. John Bright is said to have been formed, to do battle in the coming session of Parliament. Much excitement has been occasioned by the "Rugeley murders." The supposed murderer being a medical practitioner, and giving poison by small doses to his friends and relations, for the purpose of cheating the assurance companies, and enriching himself. One victim was his own wife! Apart from the deaths in the war, there has been a serious mortality among public men of late. It is confidently reported to have been ascertained that Sir John Franklin and his party died of starvation. We hope that this will be the last attempt to explore and pass the sea north of Canada.

Turning to America, U. S., we note that though the Congress assembled Dec. 4th, they have not yet constituted the House of Representatives by electing a speaker. Several ineffectual attempts have been made, but for no one has a majority sufficient to satisfy the law been obtained. The President waited a month, and became impatient to deliver himself of his "message." The senate received it: but the representatives not having elected a speaker,

laid it unread on the table! It has now been read all over Europe. It is peaceful in its spirit towards this country, and hopes that the disputes about Central America, &c., will be amicably adjusted. It is strongly *pro slavery*, and condemns all abolitionists as interfering with the property of their neighbours! If the south break off from the north how long will the whites rule the blacks? The President recommends a gradual and systematic increase of the U. S., navy, and a partial re organization of the army.

From India we learn that the insurrection of the Santals has been put down, and their leaders captured. The Persians have taken Herat, murdered the whole of the reigning family, except an old lady whom they horribly tortured with hot irons, to extort from her the disclosure of their wealth.—In China it is confidently reported that at least two million lives have been sacrificed in connection with the insurrection, which yet lingers in the mountains—Coming nearer home, Spain has again been the seat of petty cabals and trumpery movements, and pompous court-martials; and the Emperor of the French has sent the "Grand Cordon of the Legion of Honour" to the Sultan at Constantinople, which has been received very graciously: among other things the Sultan said, "I firmly hope that my unceasing efforts to secure the happiness of all my subjects, will be crowned with the desired success; and that my empire, henceforth one of the members of the great European family, will prove to the entire universe that it is worthy to occupy an important place in the assembly of the civilized nations."—The large extinct crater at Hawaii has burst out afresh, and a stream of lava three miles broad is making its way through many miles of woods and fields to the shore.

### G O D I S L O V E.

God is love, his mercy brightens  
All the path in which we rove;  
Bliss He wakes, and woe He lightens;  
God is wisdom, God is love.

Chance and change are busy ever;  
Man decays, and ages move;  
But His mercy waneeth never,  
God is wisdom, God is Love.

Even\* the hour that darks seemeth,  
Will His changeless goodness prove;  
From the mist His brightness streameth  
God is wisdom, God is love.

He with earthly cares entwined  
Hope and comfort from above;  
Everywhere His glory shieth;  
God is wisdom, God is love.—*Bowring.*

## MISSIONARY OBSERVER.

## NOTES OF A VOYAGE TO INDIA.

BY REV. J. BUCKLEY.

## ARRIVAL OF THE MISSION PARTY IN CALCUTTA.

WE are happy to announce the safe arrival of Messrs. Buckley, Hill, and Taylor, with their wives, and the Misses Harrison and Butler, at Calcutta. They went on shore Dec. 7th. The following notes of the voyage, and letter will be read with interest.—ED.

On Tuesday afternoon, Aug. 14th, the pilot left us, and in the evening we had a most magnificent sunset. I wish I could convey to other minds the impression which the matchless splendour of the sublime scene imprinted on my own. The variety of the clouds, the richness of their colours, and the golden fringe were inconceivably grand. Words fail to describe adequately the gorgeousness and sublimity of the scene to those who did not witness it. I watched it with intense emotion, and when the great luminary had passed from our vision, drunk up by old ocean, I stood for a time in silent admiration, and with pensive feelings gazed on the fading glories, thinking that a sight more lovely and splendid I should probably not see, until I reached that better land, "where sun will no more go down, and whose moon will not withdraw itself." The solemnity of our circumstances gave additional intensity to the emotions enkindled by this scene of surpassing brilliance. The shores of the dear old country were receding; our gallant ship was rapidly making her way through the deep; and it was the last English sunset we could hope to witness, at least for many days to come. I went again on deck at 9 p.m., to see the last traces of the old country, and saw the *START POINT LIGHT*, and the *Eddystone Light House*. The *Lizard* light was seen the next morning, but so early that we were all asleep, and when we went on deck all external traces of our beloved native land had passed away. For the sake of my young readers, who, I hope, will examine their maps, I may add, that mariners distinguish the light-houses not only by their position, but by the peculiarity of the ap-

pearance presented e. g., the *Start Point* is a brilliant revolving light; the *Eddystone* a brilliant fixed one; the *Lizard* two brilliant fixed lights.

While I hope never to forget the impression made on my mind by the last English sunset, I must not omit to state that there have been several other occasions when the glory that has gilded the Western sky, as the monarch of day has retired from view, has been not less remarkable. In the light of such scenes, and amid the sublime emotions which they enkindle, I have thought how wonderful such texts as "They that be wise shall shine as the brightness of the firmament. Then shall the righteous shine forth as the sun in the kingdom of their Father. Behold he comes with clouds," &c. Dan. xii. 3; Matt. xiii. 43; Rev. 1. 7. Oh! was the cloud that received our ascending Lord out of the sight of His wondering disciples, so richly coloured, so beautifully fringed as some of those which I have gazed on with an interest that has never tired? If it were so, lost, as they were in the contemplation of His loveliness and grace, all other lustre would be dimmed. Anxious, that on all our minds, the works of the Almighty Creator may lead us increasingly to value His blessed word, I will refer to two other Scriptures which such scenes may fitly illustrate. "He maketh the clouds His chariot." (Psalm civ. 3.) Surely the proudest earthly potentate never rode in such a car of splendour. Again it is written, "The clouds are the dust of His feet." (Nahum. i. 3.) If such be the dust of His feet, what must be the brightness of His face! Even Hindoo philosophers could say that the glory of the Supreme Spirit exceeds the brightness of ten thousands times ten thousand suns. How beautiful the morning hymn which our matchless bard puts into the mouths of our unfallen parents.

"These are Thy glorious work, Parent of good!  
Almighty! Thine this universal frame.  
Thus wondrous fair. Thyself how wondrous then.

But I must turn to far different scenes. For several days some of us suffered severely from sea-sickness, and were little



disposed to speculate on the sublime and beautiful. One morning I rapped at the door of the next cabin (Mr. Hill's) and inquired how they were. "Just alive, and that's all," was the answer I received. There is a curious passage in the description of the voyage of the first Baptist Missionaries to India, more than sixty years ago. It was written by Thomas, and refers to Carey. Sydney Smith in his malignant but witty article on Missions in the *Edinburgh Review* makes sport of it, heading it—"Brother Carey's Piety at Sea." It is as follows, "Brother Carey, while very sea-sick, and leaning over the ship to relieve his stomach from that very oppressive complaint, said his mind was even then filled with consolation in contemplating the wonderful goodness of God." I must, however, candidly confess that such times have been to me very barren of pious and profitable meditation. My highest consolation has been in sleeping and "forgetting my misery;" but these disagreeable feelings are, like children's tears, forgotten when they have passed away.

It may be interesting to describe our Sabbath services on board ship. Notice goes round after breakfast, that there will be prayers at five bells; for it is usual with Episcopalians to describe religious services by the devotional, rather than the didactic part; but what is the meaning of five bells, some will ask. I answer that is not customary on board ship to speak of time as we do on shore. The day is divided into watches of four hours long, (except between four and eight o'clock p.m., which is divided into two, and called dog watches,) and the bells are struck half hourly. As the watches are reckoned from eight or twelve o'clock, half past eight is one bell, nine, two bells, &c., so that five bells, as the reader perceives, is the good old time of half past ten; but though agreeing so far with dear friends at home, it is rarely the case on a voyage to India that the actual time is the same as in England, e.g. We have been an hour and forty-four minutes behind them, (in West Longitude 26 degrees) and are now six hours before them, being in East Longitude 90 degrees. Well, at the time appointed we meet on the poop, which will be remembered by some who accompanied us to the ship.\* Chairs are placed and all are seated. The worshipping assembly consists of the officers of the ship, the passengers, the midshipmen, and sailors. Our crew, I may add, comprises English, Scotch, Irish, Swedes, Norwegians, and Asiatics; the Norwegians and Swedes are said to be the most useful sailors. On a signal box,\* placed on a

sky-light, and covered with the "Union Jack," the Bible and the prayer book are placed. The prayers of the Church of England are read by the Captain, and the responses made by the doctor and others. On the "great and wide sea" it awakens sublime emotions in reflective minds to hear that ancient and inspired hymn,

"The sea is His, and He made it,  
And his hands prepared the dry land."

Yes, and its mighty waters flow now just as they did when, nearly three thousand years ago, the sweet minstrel of Israel composed and sung these noble strains. When the former part of the service has closed, a hymn is sung, and another voice is heard making known the Word of the Lord. A ship's company is, from its diversity, a difficult congregation suitably to address; still, it is trusted that a goodly number of our fellow-passengers valued these opportunities; but no doubt there were others to whom "wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness" were unacceptable. The service generally occupies about an hour, which is equally divided between the prayers and the preaching. At the close, observations are taken by which the day's progress and our exact position on the great sea are known. In the evening, the service is conducted in the cuddy in a similar way; but the sailors cannot attend. Usage rendered it necessary that the voice of the elder brother should generally be heard on these occasions, though both the brethren have had an opportunity of this witnessing for God. Let us hope and pray that the effect of these services may be seen in the salvation of some precious souls,

"When morning light, and evening shade  
Shall be exchanged no more."

Eleven days after leaving Portsmouth we sighted Madeira, though to many of us it appeared only as a cloud on the horizon. Madeira was discovered nearly 450 years since by two English (some say Spanish) lovers, who, flying from the anger of their relations, were driven by contrary winds to its shores; and it appears they died there. The island has long been celebrated by its fine climate (perhaps the finest in the world), its rich fruits and its beautiful scenery, which has sometimes reminded pious visitors of the charms of happy Eden before its loveliness was tarnished by sin. The myrtle, the geranium, the grateful rose, and the retiring violet, may be seen on every side. It belongs to Portugal and is therefore under the dominion of popery, which withers and

\* A box containing signals to be used upon ships are seen, but at too great a distance to allow

of speaking. The signals are figures; and volumes entitled codes of signals, are published from time to time for the use of mariners, by which the meaning of any of these figures may be known.

curses everything that it touches. The population is somewhat more than a hundred thousand; and a little time since there were a few disciples of Christ residing here like lilies among thorns. The island is about a hundred miles in circuit. Two days after passing Madeira we were near Teneriffe, one of the Canary Islands belonging to Spain. It is of volcanic origin, and the peak is very lofty, being more than twelve thousand feet.

For several days before reaching the Equator we were hindered by contrary winds and made little progress. At length, on Thursday, Sep. 13th, at noon, and just a month after leaving England, we crossed the line in West Longitude 14 degrees 40 seconds. It was a day of great noise, confusion, and vanity. The ceremony of shaving on crossing the Equator still continues in the navy and in many merchant ships. Of course the passengers are not subject to this indignity; but sailors who cross for the first time. As many of my readers may be unacquainted with it, a brief description may not be improper. It is a general holiday in the ship. One of the sailors, generally the captain of the fore-castle, or (fore-part of the ship, generally contracted into foxle), is dressed up to represent Neptune, the god of the sea; Another passes for Amphitrite, his wife. Neptune, holding a harpoon in his hand as a trident, is treated with great respect. He is seated with his wife on a kind of throne by the side of a huge wash-tub, more than half full of water. A barber's pole is hung up, and other representations are seen, which from their paltry appearance might have been taken from a shabby play-house. The sailor that has not before passed the Equator is now brought to be shaved, which operation is usually performed with a rusty piece of iron hoop, jagged like a saw, the face of the unfortunate person shaved, being smeared over with tar. Questions are proposed to him as he undergoes the operation, but loth is he to open his mouth, for full well he knows that it will be the signal for other indignities; but sometimes he is pricked with pins and needles till he opens his mouth, and as soon as he does so the tar brush is poked in, to which are often added, mustard, grease, or other dirt that may be found on deck. Woe betide the poor fellow, if the barber has a spite against him, for the impressions made on his chin by the saw-like razor, will be deeper, and felt for a longer time. An example occurs to me. Last year, in a ship that I know very well, the cook, who was a new hand, had several times spoilt the dinners, the barber did not forget this at the time of shaving, and the cook's chin smarted for the spoilt dinners for some time after. The barber is sometimes en-

treated to sharpen his razor, but will only listen if a competent sum be given for it. When the shaving is over, the person shaved is tumbled into the tub, or soused with buckets of water. After this the day is spent in frivolity, dancing, and singing songs; an extra allowance of grog is also probably given to the sailors. Holding that christian men should "turn away their eyes from beholding vanity," I kept myself wholly aloof from these doings in the *Sutlej*; but as I have read some description of similar scenes, and heard several others, the substantial accuracy of the account may be relied on. The next day a collection was made, but I could not with a good conscience, encourage vanity and sin by giving a fraction to it. To me it appears an absurd, cruel, and heathenish ceremony; and if the nineteenth century be as enlightened as it proudly pretends to be, it will surely soon abolish every relic of such an observance. I cannot understand how any of the professed disciples of Christ can sanction such doings. Who can believe that He would have done so? A few only of my readers may know that when Mr. Cropper went to India, in 1827, he was, much to the disgrace of the captain, subject to the indignity of shaving. No respectable captain would now suffer any of his passengers to be thus treated.

Life on shipboard is necessarily very monotonous, and as far as I have seen and heard, the larger number of passengers in most ships, kill time by novel reading. The circulation of such works as the *Leisure Hour*, published by the Religious Tract Society, among such is very desirable. We have introduced it, as far as opportunity has offered, and apparently with good effect. Much more time is spent over meals than is usual among the middle classes. We breakfast at half-past eight a.m., dine at half-past three p.m., have tea three hours later, and those who chose, have something at noon; and at nine p.m., the outward man is sufficiently cared for in Messrs. Green's vessels. Of course there are a few comforts which cannot be procured at sea, but on the whole, the comforts are much more numerous than our friends generally suppose, and the inconveniences are such as are inseparable from being so long on the mighty deep. In such matters, navigation is very different now from what it was in ancient times. Then the principal difficulty of a long voyage, was the impracticability of stowing away a sufficient quantity of provisions, and the consequent necessity of frequent stoppages on the coast. Herodotus in describing the circumnavigation of Africa says, that the fleet stayed at some point on the African coast, were they sowed corn, waited for the harvest, and having

reaped it, again set sail—a thing which we need not deem incredible, when we think what the voyage to India, or even the journey to London was a hundred years ago.

On Thursday evening, Oct. 4th, we came to anchor in Table Bay, and the next day we all went on shore to Cape Town. In the narrative of Paul's shipwreck, it is said, "they cast four anchors out of the stern," (Acts xxvii 20) a verso that seems very strange to sailors, as anchors now-a-days are never cast out of the stern of the ship, I suppose the difference between ancient

and modern ships as explained in the Pictorial Bible, on the place is a sufficient solution of the difficulty. Happy they whose hope in Christ is as an anchor to the soul, sure and steadfast. They can sing with holy composure and triumph.

"The Gospel bears my spirits up,  
A faithful and unchanging God  
Lays the foundations for my hope,  
In oaths, and promises, and blood."

Here would I rest for ever. Another month other particulars may be furnished.

## LETTER FROM MRS. STUBBINS.

Choga, Nov. 30th, 1855.

MY VERY BELOVED PARENTS.—We, that is my husband, self, and the two children, are spending a few days very pleasantly in this quiet, pleasant, rural spot. It is really beautiful at this season. The rice crops are good, and just ripe; some standing, some cut, and being borne on men's shoulders to their threshing floors, which are not covered in, but a nice clean piece of ground opposite their doors, or in their enclosures. They are as hard and dry as any barn floor; and the rice, being ripe, and the weather fair, is no trouble in drying. It is trodden out by bullocks, but in the early part of the operation the natives do muzzle the "ox that treadeth out the corn." The crops around here are better than those around, perhaps for miles, and the village swarms with children. Both these circumstances are considered by the heathen as well as christians, as an evidence that the Lord is blessing His people. Last year it was remarked that the crops at Khunditer were much better than those of their heathen neighbours. You would be amused with the tiny sickles the natives use, and with the way in which they carry home their

corn. Having tied a very large sheaf to each end of a pole or large stick, they throw it across their shoulders, and thus laden return from their fields. The village is now quite full, and a new piece of ground at a little distance is under cultivation. We have been out for five evenings visiting the people: it takes some time to stay and chat a little with each family. There is a pretty chapel here, and a small bungalow for the missionaries who often visit Choga. It is built on rising ground, and the scenery around us is very pretty. Just now there is very little sickness here; we have had during our visit not more than four or five applications for medicine. On Wednesday last most of the brethren met, at my request, and we had a nice prayer-meeting, and they have promised to renew their weekly meeting amongst themselves.

Mrs. Miller has kindly promised to look after our school children, and I hope the change and rest will prove beneficial to myself and dear baby, who has had, for several weeks, a bad cough, which seems very like whooping cough. We are daily expecting to hear of the arrival of the Sutlege.

ELIZABETH.

curses everything that it touches. The population is somewhat more than a hundred thousand; and a little time since there were a few disciples of Christ residing here like lilies among thorns. The island is about a hundred miles in circuit. Two days after passing Madeira we were near Teneriffe, one of the Canary Islands belonging to Spain. It is of volcanic origin, and the peak is very lofty, being more than twelve thousand feet.

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Life on shipboard is necessarily very monotonous, and as far as I have seen and heard, the larger number of passengers in most ships, kill time by novel reading. The circulation of such works as the *Leisure Hour*, published by the Religious Tract Society, among such is very desirable. We have introduced it, as far as opportunity has offered, and apparently with good effect. Much more time is spent over meals than is usual among the middle classes. We breakfast at half-past eight a.m., dine at half-past three p.m., have tea three hours later, and those who chose, have something at noon; and at nine p.m., the outward man is sufficiently cared for in Messrs. Green's vessels. Of course there are a few comforts which cannot be procured at sea, but on the whole, the comforts are much more numerous than our friends generally suppose, and the inconveniences are such as are inseparable from being so long on the mighty deep. In such matters, navigation is very different now from what it was in ancient times. Then the principal difficulty of a long voyage, was the impracticability of stowing away a sufficient quantity of provisions, and the consequent necessity of frequent stoppages on the coast. Herodotus in describing the circumnavigation of Africa says, that the fleet stayed at some point on the African coast, where they sowed corn, waited for the harvest, and having

reaped it, again set sail—a thing which we need not deem incredible, when we think what the voyage to India, or even the journey to London was a hundred years ago.

On Thursday evening, Oct. 4th, we came to anchor in Table Bay, and the next day we all went on shore to Cape Town. In the narrative of Paul's shipwreck, it is said, "they cast four anchors out of the stern," (Acts xxvii 29) a verse that seems very strange to sailors, as anchors now-a-days are never cast out of the stern of the ship, I suppose the difference between ancient

and modern ships as explained in the Pictorial Bible, on the place is a sufficient solution of the difficulty. Happy they whose hope in Christ is as an anchor to the soul, sure and steadfast. They can sing with holy composure and triumph.

"The Gospel bears my spirits up,  
A faithful and unchanging God  
Lays the foundations for my hope,  
In oaths, and promises, and blood."

Here would I rest for ever. Another month other particulars may be furnished.

## LETTER FROM MRS. STUBBINS.

*Choga, Nov. 30th, 1855.*

MY VERY BELOVED PARENTS.—We, that is my husband, self, and the two children, are spending a few days very pleasantly in this quiet, pleasant, rural spot. It is really beautiful at this season. The rice crops are good, and just ripe; some standing, some cut, and being borne on men's shoulders to their threshing floors, which are not covered in, but a nice clean piece of ground opposite their doors, or in their enclosures. They are as hard and dry as any barn floor; and the rice, being ripe, and the weather fair, is no trouble in drying. It is trodden out by bullocks, but in the early part of the operation the natives do muzzle the "ox that treadeth out the corn." The crops around here are better than those around, perhaps for miles, and the village swarms with children. Both these circumstances are considered by the heathen as well as christians, as an evidence that the Lord is blessing His people. Last year it was remarked that the crops at Khunditer were much better than those of their heathen neighbours. You would be amused with the tiny sickles the natives use, and with the way in which they carry home their

corn. Having tied a very large sheaf to each end of a pole or large stick, they throw it across their shoulders, and thus laden return from their fields. The village is now quite full, and a new piece of ground at a little distance is under cultivation. We have been out for five evenings visiting the people: it takes some time to stay and chat a little with each family. There is a pretty chapel here, and a small bungalow for the missionaries who often visit Choga. It is built on rising ground, and the scenery around us is very pretty. Just now there is very little sickness here; we have had during our visit not more than four or five applications for medicine. On Wednesday last most of the brethren met, at my request, and we had a nice prayer-meeting, and they have promised to renew their weekly meeting amongst themselves.

Mrs. Miller has kindly promised to look after our school children, and I hope the change and rest will prove beneficial to myself and dear baby, who has had, for several weeks, a bad cough, which seems very like whooping cough. We are daily expecting to hear of the arrival of the Sutlege.

ELIZABETH.

## SOUTH AFRICA.

## BRITISH KAFFRARIA AND KAFFRARIA PROPER.

It will not be deemed inappropriate to the commencement of a new year, and of a new volume of the "Missionary Notices," to bring under review the progress of the work of evangelization and improvement among the nations and tribes of Kaffraria in Southern and Eastern Africa.

It is not much more than thirty years since the Rev. William Shaw proceeded from Grahams Town in the colony, to penetrate beyond the neutral territory into the region occupied by the Kaffir people, that he might preach the gospel to them.

It is matter of history that he met with some encouragement amidst many difficulties and dangers; and that his fellow-labourers have had many trials to endure, and many sorrows to depress them, in the prosecution of their work; they have suffered hunger and thirst in the wilderness; they have laboured, working with their own hands; they have been reviled and persecuted and defamed; but in all things they have approved themselves ministers of God; and though often cast down, have not been forsaken or in despair.

The narrative of a tour through Kaffirland by Mr. Shaw, exhibits the success of their labours. It will be read with satisfaction and thankfulness by every friend of missions. The tour occupied eleven weeks, and extended to a journey of eleven hundred miles. As an evidence of advancing civilization, it may be mentioned, that roads, and some accommodation for travellers, were found to exist, where formerly they were mere tracks in the wilderness. The Chiefs of many tribes, not yet christian, show themselves friendly to the Missionary; while those who have embraced the Gospel, as in the neighbourhood of Shawbury, are willing to offer their contributions, in the form of a sufficient number of cattle for sale, in order to pay the expense of the buildings required for forming a new Station in a suitable locality far in the interior.

The wise policy, forced on the attention of the Missionaries by existing

circumstances, of forming new and additional Stations, subordinate to the old ones, before they become too crowded for management, and for the means of subsistence, will be commended; and it will be observed with pleasure, that while improvement in the appearance and construction of their habitations, and in the other arts of life, occupies the thoughts of the Kaffirs, their prejudices in favour of their ancient and superstitious habits become weaker. Many of those superstitions lead to war; and it is thus that the diffusion of christian knowledge and civilization, counteracting those superstitions, contribute to the security of the frontier of the colony.

It is for the advantage of the colony, and of the Kaffirs themselves, that the English language is henceforth to be used as the medium of communication in all the Industrial Schools established for training the youth of Kaffirland. It is only fitting that those who are to obey English law should understand the English language, and should have access to those sources of information which will lead them to a right appreciation of the reasons on which the law is founded. We rejoice to witness the elevation of the Kaffirs in the scale of thinking beings, to which the introduction of knowledge and arts must contribute; but it is with a still deeper interest that we read of their appreciation of the means of grace, and that in some of the most remote Stations which the Missionaries have formed, Mr. Shaw found the largest congregations on the Sabbath-day, and, in more than one Station, upwards of one hundred converted Kaffirs who received with devout thankfulness, the sacrament of the Lord's-supper.

The kind and generous interest manifested by His Excellency the Governor, Sir George Grey, in the welfare of the Kaffirs and the prosperity of the missions, is in accordance with his former practice for many years in Australia and New-Zealand.

— *Wesleyan Missionary Magazine.*

THE  
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No. 27.

MEMOIR OF WILLIAM S. MASON,  
OF KIRKBY-IN-ASHFIELD, NOTTS.

"The righteous shall be had in everlasting remembrance." The truly pious leave behind them a fragrance which scents like a rose while they are mouldering back to dust. Goodness gains for itself an enduring name, and rears a monument which is imperishable; though the storms and tempests of time beat upon it, it shall never be effaced or destroyed. The lives of good men are fraught with deep interest and instruction; and we may peruse the records of the pious dead, with comfort and delight.

The subject of the following brief memoir was distinguished for his piety. By universal accord "he was a good man and feared God above many."

William S. Mason was born at Kirkby-in-Ashfield, Notts., on Jan. 5th, 1826. He was of a very respectable parentage, and they bestowed on him, their only child, a very liberal education.

Throughout the early part of his life, when engaged in the pursuits of youthful pleasure, he was never known to mingle with the immortal and profane; and if any such a class

joined them in their boyhood sports, he would leave them and seek his wonted pleasure in retirement. At an oath his soul shuddered, and a falsehood he abominably detested. He has said many times to the writer with whom for many years he was most intimately connected in friendship's ties, that he knew not that ever a falsehood or an oath escaped his lips. As a son he was dutiful and affectionate to his parents, and was very careful not to give them trouble or grief.

Up to the age of about 14 years he was trained in the Sabbath-school of the Established Church. About this time his mother heard, was convinced, and embraced the truth as it is in Jesus Christ; when she, having received Christ, wished to follow him in the ordinance of believer's baptism, consequently joined the General Baptist Church at Kirkby Woodhouse and Kirkby.

She now felt a deep and anxious solicitude for her son, which led to his leaving the Establishment, and to his introduction into the General Baptist Sabbath-school at Kirkby.

Though at such an early age the teachers cordially welcomed him as an assistant and companion in their Sabbath Day toils and labours of faith and love. His conscience was naturally very tender and susceptible of divine impressions, and shortly there were evident manifestations of pious inclinations, and religious disposition.

In about three years after he became a teacher in the school; he listened to a sermon from Mr. William Garratt, (late of Salford) founded on the enquiry of the Philippian jailer,—“Sirs, what must I do to be saved;” which the Holy Spirit applied with power to his heart and conscience, leading him to adopt the enquiry for himself. For some time he struggled hard with doubts and fears; the views he had of his own sinfulness and insufficiency, sunk him to the lowest depths of humility, almost at times to despondency and despair; and, but for the frequent advice, and pious exhortations of Christian friends, he would have mourned as one refusing to be comforted. But at length, however, the sun of righteousness arose with healing beams beneath his wings, whose genial rays shone into his gloom-clouded mind, and he was enabled to rest upon the sufficiency of the atonement made by Jesus Christ, and believe unto the salvation of his soul.

He now felt it his duty to be united with the people of God, and was baptized on September 17, 1843. As a professing christian, his life undeniably told the power of that gospel which he loved and had embraced, to raise and elevate man in the scale of moral influence and sterling worth. His whole course was marked with humility, piety, and christian consistency. The whole absorbing thought of his mind appeared to be, how shall I best serve my God? how shall I bring

glory to Hisname? With him this was a choice expression,—“An Israelite, indeed, in whom there is no guile;” and to this he diligently laboured to attain, that his light might shine before men; that others through his example might be led to glorify their Father which is in heaven. It is not unnatural to suppose that such an one was ever ready to sympathize with the distressed and afflicted, and to comfort those that mourn; he was tender and kind, and affectionate.

Like a true Israelite, he mourned when Zion was forsaken, and the house of prayer neglected. In times of spiritual depression Jerusalem was his chief sorrow; and in times of prosperity he sung the psalm of thanksgiving, and raised the Ebenezer of praise.

Having tasted of the good things of the Lord, he felt a deep and anxious solicitude that others should be made acquainted with the same precious faith. As he increased in years, in christian knowledge and experience, the church discovered evidences of a promising useful talent, recommended by a deep tone of personal piety for more public labours; so that in or about the year 1846, the church called him to the work of making known the gospel as a local preacher. In this sphere he was acceptable and profitable; although his sermons evinced no great amount of deep laboured thought, yet for christian faithfulness they were marked and forcible, whether in his denunciations against sin, or in admonishing the luke-warm and indifferent. They were, moreover, marked with pungency of appeal, characterized by the affections of a full soul, as one having to give an account of his stewardship. In 1847 the teachers of the school called him to the superintendency, which office he filled to their delight and satisfaction, and beloved by the scholars.

In 1849 he was united in marriage



to Miss Ann Kirke, of Kirkby Forest, a member of the same church, which union was blest with peace and unbroken harmony.

As time rapidly passed away he continued to grow in favour, both with man and God; so that in the year 1850 the church elected him one of its deacons. This important sphere he filled with unwavering fidelity, integrity, and truth, tending the necessities of the flock, and appointing unto all meat in due season. For about fifteen years he was a devoted teacher in the Sabbath school, for a little more than twelve years an active member, for nine years in the capacity of a local preacher, eight years the school's valued superintendent, and five years a beloved deacon, all which important offices he held till death dissolved the bonds. Doubtless it may be said of him, his life was a bright example of consecration to Christ. But though our dear departed friend possessed so many amiable qualifications for present and future usefulness, he was not a perfect man; though he had a sweet disposition, and an heavenly mind, it was cased in mortal clay, and was a subject of like passions unto ourselves; but no one felt his own weakness more than did our friend, and over the stratagems of his own evil heart he mourned and prayed for Divine grace to bring all things in subjection to the obedience and will of Christ. In the good Providence of an all-wise God, a favourable situation, as clerk in an office at Crich, Derbyshire, opened itself to his view, which he accepted, and moved there in the early part of last year; so that in a great measure we were deprived of his labours amongst us, but his frequent christian epistles to his brethren, and the return of his visits were much prized by all. It was here where disease struck at his vitals, and from whence he came home to

die. In two days after his arrival home he took to his bed, from which he never more returned. The effects of a raging fever prostrated his reasoning powers, and with the exception of a few short passing minutes at intervals, he remained in a state of insensibility from the time he was confined to his bed, the remainder of his life. The greater part of a week before his departure it was discovered that a fever's dire contagion was not all—that fearful disease, the small pox, made its appearance. His illness was short but very severe, which he bore with christian-like fortitude and resignation. When moments of sensibility returned, he would often repeat with emphasis and pathos, “I will bless the Lord at all times, his praise shall continually be in my mouth.” At other times he would be engaged in the most solemn exercises of devotion, and communion with the Father of Spirits, then he would sing of his favourite hymns, which he has often times given out at the social means of grace, with thrilling energy and delight:—

“Salvation! O thou bleeding Lamb!  
To thee the praise belongs;  
Salvation shall inspire our hearts,  
And dwell upon our tongues.”

At other times the prospects of heaven would gladden his soul, and tune his voice, so that with delight, even among the most acute sufferings, he sang

“There is a land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain.”

One day his dear wife was with him alone, and with a smile playing on his countenance, he said, pointing to the top of the room, do you see them? She then asked him if he saw something? He then said,

“Angels beckon me away,  
And Jesus bids me come.”

The next day his speech failed him, and his utterance became unintelligible, and so indistinct, that his friends could not tell what he said, in which state he continued while he lived. In the midst of this bereavement and suffering, by the expressions of his countenance he could be understood to be engaged in prayer, and at other times by the tone of his voice that he was still tuning his favourite hymns. When his dear friends and brethren in the church visited him, he would sometimes recognize them, at others he lay quite unconscious of them; but they would have felt it an unspeakable privilege, could they in his last days have conversed with him as in days that are past; but for some wise end this was withheld by Him who knows our frame, and remembers we are but dust. On Saturday, the day before his death, he appeared somewhat better, and his friends fondly cherished the hope, that he would yet be restored. On the evening of this day one of his brethren of the church, with one of the family, sat up with him to tend his wants, and no particular change took place, only as they discovered, his breathing was becoming shorter and shorter, which truly told his departure was at hand. The Lord's-day, December, 16th, 1855 arrived, and about eight o'clock in the morning, when surrounded with weeping friends, heart and flesh failed, and the spirit took its flight, without a struggle or a groan. Thus peacefully did he exchange the wild meanings of delirium, for the angels' song; the sorrows of earth, for the joys of heaven, aged 29 years, leaving his sorrowing parents, a mourning widow and one child, to deplore their loss. His remains were interred on the Tuesday

following, in sure and certain hope of a joyful resurrection at the last day, by our esteemed friend the Rev. W. R. Stevenson, M.A., of Nottingham, in the grave yard at Kirkby chapel. His funeral was an imposing, solemn, and affecting scene: many of his brethren in the church, and the scholars in the Sabbath school, with a large concourse of his townsmen followed him to the grave, and beheld him, amidst tears and sobs, committed to the silent tomb, to await the blast of the archangel's trump; when this mortal shall put on immortality, and death be swallowed up in victory, then to be for ever led by the Lamb that is in the midst of the throne, to living fountains of water, where they shall thirst no more, where sorrowing and sighing are done away. The last mournful tribute of respect was paid on Lord's-day evening, December 31st, 1855, by a sermon from our respected friend, Mr. J. Plouright, founded on Job xiv. 1—3. The chapel was filled in every part, and many returned to their homes who could not gain admittance; thus showing the high estimation in which he was held by all who knew him. The church feels they have lost a friend and a brother; yet they desire with unfeigned humility and resignation "to be still," and say, Father, not our will but thine be done. Let his mourning relatives be comforted, and bow with submission to Him that hath inflicted the stroke; he has left a dying testimony, that he is gone to be with Christ, which is far better. May the unconverted take warning, and like our brother, choose the path of life while reason holds her seat; before repentance be for ever hid from their eyes.

A. B. K.

## OUR DENOMINATION.—ITS PROGRESS.

A COMPETENT judge of the character and influence of the ancient Philosophy says that "it disdained to be useful, and was content to be stationary. It began in speculation—was maintained by dogmatism, and ended in empty debate. When Lord Bacon undertook the task of displacing that effete system he said: I meditate the instauration of that kind of philosophy which has nothing empty or abstract about it, but what shall improve the conditions of human existence." Concerning that new philosophy, a celebrated living critic observes: "Its law is progress. A point which was invisible yesterday is its goal to day, and will be its starting point tomorrow."\*

This description may be applied to the religion of Christ, of which Lord Bacon was a firm believer and forcible vindicator, for he loved to expatiate on its power to effect what the ancient philosophy could only promise. And the religion whose law is progress must be the pervading element of our denomination. With a creed more correct than that of some contemporary bodies we should acquire a corresponding excellence of character, and pursue a course of action consistent with what we believe to be the revealed will of God, and the appointed duty of regenerated men. All denominations of professing christians do not progress. Some of them degenerate and dwindle. And it depends on ourselves, under God, whether this shall be the fate of the body to which we belong. If we cease to be useful, and do not yield the kind and measure of fruit which the Proprietor of the vineyard looks for, we may expect him to "lay it waste." He may take away the hedge thereof, that it shall be eaten

up; and break down the wall thereof, that it shall be trodden down. But if on the other hand, we retain the vitalities of christianity amongst us; if we be distinguished by sound doctrine, by simplicity of worship, by the exercise of faithful discipline, by the manifestation of a charitable spirit, and by unreserved devotedness to the work of the Lord, we shall certainly continue and flourish. Our borders will be enlarged—our numbers will be augmented—our influence will be strengthened: and "He who ministereth seed to the sower will both minister bread for our food, and multiply our seed sown, and increase the fruits of our righteousness."

The design of this article is to attract attention to some of the means of progress—to specify certain things which, in our view, are clearly requisite to this desirable result. We may classify them under the following heads: More work must be done. There must be more workers to do it. The order of workers must be improved. More money must be raised for denominational objects. Greater catholicity must be displayed. And we must abound in prayer.

If we would witness the progress of our denomination, *more effort must be put forth to promote it.* It cannot be attained without human labour any more than it can be without the divine blessing. Christianity is not an abstract theory—a cold and silent emotion—a barren inoperative principle. It is a living and an active power—a work, a ministration, a service. Its divine founder felt and confessed the obligation to "work the works of Him that sent" him. His apostles considered themselves as "*workers* together with God." They spoke of each other as "*fellow labourers*;" and among their converts none were so dear to their hearts, or

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\* Macauley's Essays. Art. Bacon.

were so highly commended, as those "who laboured much in the Lord," and who were their "fellow-workers unto the kingdom of God."

A little reflection will be sufficient to discover the variety and the vast amount of work which all christians, and all christian denominations, have to perform. To obviate the indurating influence of the deceitfulness of sin, we must "exhort one another daily." To prevent disorder, defection and divisions, we must "warn the unruly, comfort the feeble-minded, support the weak, and be patient toward all." To preserve our tranquility we must "follow after the things which make for peace." And to fulfil the law of Christ, we must "bear one another's burdens." The neglect of this mutual service is ever followed by a deterioration of christian character, and by detriment to our denominational state.

We have work to do in the congregations that gather around us. It is gratifying to see our places of worship well attended by those who are as yet "hearers only." But that attendance increases our responsibility as well as their own. They have claims upon us which, for our own sake, and for the sake of the denomination, we should do our utmost to meet. For this hopeful class of our fellow-creatures we must be ready to furnish suitable accomodation in our sanctuaries. We must, if they be strangers, endeavour to make their acquaintance. If they be known to us, known even for their moral delinquencies, we must show a solicitude for their reformation and conversion. We must try by appropriate conversation as we walk with them to or from the house of God, to aid the designs of these means of grace. By friendly greetings and affectionate intercourse we must aim to encourage them in all that is good—to draw them into closer contact with us—and to promote their ad-

mission to our christian fellowship as soon as it is practicable and proper.

*Our work among the young is of the highest magnitude and importance.* To collect them into our Sabbath Schools, and to give them the small amount of elementary or religious instruction usually imparted to the classes to which they belong, is to discharge only a part of our duty to them. They should be so treated as to be made to feel that our object is to train them for the service of God, for the fellowship of the church of Christ, and for the inheritance of the kingdom of heaven. The work to be done in our Sabbath Schools can scarcely be overrated: and the progress of the denomination mainly depends on the manner in which this great work is done. *The family circle* presents another promising sphere of spiritual labour. A family considered as a compact or constitution has something about it that is singular and unique. There is nothing exactly like it on earth. It is neither wholly civil nor wholly sacred. But while resembling neither the world nor the church, it partakes of the character of both. It was established with a view to promote the temporal interests of mankind—yet it was not formed for this world exclusively, or principally. Its divine founder had a religious end in view, when it seemed good to him to set the solitary in families, "and to ordain that men and women should pass out of the single into the social state." An inspired prophet when referring to this appointment of God, thus inquires and answers,—*"Did not he make one? yet had he the residue of the spirit. And wherefore one? That he might seek the godly seed."* On which, Howe remarks,—*"He did not design the original constitution of that fundamental relation, only that there might be a continual descent of human nature, but that religion might*

*still be transmitted from age to age.* And this design he never quits." The work of conversion must have its foundation laid in our homes, and the youthful members of our families must grow up in the membership of our churches, beneath the dew of that heavenly blessing which descends on consecrated households. Piety at home, shown not merely in the maintenance of family worship, but in the enforcement of a righteous domestic discipline, and in the daily re-production of an atmosphere of purity and love, is like life—the life of God—at the fountain head. When religion flourishes in our families, our denomination will prosper; but spiritual deadness in our own dwellings will drain the strength of our associated churches, and will cut off the meat before our eyes, yea, joy and gladness from the house of our God."

Denominational progress involves *the necessity of religious efforts of a still more aggressive character.* There must be a continual out-going into the highways and hedges, and a renewed out-sounding of the word of the Lord. We must not wait quietly in our well-furnished sanctuaries until hearers of the word fly to them as a cloud, and as doves to their windows. The careless ones must be visited, and invited, and even compelled to come in. And this is a work which the poorest and most illiterate of God's people may undertake with success. "A poor girl in my congregation," said a minister yet living, "was anxious to do all the good she could, and she asked a thoughtless young person to come and hear a sermon to the young. The sermon was blessed to that individual, and he has now been for many years a useful village preacher." Preaching might be made a more free and frequent exercise. If it be made as complete a fixture as the pulpit, or as stationary

as the desk, it may be most elaborate and most eloquent, but it will be deprived of some part of its efficiency. Many of the ministers of the present day are too much immured. They are so wonted and wedded to their own places as to be indisposed and unfitted for an exchange of spheres and services. Routine has its vassals and its vices in the church as well as in the state; and nonconformist preachers appear as much in awe of anything uncanonical as are those that belong to the national hierarchy. Denominational progress is sacrificed, in part, to ecclesiastical prudery. Wisdom, through the preachers of the present day, seldom "crieth without," and but rarely "uttereth her voice in the streets." In that enterprize, boldness, and "out of season" labours for the conversion of souls which the fathers and founders of our connexion displayed, we "come behind." So concerned are we for what is right and orthodox, decent and debonair, that we become slaves to syllables, and martyrs to manuscripts; and we hardly dare go forth to address cottage conclaves, and way-side assemblies, without being stocked with the matter which memories or manuscripts contain! The work of evangelists would be done much more extensively, if done in a more simple mode, and with a more single eye. The most natural and zealous preachers fulfil their ministry with the greatest facility and the most success. Let more work be done in the churches, and in the congregation—in schools, and in families, and in dark and depraved neighbourhoods, and the fruit of this increased labour will soon become apparent in the growth and progress of the denomination. The sage and witty author of the Profane and Holy State, says, under the head of a good bishop:—"Many in consumptions have recovered their health by returning

to their native air. If Episcopacy be in any declination or diminution of honour, the going back to the painfulness of the primitive fathers in preaching is the only way to repair it."

If more work is to be done in the denomination, *there must be more persons to do it.* In every christian community there are religious drones who consume the food of the sanctuary, but gather none; spiritual epicures, who are at ease in Zion, while they hanker for "the breasts of her consolations;" walking disorderly, but working not at all. "They that are such serve not our Lord Jesus Christ, but their own belly." Yet their morbid cravings are seldom satisfied, and their selfish souls continue lean and impotent. But this is not the worst. Their indolence is infections. Their example is baneful. Their oscitancy makes others yawn. And this torpor in the church tends to prolong the slumber of the ungodly, and to make it more profound and fatal.

One object which every person should have in view on entering the church, should be usefulness. And if this object were contemplated, every church, whether small or large, and whether consisting of the rich or the poor, would be a working church. And a denomination composed of such churches would be a thriving and prosperous body. The duty of co-operating in the designs of our churches cannot be too strenuously enforced on all who are admitted into them. And their services should be enlisted from the first day of their fellowship, and while warm with the fervour of their first love. Every real convert possesses some ability to be useful. His religion gives him a power to do good. There is no exception to this capacity to benefit others, and consequently no exemption from the obligation. Take the following illustration. A

young member of a church in one of the midland counties, injured her back when in service, and was compelled to lie twelve years on her bed. If an excuse for not attempting to be useful could be made in any case, hers was that case. Yet instead of doing nothing, she did more than any other single member was known to accomplish. She could not give—she could not beg—she could not visit—she could not even get to hear the word—but she made inquiries after those that appeared to be thoughtful in the congregation, and sent to request them to call upon her. When they did so she employed every effort for their conversion, and was instrumental in leading several to unite with the church.

The spreading of the Gospel and the conversion of sinners is the work of the christian church. We have no ground to expect that the world will be won to Christ without the ministry of the word. This is God's own instrumentality. But it is the province of the church to provide this instrumentality. Young men of sterling piety and good abilities should be encouraged to look forward to the work of the ministry, and should be assisted to acquire the necessary qualifications for it. When the good work is desired by any of this class, instead of being chided and censured as too aspiring, they should be warmly recognized, and wisely counselled, and if deemed promising and hopeful, they should be called out, and designated to the service of God, in the Gospel of his Son. These observations are not offered in forgetfulness of the divine injunction respecting "more labourers." They must be prayed for: but prayer in this case, as in all others, involves something else. The Lord of the harvest does not drop them down from heaven. The reapers are not celestials. They are human—earthen—of like pas-

sions with other men, and must be sent forth from the midst of their brethren, and through the agency of their brethren. But few will be found ready furnished for the vocation. Nearly all will need to have done for them what the Great Teacher did for his Apostles—what the Apostles did for the first elders, and what they again were exhorted to do for their contemporaries and successors. To furnish the means of giving to the rising ministry the training that is indispensable is a part of the church's present work, in which all should share. But alas! how many shirk it altogether, and always! The denomination has an institution for ministerial preparation, which makes its annual appeal for support; but numbers who belong to us treat this institution as if it were a nonentity, or they think and speak of it as if it were more "after the working of Satan," than after the mind of Christ! More ministers must be obtained, and to obtain them our churches must pursue a more rational and righteous course. They must first understand how God ordinarily gives them; and then, maugre all prejudice or parsimony, they must work together to get them in God's way. Without an increase of labourers, in every department of christian exertion, our denomination cannot be expected to prosper. All the Lord's people may never be prophets, nor all Christ's disciples become teachers; but every one may contribute something to the furtherance of the Gospel—to the edification of the church, and to the conversion of the world.

"A heavy work is light to do  
When many hands are set thereto."

"So built we the wall: and all the wall was joined together unto the half thereof; for the people had a mind to work." "All my servants were gathered thither unto the work."

*Some improvement in the agency for promoting the interests of the denomination is desirable.* A better order of workers is needed. God can accomplish his purposes by the feeblest instruments: and lest we should arrogate to ourselves the merit of any achievement, he tells us that it is accomplished not by might nor by power, but by his spirit. In the age of miracles he selected "the foolish things of the world to confound the wise, and the weak to confound the things which were mighty;" and all this was done "that no flesh should glory in his presence." Yet we infer too much from this statement if we conclude that the Apostles, and those who laboured with them in the Gospel, were ill adapted to their employment. On the contrary we have reason to believe that they were "thoroughly furnished for all good works." They were made "able ministers of the New Testament." Paul did not scruple to style himself "a wise masterbuilder" of the spiritual edifice, according to the grace of God which was given to him. And when writing to some who craved preternatural gifts he counselled them to "*seek to excel*, for the edifying of the church."

In an age and in a country like our own, an educated ministry is essentially necessary. Every minister ought to have his mind well cultivated, well informed, to be able to read the Scriptures in the languages in which they were originally written, and to be well acquainted with men, books and common things. It may be fit and proper in some to contend for a *learned* ministry: all we plead for is that it should not be an ignorant one. Illiteracy is bad enough in the deacon or the laic, who so openly reveals it in giving out the hymns—contradicting the eye by his wrong readings—offending the ear by a cadence that is regulated by neither rhyme or reason, and

confusing the mind by such an exuberance of emphasis, as leaves but little sense in verses packed with thought, and impregnated with feeling. The preacher ought to be so disciplined by self-culture, or by the teaching of others, as to be purged from these faults. Minor blemishes of style and manner may attach to the best instructed; but these will be tolerated, as characteristic of the men. What is requisite is, that they should have good treasure in their vessels—truth in their minds—power in their words—the Gospel, in all the fulness of its blessing, for their theme—and a “mouth and wisdom which all their adversaries shall not be able to gainsay nor resist.” Such a class of ministers would be an acquisition to all churches, and they would, by the divine blessing, assist the progress of any denomination. Much is said about the adaptation of preaching to the age, as if there was something in the present day demanding a different kind of preaching from what was so useful in times gone by. Unquestionably education has advanced, and our congregations are far more intelligent than formerly. With this advance ministers must keep abreast, so that they may bear the same relation to their people as was borne by their predecessors to the auditors they addressed. Let this attainment be realized, and the ministry will so far be always adapted to the age. This is no insignificant matter.

But there is something of far greater importance. Preachers may be able to satisfy the *intellectual* cravings, and the carnal tastes of their hearers; but if that be all, what will they effect? Under such preaching “no man will repent of his wickedness;” none will turn from their evil ways: the sceptical will retain their unbelief until they die in their sins; the churches of the saints will languish, and the world will be

unsaved. Souls are not converted by logic; nor fed by philosophy and the flowers of rhetoric; nor made meet for heaven by all the erudition which colleges and universities can impart. These high ends are accomplished by something more simple—namely, by the declaration of the Gospel—the preaching of the Word. This, from Apostolic lips, was found adapted to Greek and to Roman, to Gentile and to Jew. In all times of reformation the change has been wrought by the same means. And it is encouraging to know that the Gospel, plainly and fully preached, even in the ears of royalty itself, is not without its charms in the present day.\* The following observations may with propriety be copied from a recent review. “One of the most serious faults of the church is to set intellectual power in opposition to christian doctrine; to insinuate that the man who contents himself with the Pauline way of preaching Christ must be a weak and simple man; while he who ignores Christ and him crucified, or only indirectly and in outlandish terms refers to them, is profoundly wise. Here we have a source of weakness—a cause of lamentation. Churches and congregations influenced by a vicious taste have clamored for talent in the ministry: but the great desideratum is a more prominent, unadorned, and earnest exhibition of Christ: sermons which instead of leaving us to lament that our Lord is taken away, will make us glad to see him.”

Those are the best preachers, and the most suited to every kind of hearers, who study most the Book of God—who are most thoroughly imbued with its spirit—and who draw their doctrines and illustrations from its priceless and imperishable pages. Let us hear M. Vinet in his advice

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\* e. g. Caird's sermon in Crathie Church, entitled “the Queen's Sermon.”



to ministers: "Nourish yourselves from the Bible, live in it; let it abound in your memory and heart; let a frequent perusal of it have revealed to you the force and the secret of a multitude of passages, which without this would be to you but common-places; let its language become the natural and involuntary form of your inmost thoughts; then meditate on a subject for the pulpit—write—preach: your expressions will come all impregnated with the juices, all shaded by the colours of that inspired word: its language will be fused into yours; it will not appear applied to it from without; it will not injure the individuality of your expression: you will never become copyists, and this is to be, as the nature of evangelical preaching requires, a *man* whom *men* shall understand."

If better preachers are needed, *is not a similar improvement required in the order of deacons?* The numerical proportion of deacons to the size of our churches is generally very ample: but of them that "use the office well," we may be pardoned for thinking, there is some deficiency. Here however the ground is delicate and dangerous, and we would go softly over it. The text is nettlesome, and any comment upon it may be felt to be stinging. We do not forget that diaconal labour is unsalaried and honorary; and that its appropriate object is to alleviate and assist that which is pastoral and paid for. None are so near to the spiritual functionaries as those whom the churches have "looked out" to occupy this secondary standing among them; and none ought to be dearer to us. Esteem, affection, affability, all that is kind and grateful, should be shown to these gratuitous helpers in Christ Jesus. But these things are hard to show where there is but little reciprocation of them; and they are still harder to be manifested in any case

where the subordinate aspires to be the primate—where the service is mistaken for a lordship, and where the assumption of extra-official authority is substituted for subjection to a diviner rule. Even the loving and gentle John could not endure Diotrophes, but threatened to "remember his deeds which he did." Good deacons are seldom lacking either in power or praise. But the power is most legitimate when it is not contended for, and the praise is sweetest when it comes uncourted. Men whose own character wins commendation, and commands influence, are the only men that ought to be put in this serving office. Successful tradesmen and clever clerks, men of independent fortune and able financiers, may be had in reputation in their own walks; but they are not necessarily fit to be appointed over "this business." We must not prefer the secular to the spiritual—the dextrous to the devout. "Men of honest report, full of the Holy Ghost and of wisdom," are surely as needful now as when the Septenary in Jerusalem was selected to "serve tables." The deacons of our age have no "daily ministration" to perform. Their duties are higher and holier—chiefly relating to the worship and order of the church. It is theirs to keep in proper condition our places of worship,—to procure and disburse the funds necessary for defraying the expenses of worship,—to take a leading part in all the public acts and rites of worship. *Their* work is worship; and it is only by attention to it—by taking pleasure in it—and by proving their adaptation for it, that they can "purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Such men are not merely "lively stones," they are pillars in "the spiritual house," at once supporting and adorning it. And when "the pastors have become brutish;" or when

by other profane hands "the virgin daughter of God's people has been broken with a great breach, with a very grievous blow," these men, by the weight of their moral influence, and the wisdom of their active measures, have become "repairers of the breach—restorers of paths to dwell in." Were all deacons of this high order churches would be better served—faithful pastors would be more largely helped—congregations would be sooner gathered and more steadily maintained—and the general interests of the denomination would be more permanently advanced. May we be blessed with an increase of very able men for the work of the service of the house of God.

But while it is of the utmost importance that churches, like armies, should be well officered, something further is required for their establishment and growth. All that "put their necks to the work of the Lord" should study to perform it in the best manner. The village preacher, the teacher of babes, the president of the Bible class, the tract distributor, the "chief of the singers," and last, but not least, those that engage in prayer at meetings for social devotion, all have exercises to conduct which render necessary the stirring up of the gift that is in them, and all possible improvement of such gift, by patient continuance in well-doing.

Again. *No denomination can fulfil its mission and extend its domains without adequate funds.* The Lord whom we serve is to be honoured with our substance and with the first-fruits of all our increase. Under the Law the amount of this kind of contribution to divine service was specified. It must not be less than a certain amount, but it might be as much more as the contributor pleased. In predicting the times of the gospel the inspired seers mention the offerings which Christ's people would present. Their words need not be cited here.

It is sufficient to say that "in the beginning of the Gospel" those words were literally verified in the liberality of the saints. The work of the church in every age and nation is a costly work; and it has ever been retarded by a scantiness of pecuniary means. No denomination has had more reason than our own to deplore the deficiency of its resources; and few bodies of christians have conducted their various agencies at less expense. Our chapels are among the plainest structures of the land. Our school premises are on the very lowest scale. Our pastors and public servants have never been so remunerated as to enable them to provide a hermitage for decrepitude to totter in. These notoriety are not written whiningly; nor should they be allowed to cast their shadows over the future. Greater liberality is even now apparent; and the more faithful the leaders of our people are in reminding them of "the words of our Lord Jesus," on the comparative blessedness of giving and receiving, the more may we expect them to bring "their silver and their gold with them." "A feast is made for laughter, and wine maketh merry; but money answereth all things." On which Scott sermonizes thus: "Besides providing what is needful and convenient for ourselves and families, it will subserve a thousand purposes of benevolence and piety. It may endow alms-houses, hospitals, seminaries, and schools of religious instruction; it may educate and support ministers and missionaries; it may build places of worship, and enable those who love the Word of God to circulate it, at home and abroad, in every land and language; *indeed no good work can well be accomplished without it.*" Those who have it are responsible for the use they make of it, and fidelity to their stewardship demands that a due proportion of it should be employed in promoting the kingdom of Christ.

If on those who are qualified for the christian ministry "necessity is laid" to preach the Gospel; the possessors of wealth are under an obligation equally stringent to consecrate that wealth to God. Were this obligation felt and fulfilled in all cases, we should be able to extend our denomination to towns and cities where we are now nearly unknown. Had we but one Wilson, or a single Peto amongst us, the Connexion would soon appear under another phase. In the absence of such "princes of the house of Israel" it behoves those of a lower grade and more limited means, "the captains of thousands and of hundreds, with the rulers of the king's work, to offer willingly," and to give to the service as many "talents and drams" as may suffice for its maintenance and progress. We want patterns and pioneers in the grace of liberality—men with a "forwardness of mind," and a "ready bounty,"—to bring up the backward to the altar of consecration—and to constrain the unwilling to the voluntarism they profess. Zeal in giving provokes very many; and a few examples are better than hundreds of homilies on the subject.

*Catholicity of spirit and of action would also tend to denominational progress.* But as this article is already too long we suppress our own musings on the topic here mentioned to make room for two quotations. "If we wish to see the baptist denomination prosper, we must not expend our zeal so much in trying to make men baptists, as in labouring to make baptists and others christians. If we lay out ourselves in the common cause of christianity, the Lord will bless and increase us. But if we be more concerned to make proselytes to a party than converts to

Christ we shall defeat our own end; and however just our sentiments respecting the subjects and mode of baptism, we shall be found symbolizing with the Pharisees who were employed in tithing mint and cummin, to the neglect of judgment, mercy, and the love of God."\* "To become eminently spiritual, laborious and brotherly is the most difficult road to success, but it is the surest. To spend our strength in preaching our special views may give us partial and momentary victories, but to preach Christ will secure triumphs, even to our special opinions, more extensive and permanent."†

Lastly. *As all success in religious efforts comes from God it must be asked of him in prayer.* This aspect of the question, though often presented to our minds, deserves more than a hasty reference. But our space is filled, and we can only transcribe the counsel of an ancient oracle, as applicable to the case we have been considering. "If thou wouldst seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, thy latter end should greatly increase. For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers. shall not they teach thee, and utter words out of their heart? Can the rush grow up without mire? can the flag grow without water?"

Chesham.

W. U.

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\* Andrew Fuller.

† Baptist Noel's Annual Address at the Baptist Union, in 1855. Printed in the "Manual."

## THE DUTY OF THE CHRISTIAN CHURCH TOWARDS THE UNCONVERTED.

"WALK in wisdom towards them that are without. Col. iv. 8."\* The method of dividing the human race into two classes is of great antiquity. The causes which gave rise to this division existed in the family of Adam, and they have existed, we have reason to believe, from that early period to the present time. This division is remarkable for its simplicity and for its comprehensiveness. It includes the whole of the earth's rational population in every age of time, and when time shall be no longer—"when the Son of man shall come in his glory," and when "he shall sit upon the throne of his glory, and when before him shall be gathered all nations," the righteous and the wicked will comprehend all.—"He shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left." From the throne of judgment the wicked will "go away into everlasting punishment: but the righteous into life eternal."

The christian church, as constituted by the inspired Apostles, consisted of persons who had been regenerated by the Holy Spirit, who had repented and believed the gospel, and who had put on the Lord Jesus in the ordinance of baptism.—It was a regular organized body governed by certain laws, possessing certain offices, holding a certain head, and united for the purposes of christian worship, of christian progression, of christian enjoyment and activity.

To belong to the church was to be within, according to the terms used at the head of this paper, not to belong to it was to be without.—Hence the exhortation, "walk in wisdom towards them that are without." At the present time it is very difficult to draw the line of demarkation between the church and the world. This arises from a number of causes, but the chief of these is the unscriptural constitution of a considerable portion of the professed Church of Christ. The church of England, for example, takes the babies of the nation, so far as the nation will allow it, and after sprinkling a little water upon them and making the sign of the cross, the Priest is appointed in each case to say, "we yield thee most hearty thanks, Most Merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive him for thy own child by adoption, and to incorporate him into thy holy church." The said church takes many of the youth of our nation, though strangers to regeneration, and presents them to a Bishop for confirmation, who is instructed to say, "Almighty and everlasting God, who has vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins;"—Thus the church of England admits its members to the fold by some other door than that which Christ has appointed, or more correctly it breaks down the fence which should separate the sheep-fold from the world, and saints and sinners are amalgamated as members of the same holy church. This state of things gives rise to much perplexity and delusion. Many consider themselves Christians for no other reason than that they belong to the church. In churches which are scriptural in

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\* The substance of the following was delivered as a Sermon before the Yorkshire Conference Dec. 26th, 1855. The preacher was requested to publish it. It has been divested as far as possible of the formality of a sermon and it will be observed that some things in it apply only to the manufacturing districts.

their constitution, and strict in their discipline, there may be some who are not pious. Persons may be in the church but not really of the church. Let us examine ourselves to see whether we are in the faith.

It is matter for deep humiliation before God that after the lapse of so many centuries there should remain so much land to be possessed, so that in the United Kingdom there should be so much infidelity and sin. I cannot doubt that the peculiar state of our own country, and more especially that part of it in which you live, has frequently occupied your very serious attention, or that the burden of your prayer at a throne of grace has often been "come Lord Jesus, come quickly."

It is not only wise but absolutely necessary that we should form as correct an estimate as is possible of the number of them that are without; and that we should make ourselves acquainted with their social position, their sentiments and their activities. Unless we are well-informed upon these subjects, we shall be at a loss to know what is required of us, or how to meet the wants of the age in which we live. The number of them that are without in our own country is so great as to demand grave consideration. From all parts of the country, from our crowded cities, from our populous towns, and from our scattered villages, the most decisive evidence may be obtained that by far the greater portion of our fellow citizens are still in an unconverted state, and especially is this proof presented when, as at fairs, feasts and festivals, free from their ordinary employments, the people turn out in search of pleasure. From the census of 1851 it may be concluded that there are in England and Wales from four to five millions of persons living in the neglect of the public worship of God, and if the unconverted who do attend be added to the same class

who do not, we shall probably have a total of from seven to eight millions! Now assuming that this is not an extreme view, is it not most affecting to think that after all that has been done there should still be in the 19th century of the christian era so many millions in England and Wales alone the slaves of sin and Satan, so many millions crowding the broad road which is leading them to eternal death?

The temporal circumstances, the social condition of these millions should not be overlooked. In the districts in which you live some are immensely rich, while many are very poor. The poverty of some may be attributed to improvidence and vice. Still the fact is the same. Thousands of families depend, from week to week, upon their labour for the means of subsistence, and many are always a week behind, so that when sickness comes, or they are thrown out of employment, they are reduced at once to a state of distress. Should any adverse circumstances render it necessary to close the great workshops of the nation, but for a few months, the consequences would be most appalling. There is something unnatural, too, in the conditions of labour imposed, and especially as it regards the female portion of the population of these districts. At eight years of age they begin their life of toil. After that, parents are no longer, during the day, the natural protectors of their children,—they can neither watch over their morals, direct their labours, nor instruct them in home duties. A few years pass away and they become full *timers*. Then wearied by a day's labour in the factory they are, to a great extent, in the evening indisposed either for mental or physical effort. Confined during the week, they are tempted to make the Sabbath a day of recreation and pleasure. The result of all this is an increasing amount of ignorance on

moral, religious, and domestic subjects. Many become heads of families while very young, but they are less qualified to discharge the duties involved in their position than their parents, and but few of those who now become members of our churches give promise of being equal to the old standards, or to the men and women of former times. We are aware that the conditions of labour are fixed by circumstances over which man has little control, that they cannot be materially changed, that many employers of labour manifest commendable solicitude for the welfare of those employed by them, still much more must be done in order to counteract the evils generated by the position in which many of the working classes are placed.

Allow us further to observe that it is of great importance to make ourselves acquainted with the sentiments of them that are without, the masses of the people amongst whom we live. Now it is well known that the working classes pretty generally entertain the opinion that they are oppressed. Oppressed by government, oppressed by their employers, oppressed by capitalists, and oppressed by tradesmen; and that the priesthood, as they are pleased to call it, is on the side of the oppressors, or at least that it does not lift up its voice, as it might be expected to do, against oppression. As the result of these views a spirit of disaffection, and in many cases of bitterness, is cherished. The Bible and religion are derided. The ministers of the gospel are viewed as enemies, not as friends. By numbers their public ministrations are avoided, and their private instructions met by all kinds of difficulties and objections. The most obvious truths, such as the existence and government of God, are called in question or denied. Man is said to be a soulless animal, a creature of circumstances, and the great purpose of life would seem to be

to eat, to drink, and be merry.

Now if the millions of which we have spoken were disposed to accept of salvation when offered to them, tens of thousands would perish unless the church should manifest more activity than at present, for lack of knowledge. But instead of the disposition supposed, many are hostile to the faith and are seeking to destroy it. Full advantage has been taken by the enemies of religion, of the preference of the age for platform speaking. Some of the lectures delivered have been avowedly infidel. Others have been professedly on scientific, political, or moral subjects; but in these religion has frequently been assailed. The press is another power employed extensively against the truth. The number of newspapers, cheap periodicals, and pamphlets, now issuing from the press is amazing. Some of these are openly antagonistic. The opposition of others is conceded, but it is not on that account the less dangerous. It is almost impossible to read these publications, and they are read by tens of thousands, without being corrupted. It is from these that the working classes, to a great extent, receive their impressions and derive their sentiments and arguments.\* Infidelity reigns in many of our factories and workshops, to which our youth are being sent to perform their daily task. A few christians may be there, but the coarse and abusive language employed have reduced them almost to silence. Advantage is taken by many of social gatherings and friendly intercourse to propagate error. That seven or eight millions of our countrymen should be in an unconverted, and therefore a perishing state, is in

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\* The activity manifested in the circulation of these publications may well put to shame some professing christians, who hardly ever think of putting a magazine, or suitable book, into the hands of the junior members of their families.

itself a most painful fact, but when you consider that many of these are degraded by vice, oppressed by poverty, decidedly hostile to the truth, and actively seeking to destroy it, you will, I doubt not, feel that you are called upon, by love to Christ, by love to his church, to your country, and the souls of men, to do all you can to turn men from darkness to light, and from the power of Satan to God.

The admonition "walk in wisdom towards them that are without," if regarded by christians generally could not fail to produce the most satisfactory results. Many form their opinion of religion from what they see of it in its professors. We are aware that this is not the best rule of judgment; but we are speaking of what really is, not what should be. When brought face to face with the opponents of the Bible we have no fear for the result. We feel differently, however, when the inconsistencies of professing christians are the ground of objection. We can neither defend the Pope nor the inquisition, nor the lordly bishop with his large revenue, nor the sinner in Zion of any name or station. All know that christians should be the subjects of a holy life, men and women of upright and blameless conversation, shining as lights in the world, and being as cities set on hills whose lights cannot be hid.

We believe that there are many in our churches who are walking worthy of their high vocation, but we cannot think of others with satisfaction. We must all feel that before we can expect any large additions, the piety of our churches must be increased. We must all feel, to speak plainly, that it is time we had done hearing of christian manufacturers giving a lower price for the same kind of goods making than their unconverted neighbours. It is time we had done hearing of christian trades-

men more grasping and grinding than the men of the world. It is time we had done hearing of christian people more forgetful of the debts they have contracted than many of those who make no profession of religion. It is time the union of christians and infidels should cease. It is time we should cease to mourn over promising young persons driven away from our schools, our congregations, and our churches, by petty disputes and quarrels. It is time the church should appear majestic as the sun, beautiful as the moon, and terrible as an army with banners. And when the church, as a whole, is really in earnest in wishing to see sinners converted, the things named, and others of a similar nature will cease.

While, however, we attach great importance to purity of life, this is by no means all that is needed. Active effort is required. The church of Christ is clearly in an undesirable position when it is behind the great movements of the age. And this, in the opinion of some, is one cause from which it is suffering at present. Look at your nine hundred Mechanics' Institutes. Are they just what they should be, or just what they might have been? The classes of these institutes have diffused a large amount of secular knowledge, but what of their libraries? Is not a christian pained in looking over their catalogues to notice the paucity of works on moral and religious subjects. In some institutes such works are hardly to be found at all. Books of tales, novels and romance are in most request, and are supplied in the greatest number. Now, as a matter of fact, these institutions have sprung up not only independent of the church, but in spite of its opposition. A leading member of the Church of England stated a few weeks ago, that the clergy had generally been opposed to them. Individual chris-

tians have aided in the formation and support of these institutions, but very little has been conceded to them. Religion is not fairly represented. But if the church of Christ had been acquainted with the wants of the age, and purposed to meet them it would have been represented, or other institutes would have been formed in which its voice would have been heard.

Take as another example the Temperance Cause. This has now become a great power in our land, and will continue to be so. Its numerical strength is now great. Its organization is admirable. Its agents are numerous, and the power of its press effective. Many christians have joined this cause, but the church, as a church, has been opposed to it, rather than otherwise. What has been the consequence? The lead has been thrown into the hands of unconverted, and in some cases of infidel, men; who, while professedly advocating temperance, have heaped loads of abuse upon the church of Christ. Time after time, it has been held up to ridicule and contempt. We do not justify such conduct. We are speaking of the position of the church, considered in relation to the movements of the age, and if we are not mistaken she has suffered greatly in consequence of the opposition manifested to the Temperance Movement. She has suffered a great power to grow up in the land, not only independent of her, but to a great extent in opposition to her; when by a little self-denial she might have taken the lead, and used the said power as a means of propagating the truth.

Again, the church, considered as a whole, has not been friendly to the political aspirations of the working classes. We believe that history will sustain us in asserting that Baptists and Independents have been the best friends of civil and religious

liberty. The people, however, are either ignorant of this fact, or they overlook it. This is as unjust to us, as it is injurious to them. They look at the Romish church, the Greek church, and the English church; and they well know that these churches have ever been opposed to the liberties of the people, and they conclude that all are so. The working-classes naturally feel a desire to rise, to better their condition, and as one means towards the accomplishment of this end, they desire to be fairly represented in Parliament. They say that the aristocracy is represented, but that they are not represented, and that the church, viewed as a whole, has opposed them in their attempts to acquire what they consider their political rights. The result has been that they have been thrown into the hands, frequently, of unprincipled men, who have had a personal interest in fomenting their discontent. These persons, by professing a world of sympathy, have acquired immense power, and they have made that power to tell with fearful effect against the christian church. These remarks might be extended, but we desist. They are made for the purpose of showing that the church in a number of important matters is behind the times, and is suffering in consequence. The church professes to deplore the disaffection of the working-classes. If it be sincere, let it look the causes fully in the face and remove them; for it has the power to do so. Knowing that the carnal mind is enmity against God, we should seek to subdue rather than excite it. We should regard it as a crime, as treason, to make the church of Christ a mere moral or political institution; but if we can understand the causes which impede her progress, and remove them without sacrificing any of the principles of religion it is our duty to do so. Your vocation, brethren



ren, is chiefly amongst the poor. To them you look for the largest additions to your number. To do them good you must acquire their confidence. You need wisdom from above to guide you, and much grace to sustain you. "Walk in wisdom towards them that are without." Give them no just cause of offence,

and embrace the opportunities which present themselves of doing them good—temporally and spiritually—and then, though Israel be not gathered, you will be glorious in the eyes of the Lord, and your God will be your reward.

*Queenshead.*

R. HARDY.

## SPIRITUAL CABINET.

LOVE OF EVIL CAST OUT.—The Holy Ghost is joy and love: cast out the spirit of the devil and of this world, and you shall receive the Spirit of God. The spirit of the devil disposes us to love sin, the spirit of this world to delight in imaginary joys. These are both evil; the former is directly vicious, and the other hath a tendency to vice. But when these spirits are dispossessed the Spirit of God will succeed in their place. He will enter into the tabernacle of thy heart, and produce holy joy and holy love. The love of the world allures, and deceives, and betrays; the love of sin destroys, and therefore these must be expelled by their contraries. And such is the love of God. For this enlightens the understanding, purifies the conscience, fills the soul with true joy, and leads to the sight and knowledge of God and his glorious perfections.—*Augustine.*

ENCOURAGEMENT IN PRAYER.—The great things thou hast done for me already encourage me to ask and hope for more. I was not, and thou gavest me being; I was lost, and thou hast restored me; dead, and thou hast raised me. Thou enduredst death, to purchase my life; and though the King of heaven, deliveredst up

thy person to ransom the least and most unworthy of thy subjects. Thy blood was not thought a price too dear for my redemption, and I may truly say, that in some sense, thou lovedst me better than thyself, since thou wert content to die for my sake. By so gracious a covenant, by so precious a ransom, am I redeemed from slavery and exile, from punishment and death.—*Ibid.*

POWER OF CONSCIENCE.—We have no need to look abroad for justice, since God hath erected a tribunal at home, and so ordered the matter that those of a man's own household should go through the whole process upon him; for here are informers and witnesses, judges and executioners. For when I break the law, my conscience accuses me, my memory testifies against me, my reason tries and judges me; sensual pleasure is my prison, fear my executioner, and sinful delectation my penalty. For in proportion to the delights which accompanied the sin the torments are multiplied and heightened in the punishment. And God is just and wise in ordaining that our very sins should prove our punishments, and that the pleasures of sin and the pains we feel for them, should both spring out of the same root.—*St. Bernard.*

## REVIEW.

REFORMERS BEFORE THE REFORMATION, *principally in Germany and the Netherlands.* Depicted by DR. C. ULLMANN. *The Translation by* REV. ROBERT MENZIES. Vol. II., 8vo. cloth, pp. 636. *Edinburgh: T. and T. Clark; London: Hamilton and Adams; Simpkin and Co., &c., &c.*

OUR readers have already learnt that Dr. Ullmann is no iconoclast. A German by birth, a Lutheran clergyman by choice, he is in no danger of forgetting the honour due to the great reformers of his own country. He felt, however, that justice demanded that the names, the character, and the labours of the men who were as leaven among the people, and as leaven also among the reformers themselves, ought no longer to remain unknown. From this impulse the work before us has originated.

The first volume we noticed in the autumn of last year. The second now claims our attention. In one important respect it differs from its predecessor. The need of renovation and change was shown to have been felt. The legalism into which christianity had degenerated; the usurpations of the hierarchy; the corrupt morals of the clergy and monks; the false and demoralizing doctrines of the merit of works and the efficacy of indulgencies—these, and similar evils, had been exposed with calmness and with moderation by Goch; with fiery vehemence and unsparing severity by Wesel. All this, and the various branches into which the influence of both flowed—it was the object of Dr. Ullmann in the first volume to depict. Reformatory elements were to be found here, but they were rather of the negative kind. In the second volume we have exhibited those rudiments which being strictly positive, prepared the way for a new and better system. These are found in the celebrated institutes of the Brethren of the Common Lot, in German mysticism, and in the teachings and works of John Wessel.

Free spiritual associations can be traced through the greater part of the middle ages. They were often oppressed and persecuted by the hierarchy,

since they belonged rather to the life of the people, than to the frame-work of the church. "First, there arose in the Netherlands, as early as the eleventh century, and partly owing to the disproportion between the sexes produced by the crusades, the female societies of the Beguines. About the thirteenth they were joined by the male communities of the Beghards, whose oldest establishment, so far as is known, was founded in 1220 at Louvain; and then, about the commencement of the following century, and at first around Antwerp, appeared the fellowship of the Lollards." The Lollards differed from the Beghards less in reality than in name. There were both institutes for the exercise of practical piety. They both divided their time equally between prayer, manual labour, and the care of the poor and sick. They were both also subject to the oversight of the civil magistrate. Their fall took place in the course of the fourteenth century; partly through the decline of the primitive spirit, and partly through the pantheistic mysticism of which Henry Eckart was the advocate.

John Ruysbroek, the opponent of Eckart, was a man of another stamp. Born at Ruysbroek in 1293, and educated at Brussels, he early devoted himself more to the cultivation of piety, than to the pursuit of learning. He received priest's orders in his twenty-fourth year, and shortly after was appointed vicar of the church of St. Gudule, in Brussels. He held this post for nearly forty years, when he retired, accompanied by several friends, into the monastery of Grünthal, situated two miles from Brussels. He was appointed first prior. Grünthal soon became the centre of attraction. Multitudes of every age and rank, chiefly from Flanders and the Lower Rhine, flocked as pilgrims to the holy father. Among these were Gerhard Groot, afterwards the founder of the Brethren of the Common Lot, a Tauler, the sentimental mystic. Ruysbroek lived to extreme old age.

Although a monk he was far from ignorant of the condition and character of the world outside the walls of his

monastery. The patriarch of German mysticism, and possessed in an eminent degree of the power of abstraction, he was yet a man of practical character. The reigning corruptions he was neither slow to discern nor backward to denounce. The laity, the clergy, the monks, the nuns, and even the prelates, came in for a share of his rebukes. These he administered with the most caustic severity. Speaking of the monks he says :—

“Innumerable are meditant monks, but few are to be found who observe the statutes of their order. They pass themselves off as poor, and yet suck up all the land produces for miles around their convent, and live in affluence. Nay, there are even distinctions of rank among them, which ought on no account to be the case. Some of them possess four, some five, coats, while others have scarcely one. Some of them guzzle in the refectory at a separate table, with the prior, the guardians, and the reader, while the rest must be satisfied with vegetables, herring, and beer. . . . Monks ride about in armour, with swords at their sides. Nuns wear girdles, with silver plates and bells, have costly bedsteads, cushions, chairs, and embroidered pillows and bolsters. But worst of all is the love of the world and voluptuousness. Abbots and monks turn their backs upon God and solitude. They appear at the nightly prayers only when compelled, but spend their time in visiting, on horseback or on foot, their relations and friends, and in hunting after meat and drink, and all sorts of diversions, at which there is no lack of both sin and infamy. Nuns sally forth from their convents as gaily dressed as if it was their business to serve the world and the devil, and seduce many against their will. The convent is a prison to them, and the world a paradise.”

Ruysbroek adds, “the priests are no better.”

“Having generally purchased their benefices, they in their turn expose to sale all spiritual privileges; and if it were in their power would sell Christ and grace, and eternal life to sinners for money. If there be any fee in prospect, they hurry to the church at the first stroke of the bell; but when that is not the case, the bells may all be rung till they burst, before any of them will come, and the service is left to be performed by hirelings. Many, too, live with concubines, paying a tax for the indulgence proportionate to their means.”

Prelates have also peculiar faults.

“They read mass only on high festivals. . . . Nothing at all is done to better the lives of the clergy and their subordinates. Only notorious crimes are enquired into. For these the offenders are subjected to a pecuniary fine, which is proportionate to their wealth, and when that is paid, they are at liberty to serve the devil for another year. In this way all obtain each what he wants: the devil the soul, the bishop the money, and the unhappy and infatuated men a momentary gratification.”

Mysticism, in Ruysbroek, recovered itself from its lowest depths, but it was too fantastic and transcendental to have much attraction for the people. If it could be brought down from the clouds, made simple and practical, it might become a power for good; especially, also, if in connection with this there should be shown a decided zeal for the sound intellectual education of the people, or what Dr. Ullmann calls “an interest in science.” This was just what the Brethren of the Common Lot did, though not all that they afterwards accomplished. Gerhard Groot, deeply impressed in his visit to Grunthal by the lowly piety of Ruysbroek, and by the social life of the monastery under his care, departed with a determination to form an institute of a similar kind. He went from thence to Paris to purchase books for education, and on his return fixed his abode at Darenter, his native town. He established a school, which rapidly increased; and to afford the youths, many of whom were looking forward to the office of priest, profitable employment, while at the same time they might have the means of mental improvement, he encouraged the copying of books. These were chiefly of a devotional character; but the prominent place was given to the transcription of the books of the Old and New Testament scriptures. The number of transcribers daily increased; and at length, one day, Florentius, the friend of Groot, a ripe scholar, and then vicar of Darenter, said, “Dear Master, what harm would it do were I and these clerks, who have been copying, to put our weekly earnings into a common fund and live together?” “Live together!” replied Groot, “the mendicant monks would never permit it. They would do

their worst to prevent us." "But what," said Florentius, "is to prevent us making the trial? Perhaps God would give us success." "Well, then," said Groot, "in God's name commence. I will be your advocate, and faithfully defend you against all who shall rise up against you." Thus was the first Brother House (*Fraterhuis*) established. Groot died in the prime of life. While hastening to offer medical aid to a friend he caught the plague that was then raging in that city. Florentius Radewins was left Groot's successor, and is regarded as the second founder of the institute. Brother-houses now sprang up in all directions. They were soon to be found in Holland, Gelders, and Brabant, in Friesland, Westphalia, and even in Saxony. Like his predecessor, Florentius devoted himself to the religious instruction of the people, and the education of the young, in which also the rectors of the different brother-houses assisted. As a proof of the influence they exerted, it may be mentioned that about the middle of the sixteenth century, at Amersford, where a brother-house had existed some time, the knowledge of Latin became so common that the humblest tradesman understood and spoke it; the better educated merchants knew Greek; the girls sang Latin songs, and good Latin might be everywhere heard in the streets.

Gerhard Zerbolt, another of the brethren, was mainly instrumental in reforming the common people. He zealously laboured to spread the Bible in the mother-tongue, and advocated the use of German in all religious and ecclesiastical affairs. It is hardly necessary to remark of what consequence this was for the reformation.

By Thomas à Kempis, the Brethren were led on to that practical mysticism that proved a powerful reformatory element. Still clinging to monachism, he nevertheless taught a purer and nobler faith than had long been known. "It is truth," said this celebrated member of the brotherhood, "that makes man free; but the highest truth is love."

"Love is truly a mighty good. It lightens the heaviest loads, and smoothens the inequalities of life. It bears the burdens without feeling it, and gives sweetness and relish to the bitterest things. It prompts to great enterprizes, and kindles the desire of higher and higher per-

fection. It aspires upward, and will not be restrained by this earth. . . . Nothing is sweeter than love, nothing stronger, nothing higher, nor more extensive, nor more pleasing, nor more full, nor more excellent in heaven and in earth; for love is born of God, and cannot find rest, but by rising above all created things to rest in God."

Thomas à Kempis is the author of the well-known work on the imitation of Christ. He uses the life of Christ, even to the minutest point, as a pattern on that passage which tells us that to himself and others; and in preaching Jesus "stooped down, and with his finger wrote on the ground," seeks a precedent for transcribing books. Thinking monachism the perfection of the christian life, he is severe in his remarks about the adoption of the garb without the cultivation of the spirit of the recluse. "It is not the hood which makes the monk," says Thomas, "for the hood may be worn by an ass." All depends on the inward frame of mind. As little had he any toleration for stupid and ignorant monks. "Woe to the clergyman without education or knowledge of the Scriptures, for he often becomes the occasion of error, both to himself and others! A clergyman without the Holy Scriptures, is a soldier without weapons, a horse without a bridle, a ship without a rudder, a writer without a pen, a bird without wings."

Though not intentionally a reformer, Thomas à Kempis, in the spirit of the fraternity of which he was a member, did many things to pave the way of reform. He zealously inculcated the reading of the Bible, and the transcription of copies of it, a work in which he himself took an active part; indeed for a long time the monastery of St. Agnes preserved an admirable transcript of the Bible in four volumes, executed by him, besides other works. He laid more stress on Christ and the gospel, than on Moses and the law. He laboured for the religious revival and instruction of the people, both by sermons and *collations*. He displayed a lively interest in the literary, and especially in the philological, education of the young. All this included the germs of future evolutions, although the harvest which they bore was such as Thomas à Kempis never anticipated, and if foreshown to him, would scarce-

ly have recognized as the growth of his own seed.

Gerhard Groot had shrewdly foreseen that the Brethren would find their greatest enemies in the mendicant monks. So it proved. They never ceased their attacks from the commencement of the fraternities. In 1418 a favourable opportunity seemed presented to effect their ruin. A council was assembled at Constance, and to that council they sent a request for their suppression. Matthew Grabow, a preacher-monk in the province of Sachsen, was selected to support their petition. But an unexpected advocate for the Brethren arose in the assembly, and one, too, who was acknowledged to be the most influential speaker. This was John Gerson. He vigorously resisted the charge made against them by the mendicant monks, and was supported by thirteen other distinguished theologians. It was complained in the petition that the Brethren of the Common Lot practised all that belonged to a religion,\* without connecting themselves with any actually existing order. Gerson showed that the opinion of Grabow was foolish, unsound, and blasphemous, since it not merely shut out prelates from religion, but even Christ himself. Grabow was silenced, the petition was rejected, and the Brethren were saved.

The brotherhoods declined when their work was accomplished; but they made their exit with honour. The reformation carried out what the institute had begun. The invention of printing superseded the slow and expensive mode of transcribing books; and though printing-presses were set up in some of the brother-houses, private enterprise soon outstripped them in catering for the public. Their best scholars, as Hegius, Busche, and Dringeborg, set up schools of their own. The mother-tongue was now commonly used in all religious services, and in most popular religious books. The better part of the fraternities were absorbed into the new body of reformers. The worse part fell away. Some brother-houses became Catholic monasteries; and others, if they did not quietly die out, dissolved themselves into Protestant communities. Luther himself spoke in terms of strong praise of

these brother-houses. "They please me," said Luther, "beyond measure. Would to God that all monastic institutions were like them. Clergymen, cities, and countries would then be better served, and more prosperous than they are now." He more than once appeared as their eulogist and defender. "They had faithfully kept the pure word, and had first introduced the gospel," and their work, though now completed, deserves to be had in lasting remembrance.

(To be continued.)

THE VISITOR'S BOOK OF TEXTS, *or the Word brought nigh to the sick and the sorrowful.* By REV. A. A. BONAR, *Collace.* 12mo., cloth, pp. 241. London: Nisbet and Co.

THE title of this book exactly describes its character. It is divided into three parts. The first is entitled "the sick;" the second, "special words to seven classes who may be found in the sick chamber;" and the third, "the sorrowful." "What we say to the sick," says Mr. Bonar, "should be brief; and when we pray with the sick we should be short in our prayers." This book will assist many to make their visits to the sick-chamber truly welcome. It supplies us with a good selection of texts, which are intended to suggest others; and here and there pithy remarks are appended. The use of it can but lead to spiritual good. We give it our heartiest commendation.

THE BOOK AND ITS MISSIONS, *past and present.* Edited by L. N. R. Author of "The Book and its Story." Part I., Jan. 1856. Price 2d. London: Bagster and Sons.

THE design of this serial is excellent. It purposes to present in a connected form particulars concerning the progress of the Book of God through the world. The information will be classed under the following heads. (1.) the lands destitute of the sacred book; (2.) those where the people follow a false prophet and a false book; (3.) those where the teachers have had the true book, but have withheld it from the people; (4.) the churches which earliest received the Divine Word in its original languages; (5.) the field of

\* The enthusiastic reverence of the middle ages denominated monachism, religion; its orders, religions; and their members, the religions.

home labour, including also particulars from Protestant countries where the Bible is possessed, and from which it goes forth to other lands." In the present number we have given some most interesting facts respecting the Missions of the Bible in Turkey and China. The Sultan of Turkey, it is said, has been so struck with the fact of English ladies devoting themselves to the good of the soldiers, as they have done at Scutari, that he come to the conclusion that it must be "their book" which caused the difference between them and the Turkish women, who "are thought to have no souls." So he has begun to read the Bible in his palace, to compare its teaching with that of the Koran. An extract is given also from a speech by Rev. Canon Stowell, about Queen Victoria, that re-

flects great praise on our illustrious sovereign. "When an African prince sent an embassy, with costly presents, to the Queen of Great Britain, and asked her in return to tell him the secret of England's greatness, and England's glory, our beloved Queen sent him, not the number of her fleet, or her armies, the cost of her crown jewels, or the details of her commerce, but she sent him a beautifully bound copy of the Bible, and said 'This is the secret of England's greatness.'" This was nobly spoken. We hope the editor of this serial will meet with success. No lover of God's Word can be indifferent to it. For ourselves we can only say that we shall anticipate the arrival of the respective parts with no small pleasure.

## CORRESPONDENCE.

### CONSISTENCY, OR FORMS OF PRAYER.

(To the Editor of the G. B. Magazine.)

DEAR SIR,—Your correspondent of last month\* on the above subject has doubtless placed it in a light that will command considerable interest. The statements on which his plea for a public and private liturgy is based, if sound and based on a fair induction of facts, are at once startling and humiliating. Consideration respecting such statements is certainly demanded, involving, as they do, conclusions so deeply affecting our dearest interests, and charging, as they do, inefficiency, and even injuriousness upon a practice so generally acknowledged, and so signally blest. In contemplating this question, many doubtless will be led to enquire. First, "*Is the ground true?*" Such will be tempted to look about them to see if these things are really so: if it is indeed true that to so alarming an extent as your correspondent seems to imagine, there really *does* exist the tendency to pray by a sort of artificial and unconscious rote; and

if it is indeed a fact that the present "*miserable and vicious system*" as it is styled, really is productive of an effect so disastrous, and a transformation so lamentable, as that of transmuting warm hearted men into "mere formalists," or "a kind of praying machines." I am not presuming to deny the statements of your correspondent, he doubtless has good ground for making them, and seems to think in good faith that the evil is sufficiently general to demand a positive change in the mode of our worship: but we must not lose sight of the fact that a *very* extensive acquaintance with dissenting bodies, and a *very* wide experience are requisite in order to establish statements so weighty, and charges so grave as these, which, it is implied, nothing can meet but an entire change of system. Now no one, perhaps, will deny the *existence* of the evil deprecated, but it will not be so clear to all that this evil is so prevalent as that it forms a first ground for the advocacy of so important a charge. Many will be inclined to think that the evil, where it does appear to any extent, is almost confined to one certain class, while the more thoughtful and devoted amongst

\* This refers to the January No.

dissenting ministers *are not* really so deplorably affected as seems to be imagined. At all events the ground should be very carefully examined, and the question fully and deliberately met.

Another question on this matter that must arise will be, "*will the course suggested be a remedy?*" Though it be proved that a change is needed, of course it will not follow that the one advocated by your correspondent is the best. It will be the part of wisdom so to act as that the very evil we deplore shall not be *increased* by any change we make. The question then returns "*will the course suggested be a remedy?*" Will the introduction of liturgies operate to strip off the formalism, and give spirit and life to the heartless 'machines?' I simply urge this question as one upon which much will depend in this matter. I urge it, not to answer it, but to give it prominence as being the real question at issue, which at present has not been discussed. Without presuming, however, to answer so grave a question fully, I might first suggest that the reply should be founded on a reference to experience, and on an argument based on the nature of the case. While in regard to the former (the reference to experience,) it should be remembered, that the wide and powerful prejudice against liturgies, owes its existence almost entirely to the very general and lamentable *deficiency* of spirituality and real devotional aspiration, observable in connection with those who have been accustomed to liturgies in their public worship; and in regard to the latter (the argument based on the nature of the case,) it should be remembered that with the use of liturgies nothing will be more certain than that the worshipper will be aware of the petitions to be presented, and even the *words* to be uttered, a result which seems so closely allied to the very evil deprecated by your correspondent, that the real *difference* might be questioned, and hence the enquiry would arise, whether the liturgy, when the novelty of it had worn off, would not prove as destructive to devotion, and ineffectual to inspire with true aspiration, as the present method now adopted by dissenters in general. At all events, arguments founded on experience, and based on the nature of the case would do much,

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perhaps, to elucidate the question, "*will the course suggested be a remedy?*"

But a third question will yet be asked,—"*What can be done?*" If no such radical change as that recommended last month is demanded; many will yet feel that *something* is required, and every true heart will re-echo the enquiry, "*What can be done?*" This question will not be asked despairingly. If it is true that formalism exists amongst us; that vast numbers are descending into mere "machines," transmuted by the present so-called "miserable and vicious system;" and that the habit prevails of unconsciously repeating prayers by rote, sentence by sentence, nay "in the same words." If all this, I say, is true, the question will still be asked with hope even though the liturgy be repudiated,—"*What can be done?*" I doubt not that to many a sincere heart and anxious mind such thoughts as the following will occur, indicating, at least, a course which *might* do something towards obviating an evil which certainly *ought* not to exist. *Let there be* (1.) *Earnest reflection on the wants of self, the church, and the world.* This might command a generous expansiveness. (2.) *Cultivation of a warmer sympathy for all classes.* This might inspire intenser feeling. (3.) *Consideration of the peculiar circumstances of the worshippers.* This might afford a profitable variety. (4.) *Truer realization of the actual presence of the Father.* This might add solemnity. And (5.) *prominent seeking for the promised spirit of prayer.* This might crown all with Divine power. Perhaps if such considerations were more constantly present to the mind, and more entirely pervaded the spirit, our reproach might in some measure be taken away.

In conclusion, I might add that it does not clearly appear why "large and cultivated audiences," as mentioned by your correspondent, should make much difference as to the general question, seeing that very many, in fact, feel even *more* devotional when conducting the services of such; realizing then an expansiveness of thought, and an intensity of feeling which they are strangers to at other times. Several minor points I have not adverted to; touching only upon those which seemed really to affect the question. The

matter should earnestly be commended to individual thought and opinion, to every heart and conscience. Doing this to every reader, and laying down a rule in which I feel sure your correspondent will sympathize, I conclude. That which will help any man the best in his approaches to the throne of his Father, and lead him the most tenderly and lovingly to the cross of Jesus Christ, let him choose, and retain, and cling to as to very life. But that which restrains his spirit's flight, enchains his aspiration, and flings a shadow between his soul and the light of God's smile and love, let him at once and for ever renounce, though it be worshipped by the superstition, and defended by the intellectual prowess associated with a thousand creeds.

Yours sincerely,  
J. P. H.

Leicester

## SUNDAY AND MONDAY.

MR. EDITOR,—I feel that a word of explanation is due to your readers in reference to an article entitled, "Sunday and Monday," which appeared in the Feb. number of the Magazine. I have been much surprised to find words in it, I have very closely followed some of the trains of thought, given some quotations from Scripture, and used some expressions to be found in a sermon entitled, "Religion in Common Life," preached before Her Majesty, by Rev. John Caird, M.A. I have merely to say, to prevent any from thinking that I plagiarised, that the article was written and sent to you, and (if my memory serves me) before I knew that the sermon had been preached. The passages so much alike in article and sermon are not *designed* imitations, but *accidental* resemblances. I hope that this statement will be sufficient to explain what some might attribute to mean pilfering, which, in fact, I heartily despise. May I add, that it is a source of pleasure to me to know that just those sentiments which I advocated, are preached by others before royalty, and that I beg respectfully, but earnestly, to re-

commend your readers to obtain and peruse "Religion in Common Life."

I am, Mr. Editor,  
Yours truly,  
T. R. S.

## CAIRD'S "RELIGION IN COMMON LIFE."

DEAR SIR,—It would be highly unbecoming in so unimportant a person as myself to assume the character of a reviewer. Nevertheless, will you allow me to mention to your readers, be they who they may, young or old, rich or poor, learned or illiterate, how well and wisely they may spend their shilling in the purchase, and their time in the perusal and study of a sermon, entitled, "Religion in Common Life." By the Rev. John Caird, Minister of Errol. This sermon was preached before our beloved Queen, during her late sojourn in Scotland, and is published by her express command. It has so many admirable points, that one hardly knows which most to praise: its excellent sense, beautiful composition, and touching pathos, are strikingly obvious. That England's Monarch and her Royal Consort, should have listened to its forcible appeals, and thorough evangelical sentiments, with approbation and delight, is that which her christian subjects may well rejoice. Most hearty thanks may well be given to Mr. Caird for his valuable production. One cannot but desire for it a very extensive circulation. Assured that it needs only to be thoughtfully read and pondered on, in order not merely to be intellectually appreciated, but to be the happy medium of giving a higher moral tone to the religion of our common and every day life.

I am, dear Mr. Editor,  
Yours very humbly,  
SALLY SUGGESTER.  
Cambridgeshire, Jan. 11th.

## Query.

Is it right for christians to post letters either on Saturday night or Sunday so as to involve working on the Sunday?



## OBITUARY.

MRS. ANN FELKIN, the late beloved wife of the Rev. J. Felkin of Sevenoaks, was born at Gainsborough, in Lincolnshire, Feb. 4th, 1801. Her father, Mr. Charles Kolvey, was a truly good man and feared God above many, and was a consistent member of a dissenting church in that town. Her mother, though not a member of the church, was a strictly moral woman, and ever took great pains to instil strictly moral principles into the minds of her children; and the deceased ever spoke of her mother in the highest terms for having taken such unwearied pains to fit her for the important duties of a wife and mother. In childhood and youth her company was much sought after by her young friends and companions. She was ever the life of her society. In early life, at the age of nine years, she became seriously awakened to a sense of her sinful state under a sermon preached in a cottage at Caistor by a worthy dissenting minister of the Independent denomination; and though these impressions were much weakened by associating with persons not decidedly pious, and lovers of worldly pleasures, still those early impressions were never entirely effaced. They were revived and deepened by an awful dream, in which she, in imagination, was forever lost in perdition; and when she earnestly enquired into the cause of this, her awful doom, the reply was, "for playing at cards, dancing, and going to the theatre." She felt awfully self-condemned; and when, in her terror, she awoke and found it was merely only a dream, she was effectually, under God's blessing, cured of these evil practices, and led ultimately to give her heart to God. From the age of sixteen to twenty-one, she was a governess in two respectable families, and was much esteemed and respected by her employers; and to her death by those who had been her pupils. In the year 1821 she went to Crowle in Lincolnshire, and there conducted a seminary for young ladies. Whilst residing there she became intimately acquainted with the late Mrs. Hinds, of blessed memory, and she commenced a Sabbath-school in the chapel, and had two hundred children under her superintendence, and collected from door to door the requisite funds for its support. She also spent much time in visiting the poor, the suffering, and the afflicted. She was convinced that it was her duty and privilege to be baptized as Jesus was, and buried with her Lord; and though she had to endure not a little opposition and persecution

on this point, she determined, by the grace of God, to obey God rather than man. She accordingly was baptized in an open river about a mile from the town of Crowle, in the presence of thousands of spectators, that ordinance not having been administered in that parish for more than a century. O how often did she speak in rapturous terms of that day and its spiritual enjoyments. Here, also, when they were disappointed in not having a preacher sent to feed their souls, and an hundred persons were assembled, did she, and her worthy friend Mr. H., hold meetings by reading God's Word, and sometimes a printed sermon, with singing and prayer; and the people retired with thanksgiving and praise. In 1823 she removed to Thorne in Yorkshire, and was engaged in the same honourable calling as at Crowle, and with equal success. During her sojourn in that place she worshipped and communed with the Independents, and was actively engaged in works of mercy. In the year 1824, on the 21st October, she was united in marriage with the writer. That was a day on which we looked back with pleasure and thankfulness to the Father of all our mercies for bringing us together. God on that day was very gracious to me, in giving me a *good, kind, faithful, affectionate, and truly pious wife*. During my ministerial course she has ever been ready to help me in every good work, and was often very useful in holding meetings for religious conversation and prayer with young females, and encouraged many such to cry to God, "Thou art my father, thou shalt be the guide of my youth." Many of them will remember the end of her conversation, "Jesus Christ, the same yesterday, to-day, and for ever. Not an hour before the summons of death came, she earnestly entreated an interesting young man to give his heart to God.

During the last 29 years she has been the subject of frequent and serious bodily affliction and pain, sometimes excruciating, and ever bore it with becoming patience and submission to the will of her heavenly Father. Her growth in the divine life was manifest to all who knew her best. When last visiting one of our best friends, the young lady of the house said, when we had left, "I hope Mrs. Felkin is not going to die, for her conversation to night has been of so spiritual and heavenly a character that I almost expect she is." Another person speaking of her last visit, said, "I shall never forget her pious spiritual, heavenly conversation, and exhort-

tation to me to walk and commune much with God.

When attending the last funeral before her own, she had a most unusually consolatory and cheering view of death, such as she had never had before. During the greater part of the time when she last attended at the table of the Lord to commemorate his dying love, she was in tears, not of sorrow, but such as the christian often sheds when in his happiest frame of mind. On returning I said, "I would not have exchanged that happy hour we have spent together at the table of the Lord for a thousand of pleasurable sin." She replied, "did all the world thy Saviour know, then all the world would love him too."

The deceased always took a part in conducting family worship, and especially on the last night of each closing year. But I had that duty, for the first time since we were married, to perform alone, at the close of the late year, as her spirit had taken its flight to the better land, as she used to call it.

Happy soul, thy days are ended,  
All thy toils and cares are o'er.

Her last affliction was very short, not more than sixty-three hours, commencing at half-past eleven o'clock on Friday night,

the 28th of Dec., and she fell asleep in Jesus at three on Monday afternoon, the 31st. The first night of that affliction was the most trying to her and her now bereft partner.

Among many other things, she said, a little before her departure, "I have often been very anxious to know how we should be enabled to live honourably and honestly in the world, but that is over now. *Had I salvation to seek what should I do now? But I have sought him, and I have found him. Lord make me what thou wouldst have me be. Lord Jesus receive my spirit.* And after slumbering a few moments awoke again, and said faintly, "*Father into thy hands I commend,*" and then expired, leaving the sentence unfinished. May I die such a death, and let my soul's departure be like unto hers.

Her remains were interred on Lord's-day, Jan. 6th, 1856, in our large graveyard, in a spot chosen many months before by herself. The two dissenting ministers in the town, with brother Rose from Smarden, took a part in the funeral service; during which one of her favourite hymns was sung, "When I can read my title clear, to mansions in the skies." May we all be followers of them who through faith and patience have inherited thy promises.

JOHN FELKIN.

## INTELLIGENCE.

**WARWICKSHIRE CONFERENCE** was held at Warton, on Tuesday, Jan. 8th. The morning service was opened by reading and prayer by W. Chapman, and brother Stenson, of Nuneaton, preached an interesting and appropriate sermon from Acts. xvi. and part of the 13th verse. "Where prayer was wont to be made." The subject was the advantages of prayer 1st to individuals, and 2nd to churches.

The business of Conference was attended to in the afternoon. Brother Cheate, opened the meeting with prayer, and brother Collyer presided. It was reported that since the last Conference nine persons had been baptized, &c., and that there are seven candidates.

Thanks were presented to the Secretary for his past services, and he was requested to continue in office another year.

The next Conference is to be held at Coventry, on the second Tuesday in May. Brother Carey was appointed to preach in the morning, and in case of failure W. Chapman. W. CHAPMAN, Secretary.

**THE CHESHIRE CONFERENCE** will meet at Congleton, on Good Friday next, March 21st. Mr. Pratt, of Stoke, to preach in the forenoon. Business meeting after dinner.

R. STOKES, Sec.

### ANNIVERSARIES.

**RIPLEY.**—On Tuesday afternoon, Jan. 29th, we held our annual members' tea meeting. This has been our practice for the last four years, and we find them very interesting and profitable occasions. A goodly number took tea in the School Room, and the evening was devoted to singing and prayer, and speaking. The pastor and deacons and other friends united in these exercises. All felt "how good and how pleasant it is for brethren to dwell together in unity." May we yet have many such soul-reviving seasons. R. G. W.

**CREECH.**—On Shrove Tuesday, the friends in this village held a social tea meeting. It was very numerously attended; I should think about 200 sat down to tea. After tea

a public meeting was held in the chapel, when we had a very full attendance. Addresses were delivered by brethren Martin of Ison-Green—an old servant of Christ, Gray of Ripley, Prince of Rotherham college, and Leaf of Holloway. The speeches were interspersed with anthems, to which the choir gave full effect. All seemed delighted with the evening thus spent.

G. R.

**LOUTH, Northgate.**—On Sunday, Feb. 10th, appropriate and telling sermons were preached on behalf of the Sabbath-school, by the Rev. George Dunn, who is expecting shortly to submit to the ordinance of baptism. And on Tuesday the 12th, there was a public tea in the school-room, when about three hundred persons assembled and were much delighted by the addresses which were delivered, and by the singing of the choir.

#### BAPTISMS.

**WIRKSWORTH.**—Jan. 27th was a joyful Sabbath at Wirksworth, five persons were baptized and received into the fellowship of the church. The day was remarkably pleasant; the congregations were very good; the attendance at the Lord's table was excellent; and altogether the services were much enjoyed. It devolved upon the writer to preach and baptize. May the Lord favour us, and all our churches, with many such days.

T. Y.

**LOUTH, Northgate.**—Three persons were baptized on Thursday, Nov. 26th, 1855, and were added to the church on the following Sabbath. And on Thursday, Jan. 3rd, one person submitted to the ordinance of baptism, and the next Sunday was received into christian fellowship.

**LOUGHBOROUGH, Woodgate.**—Four friends were admitted by baptism on Lord's-day, Feb 3rd. May they be saved in the great day!

**HALIFAX.**—On Lord's day, Feb. 3rd, five believers put on Christ by baptism, when a numerous and attentive audience were addressed from Zech. viii 25. "We will go with you."

#### OPENINGS.

**BURNLEY.**—*Enon Chapel* having been closed for painting, it was re-opened on Lord's-day, Jan. 20th, when three sermons were preached. In the morning by the Rev. J. Batey, in the afternoon by the Rev. J. Kirk, Wesleyan, and in the evening by the Rev. A. Simons. Collections £20 15s.

#### MISCELLANEOUS

**BAZAAR AT THE ASSOCIATION.**—No notice has yet appeared of a Missionary Bazaar

at the approaching Association. Indeed a report is in circulation that it is not intended to afford the friends of the Mission this interesting medium of expressing their love for its object, and contributing their aid to its funds. Surely, at this important and necessitous juncture in the history of the society, a bazaar will not be overlooked! No one can doubt the ability or the willingness of the churches to furnish the material for its composition, and none will presume to affirm that the church and congregation at Spalding have not sufficient piety, and zeal, and spirit, or whatever else may be requisite for its arrangement and superintendence. Why, then, should there be any reluctance to commence operation? Would it not be advisable for the secretary or committee of the Missionary Society to correspond immediately with the Spalding friends on the subject? LINCOLN.

**REV. J. BURROWS.**—I have pleasure in acknowledging other sums of money received on behalf of the fund for the relief of the Rev. J. Burrows. One sum has come into our possession in a manner so singular as to deserve notice. A kind minister of the Established Church came into the shop of one the deacons and trustees, and inquired whose chapel ours was, who was the minister, and who the trustees, saying that he had seventeen shillings to dispose of which had been returned to him by an individual to whom he had complained of overcharging; and as he supposed we had some fund for the poor he would give this money to that fund. On being told, we were raising a small fund for an aged and afflicted minister, he said, "That is just the thing, let him have it." Whatever some people may think of this, I am willing to recognize the hand of providence in the matter.

Allow me to state, that our brother Burrows is very heavily afflicted with frequent strokes of paralysis, and much needs the sympathy and support of christian friends. Many thanks are returned to the following.

	s	d
Mr. S. Judd, Ripley .. ..	2	6
A few friends at Wirksworth ..	8	4
Rev. T. Barrass, Peterboro. ..	5	0
Mrs. H. Halford, do. .. ..	10	0
Mr. G. Tawler, Magdalen ..	5	0
J. Bulbrick, do .. ..	5	0
Smaller sums do .. ..	5	0
Rev. Mr. Mockler, Derby ..	17	0
A friend per Mr. Bembridge	10	0
Ripley, Feb 15th. W. GRAY.		

**MR. A. WOOD**, late of Salford, having received and accepted an invitation to become the minister of the first church at Bradford, commenced his stated labours there on the first Lord's-day in Dec. last.

MRS. ROBERTSHAW.—Mr. Haworth has received for Mrs. Robertshaw, from Mrs. Taylor, Kegworth,

Mrs. Siddons 10s.

Mrs. Taylor.. 5s.

A Friend.... 1s.

From Longford, first G. B. Church, per Mr. J. Wright, £1.

REV. J. H. WOOD formerly of Melbourne has accepted the invitation of the G. B. church at Sutterton to become their minister, and has entered on his labours with encouraging prospects.

REV. MR. WATTS from Stepney college has accepted the call of the G. B. church at Wisbeach, and commenced his ministry with the current year.

VINE STREET, LEICESTER.—We have received a statement from Mr. Finn, to the effect that the whole cost of the chapel was £900, and not £1116 as reported. That after cleaning and painting, the chapel will be re-opened March 16th, by Revds. T. Stevenson, and J. Lomas, of Leicester, and that there will be a Bazaar at Easier to remove £65 of the present debt.

BROOK STREET, DERBY.—The friends at Mary Gate have re-opened a Sabbath School in this place, with 70 scholars, and a good number of teachers. A spirited tea meeting was held on Shrove Tuesday, on the occasion. An active canvass of the neighbourhood has been commenced. The old place has many sacred associations.

## NOTES OF THE MONTH.

*Feb. 20th.* Since our last, parliament has been opened, by a speech read by the Queen in person, "redolent with water gruel," is the offensive description given of it by Lord Derby, who, as the leader of the conservative party, claims, *par excellence* to be the very paragon of patriots. How the Queen will take his rough jokes and coarse allusions remains to be seen. She is as mean as he is arrogant, if she allows his impertinence to pass without rebuke. The speech referred to the peace proposals, approved by England and France, and accepted "*pure et simple*" by Russia. What may be the issue, we cannot now divine. Count Orloff and Baron Brunow, are the appointed plenipotentiaries for Russia in the Conference, which is to be held in Paris. The latter has already arrived in Paris, and the former is on his way. The Conference is not expected to commence its deliberations until Saturday, the 23rd, so that the issue cannot be known at present. Meantime, speculation is rife. Some opine that a shrewd attempt has been made to separate England and France, but Louis Napoleon is too cautious a politician to allow Russia to alienate him from England. Our private opinion is, that the exhaustion of Russia, and the bold preparation of England for future operations, are alike portentive of peace. May it be one both honour-

able and lasting! Meantime, the docks and forts of Sebastopol are blown up, so that years and years must elapse before they can again become formidable. The Report of Sir John McNeill and his companion, about the conduct of affairs in the Crimea during the winter of 1854-5, reflects on Lords Cardigan, Gordon, Lucan, and others. These men in vain attempt to screen themselves. They were clearly guilty of inhuman neglect and insensibility. The defence they put forth condemns them. Brave soldiers and their horses were sacrificed to their unofficer-like conduct. We trust their errors will be made to fasten themselves in the right place.—Leaving the war we observe that both Lords and Commons are busy. The Lords are troubled with the appointment by the Queen of Baron Parke, Lord Wensleydale, as a "peer for life," as being a thing new and offensive to their hereditary dignity. The Government wish for more *Law* talent in the House of Peers, and the Lords resent their arrangement as derogatory to their dignity! Alas for them! Their House as a court of appeal was become contemptible, and this attempt to give it respectability is offensive to them. They had better either drop their judicial character, or gracefully submit to wise counsels.—In the Commons there are Bills about Church Rates. One,

Mr. Packe's to perpetuate them for the fabric, on all who do not before a magistrate declare themselves dissenters, which would aggravate the grievance; another, by Sir W. Clay, which abolishes them, and throws the support of the fabric, &c., on the voluntary offerings of the worshippers. Some attempts will be made for the reformation of the ecclesiastical courts, so as to take their jurisdiction of wills, &c., into civil courts; we fear the time for the entire sweeping away of the "Courts Christian," as they are blasphemously called, from the face of the land, is not come. The proposal of Sir Joshua Walmsley for the opening of the Crystal Palace, British Museum, and other places of amusement on the Lord's-day, has awakened a strong feeling in the country. Many petitions have been forwarded against it. The Archbishop of Canterbury and some 150 gentlemen of all denominations have had an interview with Lord Palmerston on this subject, and the witty lord is reported to have assured them of his sympathy. We shall be glad to hear that Sir Joshua and other, his infidel compeers, have "notice to quit" sent them from their constituents.\*

Our relations with the United States of America have been troubled, through the blustering of President Pierce, who is seeking to make political capital by

this means. The American merchants have already rebuked him, and assured the English that there will be no war. The Congress have at length, after more than two months' trouble, chosen a speaker, Mr. Banks, of Massachusetts. This goes against the pro-slavery and "filibustering" party. The Congregational Board of England addressed a letter to their brethren in the States, deprecating war. We do not think there will be war. The questions at issue are quite trumpery, and would never have been made much of, but for the reason we have given. We are glad to report that the anti-slavery party in America are progressing.— There have been some rumours of a rupture with Persia. We hope these will die away. If Russia has fostered this idea, we hope she will see her error. It is interesting to report that slavery is abolished in Egypt, Tunis, and Moldavia. Slavery is now the trouble of America, and will be until it is abolished. Evils sometimes correct themselves. In Australia the voluntary principle of religion is advancing. In Orissa it is reported there are mines of copper, coal, as well as gold digging, which will reward the labourer.

The expectation in many quarters is, that if peace be made with Russia, commerce will revive, enterprise be stimulated to an extraordinary degree, Turkey will be renovated, and the whole world turn over a new leaf.

\* Since reading the proof we learn that Sir Joshua's motion was rejected, by 376 against 48.

## POETRY.

### THE GRACE OF GOD.

BY GEORGE HERBERT.

My stock lies dead, and no increase  
Doth my dull husbandry improve;  
O let thy graces without cease,  
Drop from above!

If still the sun should hide his face,  
Thy house would but a dungeon prove;  
Thy works night's captives: O let grace  
Drop from above!

The dew doth every morning fall,  
And shall the dew outstrip thy Dove?  
The dew, for which grass cannot oall,  
Drop from above.

Death is still working like a mole,  
And digs my grave at each remove;  
Let grace work too, and on my soul  
Drop from above.

Sin is still hammering my heart  
Unto a hardness, void of love;  
Let grace work too, and on my soul  
Drop from above!

O Come! for Thou dost know the way;  
Or if to me thou wilt not move,  
Remove me where I need not say,  
Drop from above!

## MISSIONARY OBSERVER.

## LETTERS FROM MRS. BROOKS, &amp;c., TO REV. W. BAILEY.

MY DEAR BROTHER GOADBY.—We have recently received several Indian letters, and though none of them were intended for print, I send you a few selections which, I trust, will prove interesting to your readers. The first is from Mrs. Brooks, dated Cuttack, Sep. 20th, 1855, and is addressed to Mrs. Bailey.

It is Thursday evening, my husband is gone to chapel, but I had made up my mind to spend the evening in a little chit-chat with you, a very laudable resolve is it not? Well, my dear sister, on Tuesday last we had the pleasure to hear of your safe arrival in England. Brother Bailey's letter to brother Stubbins came to hand just before tea, and as it was our tea meeting evening, it was still more pleasant, for we were all together, and at our house. You have probably some slight recollection of our cottage, have you not? As soon as tea was over the letter was read; but you must know that all the items of news we were most anxious to hear, were looked at before tea. We were all most devoutly thankful to hear that you were preserved in safety across the mighty deep. The Lord has been gracious to you, and may He still smile upon you and bless you. Your arriving just in time to be present at the farewell services, was indeed pleasant; it made us all sigh, and express a wish to have been in the same circumstances, I felt so excited, that I scarcely knew what to do.

"Yes, my native land I love thee,  
All thy scenes I love them still."

But I must not dwell too much on this subject, or I shall be carried away with excitement. I hope we shall hear that you saw the new brethren, their wives, brother and sister Buckley, and the good young ladies.

We are all looking forward with very great pleasure to the time of the arrival of our new brethren and sisters.

We have made the arrangements for their reception amongst us, and it is as follows:—Brother and sister Buckley and the young ladies go to brother Stubbins's; Mr. and Mrs. Taylor go to brother Miller's; and Mr. and Mrs. Hill will be our guests; brother and sister Wilkinson are to go to sister Lacey's. If our lives are spared it will, I trust, be a joyful time; but the new ones will not make me forget the old ones, you will have your place in my affections. I assure you you are very, very often in my thoughts, and I delight to dwell on the many happy days we have spent together. Since you left I have turned school mistress. I have Alfred Stubbins, Annie Miller, and Lizzie and Willy, I have them every day from ten till twelve; they are somewhat backward, but I hope in time to see some fruit for my labours. We have also established a Sunday school for East Indian children, in the room brother Sutton built for a day school. Mrs. Butcher still continues to teach the day school, and is supported by sister Sutton, and sister Lacey, and I thought a Sunday school in that neighbourhood might do good, so we commenced, and it is a very interesting sphere of labour. Sister Lacey, Miss Lacey, and Mrs. Butcher, and myself are the teachers, we have upwards of twenty children, and I hope and pray that the Lord will bless our feeble efforts, to the good of the dear children's souls.

She mentions one very painful circumstance, which shows how uncertain are all our earthly possessions.

You will, I am sure, be grieved to hear that Colonel McLeod has lost three children *all in one week*. Col. McLeod lived for three years at Cuttack, and was a liberal subscriber to our mission.

The second is from brother Wilkinson, and bears date, Berhampore, October 21, 1855.

I wish I could give you good news,

but since your departure nothing very good has transpired. Poor Captain Frye's death was the first event that spread a gloom over our small society. Then the very sudden death of Colonel Poole, which took place in his palanquin on the road to Ilchapore. Col. P. was educated in part by a Baptist minister at Northampton; he told me that he had occasionally heard Fuller and Hall preach there. He was the Commandant of the 5th M. N. I., and with his regiment took rather a prominent part in the late Burmese War. He was very solicitous for the spiritual welfare of the officers and Anglo-Indians under his care; and almost invariably had two services on the Sabbath in the "mess room" at the station, for their benefit. Though a very strict Episcopalian, he was delighted to converse with the Missionaries on spiritual subjects. At the time of the Berhampore fire, he gave £10 towards brother Wilkinson's losses. Besides death, there has been a great deal of sickness. Of my own illness you have heard; I have had a time of much suffering, and we all have had much anxiety.

You know Mr. B., whom we met at Rumbah, he has been baptized, and is, I trust, a very worthy young man. We have also baptized two of the girls; others of the young people are candidates. The new chapel looks very pretty, quite an ornament to the place, and puts the hospital quite in the shade. Our works have been delayed for want of materials, so that the verandah is not yet commenced. The pulpit you will say is quite a gem. The frame rose wood, and the pannels red wood; it is entered at the back, and will contain three preachers—O that we had them.

The next extract will be from a letter recently received from Miss Packer, and bears date, Alipore, Calcutta, Nov. 3rd, 1855.

The weather is now pleasant, the cold season is coming in most delightfully, and I feel it very invigorating. My health has really been wonderful, and I trust my constitution is suited to the climate, that so, if the Lord will be so, I may be enabled to serve Him till He call me to Himself. Oh! for grace, heartily, lovingly, to dedi-

cate to His service all that He so liberally bestows upon me! I have now nearly completed a year of my sojourn in this land; it has been a happy year, crowned, indeed, with mercy, though not unmarked with trial and conflict; for while sin and sorrow are around us and within us, there are times when the spirits will sink, although every outward circumstance may be prosperous and happy. In the school I have been blessed beyond my expectations, and I have now the pleasure of daily gathering around me thirty faces, who occupy my time and anxieties, and in whom I am increasingly interested. I hope I may be made useful to them. If the Lord work with me, and add His blessing, this will be the case.

She then refers to an English service, which Mr. Pearce commenced on the 1st of October, and says that the native christians united with the Europeans in partaking of the Lord's supper. Similar deeply interesting seasons we have often enjoyed both at Berhampore and Cuttack.

I begin now comfortably to understand the Bengali service, and have much pleasure in attending it. One of the natives, now residing in our compound, prays very devoutly; I always much enjoy to hear him. There are now a good many about us, and it is very refreshing to me to join them in the service. I do wish you could have one sight of us all assembled on the Sabbath morning, my girls and I sit on one side of the room, and now I am obliged to seat some immediately before Mr. Pearce's table; Mrs. Pearce and the women take the opposite side of the room, and the men sit across the room at the farther end, for it is not according to Bengali custom to sit together—indeed the women will not walk over the mat on which the men are to sit, but always come in by another door. They all seem to listen attentively, though perhaps they do not retain much. I think we who have enjoyed christian training, and whose earliest impressions and ideas were associated with the gospel of salvation, and the history of the Scriptures, can scarcely make sufficient allowance for the poor heathen.

## LETTER FROM REV. G. TAYLOR.

*On board Ship Suttlej,  
Captain James.*

MY DEAR BROTHER,—After having been tossed for about two months upon the billows of the mighty ocean, and tormented almost incessantly (as some of us were) with dreadful sickness, the first appearance of the Cape of Good Hope was a matter of deep interest—at least so you would have thought had you seen our ship's company when the announcement was made—"The tops of the mountains are seen." A thrill of joy shot through every bosom, and all countenances shone with delight; while some of us were forcibly reminded of the termination of the voyage of life, and the period when we shall "see the King in His beauty, and behold the land that is very far off." It is usual after dinner to sit over dessert a considerable time, (as those will know who have been on board ship) but as the above news was communicated immediately subsequent to dinner, dessert was speedily *deserted*, and all the passengers flocked on deck; where we remained until the news went forth—"Let go the anchor," which took place at seven p.m., on Thursday, Oct. 4th.

As we came to anchor so late in the evening we were unable to go ashore until Friday; when at half past eleven a.m., we quitted the Suttlej and made for land. No sooner had our little bark reached the landing-stage, than it was besieged by a host of native coolies, who were evidently anxious to carry our baggage. (Of course we inferred this from their movements, for we were unable to understand one word of their endless chatter.) We soon obtained very comfortable apartments (private) at the house of a Mrs. Graham.

On Saturday morning we were visited by the Rev. W. Thompson, an agent of the London Missionary Society. Previous to his location in Cape Town (where he has been five years) he laboured in Bellars, in the presidency of Madras, for about eleven years. He very kindly invited us to call at his house—the Mission premises—and at the same time requested that two of the brethren would conduct the services of the ensuing day, at Union chapel.

After having finished and posted our letters for England, we all paid a visit to the Botanical Gardens—situated opposite Government House; and very highly entertained we were. They were in excellent condition, and displayed considerable taste. They are studded with a great variety of plants, fruit-trees, and shrubs, some of which suddenly transported us to "the

land of our fathers." After rambling about until quite wearied, we returned to the town; when, in company with brothers B. and H., I went to see the Public Library—which is *free* to strangers—a library that would do credit to any respectable town in England. It contains about 30,000 volumes. There are also the principal Reviews of the day, as the Quarterly, Edinburgh, and Eclectic, &c., &c., together with a great number of weekly and monthly scientific, temperance, and religious publications.

At five p.m., we returned for dinner; and after making a right good meal, (for the Cape furnished us with first-rate appetites) the ladies went a shopping, and so passed the evening.

On Sabbath a.m., brother Buckley gave us a very excellent sermon, which was listened to with marked attention. At the close of the service Mr. Thompson administered the Lord's Supper, when all of us (except my dear wife, who was prevented by affliction) were privileged to commemorate the dying love of Jesus. We looked upon this as quite remarkable, seeing we had the same opportunity both at London and Portsmouth. In the evening it was my happiness to publish in Africa "the unsearchable riches of Christ." There were not so many coloured persons present at either service, as I had expected to see; owing, as I suppose, to the fact that there is a separate service held in the afternoon for the coloured people.

On Monday we all dined at the Mission house, and spent a very pleasant afternoon with Mr. Thompson and family. In the evening we accompanied Mr. and Mrs. Thompson to the house of Mr. Elliott, a superannuated missionary of the London Missionary Society, where we took tea, and had most delightful intercourse with this deeply interesting family. We soon felt that we were "no longer strangers and foreigners, but fellow-citizens," &c.

On Tuesday, at seven a.m., the young ladies and I took a ramble towards the mountains (to which I shall afterwards refer). We managed to scramble up several hundred yards, and as we went gathered the most beautiful wild flowers I ever saw. I dare say the good folk thought us strange beings, as we returned to the town loaded with an immense nosegay. At eight a.m., brother B. and I attended a minister's fortnightly prayer-meeting. There were present the pastor of the Dutch Reformed Church; two Wesleyan ministers, and the pastor



of the Scotch Church; together with Mr. Elliott, (at whose house the meeting was held) and Mr. Thompson. After an hour spent in praise and prayer, we took breakfast with the above-named ministers, and then returned to our apartments. We now commenced preparation for taking leave of Cape Town, not without some degree of reluctance on the part of some of us, for we had a secret dread of having again to encounter an old enemy, at whose hands we had already received most severe treatment. Knowing, however, that "that was not our rest," at about half past one p.m., we bade adieu to Africa, and at two p.m., we found ourselves again on the "Ship Sulej." On Wednesday, about two p.m., we weighed anchor and put out to sea. The winds being very propitious we soon doubled the Cape, and by Thursday a.m., had quite lost sight of land. But, alas! alas! our fears as to our enemy were more than realized; for, with the exception of brother H. and the young ladies, we were all awfully sea-sick; worse for a time, I think, than we were before.

As a brief account of Cape Town may be interesting to some of your readers, I will, herewith, furnish a few particulars.

This celebrated town and its vicinity present a remarkably striking view, as seen from the bay anchorage. Behind rise the perpendicular sides of Table Mountain. A mountain remarkable for its tabular shape—rises 3,672. Whose summit is usually enveloped in a white mist, locally called the "table cloth;" and on either hand are the barren crags of the Lion's Head, and the Devil's Peak; the former of which is often capped with a cloud. The town is regularly built, and lighted with gas. Many of the streets are wide, and cross at right angles; most of them, however, are unpaved. While the flat roofed houses with their little porches and gable fronts, exhibit many traces of their Dutch origin (Cape Town was founded by the Dutch in 1650). Rows of oak, poplar, and pine trees line the sides of the principal avenues. Government House is a commodious edifice; the grounds are planted with fine old oaks, and partly formed into a public walk. Dutch, English, Negroes, Malays, Hottentots, with

intermediate races of every shade of colour, compose a population of about thirty thousand.

As you will have a full account of our passage from the Cape to Calcutta, in "Notes of a voyage to India," I need say little more. On Friday, Nov. 30th, we reached "Sand Heads," (a point upwards of a hundred miles from Calcutta) where, at seven p.m., we took a pilot on board.

On Thursday, Dec. 6th, we, with difficulty, obtained a steam tug to take us up the river; and on Friday, the 7th inst., about two p.m., the anchor was finally cast. But owing to the great number of ships in and about the harbour, we were unable to get nearer than "Garden Reach," which is three miles from Calcutta; and there was nothing left us but to take small boats and make our way as best we could. We left the "Sulej" between five and six p.m., and reached land at seven p.m., when we had to engage *garries* (conveyances something like our cabs at home) to convey us to the Mission premises, and here we began to meet the difficulties, and taste the disagreeables of missionary life. Oh! what cares! what watchfulness! what patience are required! But I cannot now enter into detail. We reached our destination shortly after nine p.m.; and after a long and tedious ride through almost every street in Calcutta. Dear old Mr. Thomas had very kindly prepared for our arrival, and we were soon all very comfortably fixed. What shall we render unto Jehovah for all His benefits towards us. Mercies have been multiplied each moment since we bade you all a long farewell. "Bless the Lord, O my soul, and all that is within me bless His holy name." Our hearts were much rejoiced at finding letters from Orissa awaiting us, giving us a hearty welcome, and urging us to hasten forward as speedily as possible. I am afraid the dear brethren are expecting too great things from us. May our dear friends at home be unceasing in their prayers to the Great Shepherd that he would make us "working men, not needing to be ashamed," &c. With kind regards to your beloved family, in which my dear wife unites, I remain, affectionately yours,

G. TAYLOR.

## NOTES OF A VOYAGE TO INDIA.—NO. 2.

BY REV. J. BUCKLEY.

HAVE any of my readers read of the *Flying Dutchman*, who is said to be seen with his ancient ship and ghostly crew in the stormy regions of the Cape? The

legend is, that some three centuries ago, when Dutchmen were more distinguished for ploughing the deep than they are now, a Dutch Indiaman, commanded by Vander-

decken, attempted to double the Cape in the teeth of a head wind. This adverse wind long continued, and Vanderdecken contended against it, and at length wickedly said that he *would* double the Cape, even if he continued sailing till the day of judgment. According to the legend, the appropriate punishment of his impiety was that the ship, which is supposed often to be seen, was doomed with its impious commander and crew to be continually sailing in the latitude of the Cape, but never able to double it. It is now well known to be an optical illusion, a kind of mirage; produced by a certain condition of the atmosphere in those latitudes. It was seen in the ship in which we returned to England. It was seen in the *Sulej*, and the illusion was so perfect, that the officer on duty (it was at four o'clock in the morning) seeing a strange ship near them, and fearing a collision prepared to avoid such a catastrophe. The captain was woken from his sleep by the noise on deck, hurried from his cabin, for a moment or two joined in the fear, when all at once the phantom disappeared! Sailors are said to be very superstitious, but it is believed that the number influenced by such idle fears is much smaller than was formerly the case. Many dread commencing a voyage on *Friday*, expecting that shipwreck or some other terrible calamity will be the result; but there are captains who, whenever they are able, commence the voyage on that day for the purpose of breaking the power of such superstitious fears, and whose most prosperous voyages have been thus commenced. Still all who cling to the old dread can tell terrible stories of vessels that have been wrecked or burnt, that started on that ill-fated day, as the *Amazon*, *Birkenhead*, &c. It is believed by old sailors to be an effectual preservative from calamity to have a child's caul hung up in the cabin; and a considerable sum has often been given to purchase one—as much sometimes as £20. It is regarded as a great calamity to kill any of the stormy petrels, the bird called by the sailors, Mother Carey's chickens, because it is believed that the departed spirits of sailors who have perished in these latitudes, animate these birds. Cats are thought much of on board ship, and great danger is apprehended if they be thrown overboard. When returning to England I remember to have remarked one morning to the helmsman that I feared we were losing our breeze, and not making much progress. With much gravity, he replied, "O, Sir, I am afraid we shall have a very long voyage, *the cat's overboard*." I laughed outright, and asked him if he thought a drowned cat would prevent the breezes from blowing, and whether the wind and

waves were not subject to the authority of the Supreme Ruler. But some days after a fine young man fell overboard, and perished in the mighty waters; and I have no doubt that the superstitious fears of the seamen would trace a connection between the one event and the other. Rats (as I shall have occasion to show before finishing this paper) are not pleasant things in a ship; but I have been assured that there have been remarkable instances of rats deserting ships about to sail, that were afterwards wrecked. How this is to be explained, I profess not to know. Let me ask the pious reader not to forget to pray for sailors. I have never been at sea without feelings of tender compassion for them being awakened in my bosom. Their religious advantages are few; they are often unavoidably engaged on the Sabbath, or rather a part of the day; intemperance and improvidence alike characterize them; their wages are good, but are often spent in three or four days after getting ashore; still they are not destitute of generous qualities. O that those who "go down to the sea in ships, who see the works of the Lord, and His wonders in the deep," may piously acknowledge His hand, and find in Him their God and their all for ever.

My last paper ended with our going on shore at Cape Town, where we remained five days. We all enjoyed our brief sojourn, and received much christian kindness from the Rev. Mr. Thompson, of the London Missionary Society, and his friends; but as Mr. Taylor has entered into detail I need not enlarge. The present governor of the colony—Sir George Grey, (*not*, I believe, a relation to the Home Secretary) is well spoken of. I discovered that they were a few Baptists in Cape Town, but as there was no Baptist minister, they worshipped with some other denomination. One of them I met with, who was a son of Abraham. We had not so much rough weather on leaving the stormy Cape as we apprehended, but enough to disquiet our stomachs, and interrupt our studies. On Lord's-day, Oct. 21st, we were in Latitude 43 degrees 34 south. Longitude 49 degrees 4 east. The cold was very severe, and we had what some of us had not seen before at sea—a *snow storm*. The snow was ankle deep on the poop, and five or six inches deep on the mast. Several of the passengers and the officers of the ship had a snow-balling; and said that they could not have resisted the temptation if the Archbishop of Canterbury had been there. Some of us could not forget that it was the Sabbath of the Lord; but it was certainly a very novel circumstance. For several days we were all much inconvenienced by the cold. Here (i. e., Latitude 43 degrees 34 south) we

turned northward; and on Monday morning, Oct. 20th, saw Amsterdam.

I must ask my young friends to examine their maps, and mark our position. They will see in the mid ocean between the Cape and Australia, two small islands—St. Paul's and Amsterdam. Here we were. As their school geographies will furnish but little information about these islands; suppose I give you a brief account of them, chiefly gleaned from several interesting articles in the Nautical Magazine of 1854. On the island of St. Paul's there is scarcely any natural production for the use of man, nor are there any animals on the island, except those imported, which run wild, as sheep, goats, pigs, &c. A fishing establishment is maintained here, the proprietor of which is a Frenchman; but the residents are extremely few, and must be so, as there is neither fuel nor fresh water. They depend on rain water of the winter's saving, and when recently visited were using as fuel, a worn out schooner which they broke up as required. The island contains the crater of an extinct volcano, an extensive basin of deep water. Boiling heat prevails here, but moving off only a boats length, the temperature of the surface water is the same as the air. The mariner may here be seen (and it is a singular sight) tossing the fish from the water in which they have been hooked, to that in which they are forthwith boiled! Eggs, potatoes, &c., may be speedily boiled without the trouble of making a fire, or using a kettle, at a fire which the Great Creator kindled, and which burnt for many an age unseen by human eye, unknown to mortal man till discovered by the Dutch navigator, Anthony Van Dieman, (from whom Van Dieman's Land received its name) on the 18th of June, 1633. The old navigator records the discovery of the two islands with a pious acknowledgment of "thanks be to God." Amsterdam, the island that we saw, and which is more than 2,000 feet above the sea, is small, and uninhabited. These islands are sometimes described as in the South Pacific, but it is more accurate to speak of them as in the Indian Ocean. Two wrecks occurred here in 1853 or '54, one of which was occasioned by *competition*, the other by *covetousness*. The narrative of the former is an affecting story. The captain in the hope of sailing faster than another ship that was near, altered his course a little, when all at once they struck on a rock; he and two of the crew perished, the rest were cast on the desolate coast of Amsterdam; where, without a living soul to render them any assistance, they must soon have famished; but in the time of their extremity it pleased God that an American whaler passed, perceived their signals of

distress, hastened to their succour; and the commander of the whaler and his crew had the pure and elevated satisfaction of saving a hundred and five British subjects from a fearful death; and of conducting them to the nearest port (the Mauritius). Let us be thankful that the party in the *Sutlej* has been preserved from all evil, and remember that the islands of the sea are included in the inheritance of Immanuel. "The abundance of the sea shall be converted unto Thee"—is a text that has been applied to my mind with more interest and power as I have learned particulars that I before knew not, of islands peopled to a greater or less extent by the degenerate children of our common father. We crossed the Equator a second time on the 14th of November, in Longitude 90 degrees east; and a few days later were within an hundred miles of Nicobar. We saw on the water a large fruit that had floated from the island. Still more north is the ANDAMAN group, the inhabitants of which are said to be cannibals. We have approached within 30 miles of the islands. How much we have to learn of the world we live in. In the south east are other islands; some of which (*Borneo* for example) have long been notorious for pirates. What thousands have been murdered on the high seas by pirates! "Dead cats don't mew," said a notorious murderer of this class. I have heard an officer on board this ship tell a thrilling story of the imminent peril to which he, and the ship's company to which he belonged, were once exposed by the pirates that infest the Chinese seas.

I have referred to the monotony of a sea life: the scene is, however, occasionally diversified in a manner that is very agreeable. In some latitudes birds follow the ship for a considerable distance, of which the albatross is the most notable. Several sharks have been seen, and one caught and eaten. It was eight or nine feet in length. Occasionally they are very much larger. The leviathans of the deep have been seen at their sport, again and again have we watched the porpoises springing out of the water. Well may we say, as we think of the variety of the works of God, "O Lord, how manifold are Thy works! In wisdom hast thou made them all." All His works, as seen on the mighty deep, from the "great whales" to the medusa, with its remarkable organization, beautiful form, and tremendous power of sting, display His power and glory. The eye never tires of beholding the works of the Almighty Maker. How lovely the Queen of the Night has often appeared reflecting her silvery beams on ocean's bright waters; nor less beautiful when rising out of the deep like a ball of fire. And with what bright thoughts of

the resurrection of the dead, has one star differing from another star in glory, filled the mind. Nor can I omit the interest with which we have sat and watched the play of the waves; or stood at the stern of the vessel night after night when in the tropics, and admired the intense brilliancy of the phosphoric appearances, as if the deep sparkled with gems of light, or was studded with stars of glory. This morning three water-spouts were seen, but at a distance of several miles. I regret that I did not see them, but it was before the time when the passengers go on deck. (It is not usual to do so till about eight o'clock a.m.) My young friends will, I trust, remember that the inspired Psalmist describes his overwhelming sorrow by this striking figure,—"Deep calleth unto deep at the noise of thy water-spouts." These spouts were common on the coasts of Syria; and it is probable that David had often seen them, and was familiar with the ravages made by them.

One day about three weeks since, I had a great fright. The circumstances were as follows. The sea had been rough for two or three nights, our sleep had been disturbed. Overcome with fatigue on the day in question, I lay down before dinner, and soon fell asleep; but I shortly after woke up, screaming, and instinctively beating something off my left ear, which I soon saw to my horror was a *rat*. It had bitten through the ear, and if not disturbed would soon have had the piece off. I washed the blood from the place and from my hands, and went and told Mrs. Buckley, who was sitting in the steerage. This was a very unusual occurrence, the more so as occurring on an outward bound voyage; but subsequent investigation rendered it probable that the noxious creature had sometimes been under our pillow when little suspected. You may be sure after this we took care to have all the rat holes stopped up, and though the voice of this unwelcome visitor has been occasionally heard since then, the visit has not been repeated. Cock-roaches, though the terror of the ladies, may, I think, be borne without any wonderful magnanimity, especially as they are not so numerous in the *Sutlej* as in some ships, but I have no wish to chronicle another such encounter as the one just mentioned.

Dec. 1st. Last evening at six o'clock we reached the Pilot Station at the Sandheads, and took the pilot on board. It was an exciting time. As the pilot brig came near, it was enquired in a loud voice, "Who are you?" "The *Sutlej*," Captain James replied. "Have you any troops on board?"\*

"No." "We will send you a pilot directly." "Thank you." And when the pilot came on deck and paid his respects to our captain, how eagerly some of us listened for a little English news, not having received any since Aug. 13th, and with what profound emotion we heard of the fall of Sebastopol. The only English newspaper yet received is the "Times" of Sep. 26th, with the particulars of the capture. And we were very thankful to learn from a paragraph in the paper that the harvest is a good one. "The Lord reigneth." May sweet peace with its thousand blessings speedily return to the distracted nations. We are now 120 miles from Calcutta, but the navigation of the Hoogly is very tedious and dangerous, much more so than any part of the way we have come.

Dec. 5th. The experience of the last five days has abundantly confirmed the truth of the last remark. We have only got twenty miles on our way; but thank God we this morning passed the most dangerous part; and as a steamer is to take us in tow to-morrow, we hope to reach Calcutta on the 1st, in time for the English mail. We have seen a large American vessel (2000 tons burden) that was wrecked four months since, and have been within thirty yards of her, and our captain says he has never come up from the Sandheads without seeing some wreck on the way. We have been three days off the Sangor island—a place long known for its cruel idolatrous observances. Children were formerly sacrificed here to Gunga, by being thrown into the river, when they were soon devoured by alligators. The Marquis of Wellesley had the honour of suppressing this bloody rite. Near here some years since, two missionaries of the London Missionary Society saw a terrible battle between a tiger and an alligator. They were only a hundred yards from the scene of conflict; and as I heard one of them (the Rev. A. F. Lacroix,) relate the story, it may be interesting to some to read it. The alligator came out of the river to bask in the rays of the sun, and enjoy his noontide sleep, as we have sometimes seen them on the banks of the rivers in Orissa. After a time, and when the alligator was apparently in a sound sleep, they saw an immense tiger (the largest they had ever seen) emerge from the jungle, and eyeing the spot where lay the monster of the deep enjoying his repose, bend his steps towards the place; but so slowly and cautiously did the brute approach, that after raising his foot he would allow several seconds to elapse before placing it to the ground, lest the alligator should be roused from its slumbers, and thus he approached till he came within the power of his leap, when, bounding from the earth, and putting

\* I have since heard that the reason of this question was, that a ship containing troops is over due, and anxiety is felt as to her safety.

forth his utmost strength, he sprang upon the alligator's back, and seized it by the throat. Then the conflict began, and a tremendous one it was; the alligator inflicted some heavy blows with its terrific tail, but the tiger had the advantage of position, and took care not to lose it. It was "the dreadfulest fight," as John Bunyan would have said, that they ever saw. When it was ended, the tiger dragged his prostrate foe to a little distance and sat over it as a cat would over a mouse. He then took the creature in his mouth and walked off with it into the jungle; after which he left it, intending, probably, soon to return, but the alligator was stunned not killed, or only feigned to be killed to induce its fierce conqueror to retire. In less than half an hour the missionaries saw the alligator creep from the jungle to the river; but it was too much lacerated to remain long in

the water; and they saw it come to land for a very short time, but taking care to keep its face toward the shore, and then it plunged again into the deep. These visits to the beach were repeated almost every quarter of an hour while they remained. It was a sight rarely witnessed.

Dec. 8th. We safely reached Calcutta last evening, and now desire to bless our Father in heaven for all His goodness. I trust that Psalm cxvi. 12, expresses the sentiments of all our hearts. "What shall we render to the Lord for all His benefits towards us."

"Our life, while thou preserv'st that life,  
Thy sacrifice shall be,  
And death, when death shall be our lot,  
Shall join our souls to Thee."

JOHN BUCKLEY.

## MISSIONARY CONFERENCE IN CALCUTTA.

WE have peculiar gratification in announcing that, in Sep. last, no fewer than *fifty Missionaries*, representing the various evangelical bodies labouring in Bengal, comprising the English, Scotch and Free Churches, Baptists and Independents, assembled in Calcutta for the purpose of expressing their unity of sentiment and feeling in reference to the all-important object to which their energies are devoted—the conversion of the heathen to the faith of Christ.

Since the landing of the first Protestant Missionaries on the shores of India, some sixty years ago, no such array of strength, combined with such entire unity of purpose and action, has ever been exhibited.

At the series of meetings, extending over

several days, during which the Conference lasted, many highly interesting topics bearing on the interests of Missions were discussed, and important plans and measures were adopted, in a spirit of entire harmony and co-operation, with a view to the more effectual and speedy diffusion of the Gospel throughout India; nor can we fail to indulge the sanguine expectation, that the Conference will be attended with a rich blessing from on high.

By a letter from Mr. Buyers, of Benares, we learn with much satisfaction that a similar gathering of Missionaries of different denominations, labouring in the *northern* provinces, will also shortly be convened.—*Missionary Magazine*.

## FOREIGN LETTERS RECEIVED.

BERHAMPORE—H. Wilkinson, Nov. 1, 1855.

CALCUTTA—J. Buckley, Dec. 8, 1855.

" W. Hill, " "

CUTTACK—W. Brooks, Nov. 3, 1855.

————— I. Stubbins, Nov. 3, 1855.

" " 30, 1855.

## CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society, from Dec. 18, 1855, to Feb. 18, 1856.*

BURTON-OVERY.		CROFTSTONE.		Missionary box .....	
Public Collection .....	1 13 10½	Public Collection .....	1 11 6		0 3 2½
CRICH.		DUFFIELD.		ILKESTON.	
Public Collection .....	1 2 9	Public Collections .....	2 1 11½	No particulars .....	13 1 2

KIRKBY & KIRKBY WOODHOUSE.	
Public collections .....	3 17 14
Fanny Jennings's box	1 0 0
Mary Wharmby's ..	0 15 0
Elizabeth Fox's ..	0 12 54
Rebecca Shacklock's ..	0 5 8
Samuel Spencer's ..	0 5 74
Mission prayer-meeting	0 13 2
Weekly subscriptions	1 11 6
Small sums.....	0 5 54
	9 6 0

LEICESTER, Archdeacon Lane.	
Public Collections .....	10 0 3
Juvenile Missionary Society .....	4 8 3
Mr. Noble.....	2 0 0
Rev. J. Wallis.....	1 0 0
Mr. Holmes.....	0 10 0
" Gibbons.....	0 10 0
" Gray .....	0 5 0
Collected by Mrs. Leigh	
Rev. Thomas Stevenson .....	1 0 0
R. Harris, Esq. ....	1 0 0
Mr. Leigh .....	0 5 0
Mr. Staples.....	0 6 0
A Friend.....	0 10 0
" .....	0 5 0
Small sums... ..	0 13 0
	3 19 0
Collected by Miss Lucy Stevenson—	
A Friend.....	0 6 0
Small sums... ..	0 11 0
	0 17 0
Collected by Miss E. Haywood—	
Mr. Stableford .....	0 10 0
The Misses Haywood .....	0 10 0
Mr. William Chamberlain .....	0 5 0
Small sums... ..	0 8 0
	1 13 0
Collected by Miss Barwick—	
Mr. Russell... ..	0 10 0
Mr. Barwick .....	0 5 0
Small sums... ..	0 7 0
	1 2 0
Miss Hull for Berham-pore Girl's School...	0 10 0
United collection at Missionary meeting	6 15 7
	33 10 1
Less expenses .....	1 14 6

LEICESTER, Carley Street.	
Collected by Miss E. Winks—	
Mr. Laundon .....	0 12 0
Mrs. Winks.....	0 10 0
The Misses Winks .....	0 10 0

Mrs. Mills ... ..	0 6 0
Mrs. S. Brown .....	0 6 0
Eight subscribers under 5s. ....	0 16 4
	3 0 4
Rev. J. F. Winks.....	5 0 0
Mr. J. G. Winks.....	1 0 0
Mr. Thomas Archer .....	1 0 0
Public Collection .....	1 0 0
	11 0 4

LEICESTER, Dover Street.	
Public Collections .....	7 16 10
Rev. J. C. Pike .....	1 1 0
Children of do. ....	0 15 9
Collected by Miss Boot—	
Mr. Beales .....	1 0 0
" Harding .....	1 0 0
" Harvey .....	1 0 0
Mrs. Kinsman .....	0 10 6
Mr. Wood .....	0 10 6
Miss Tyers.....	0 6 0
Mrs. Garner .....	0 6 0
Mr. Wilford.....	0 6 0
Small sums... ..	0 15 6
	5 14 0
Collected by Mrs. Hull—	
Mr. Yates (2 years) .....	1 0 0
Mr. Felstead .....	0 10 0
Mr. Hull .....	0 10 0
Mrs. Pugh .....	0 6 0
Mr. Grocock .....	0 5 0
Miss Yates.....	0 5 0
Small sums... ..	0 8 0
	3 4 0
Collected by Mary Gregory—	
Small sums.....	0 15 3
Mrs. Peake's box.....	0 6 6
Mrs. Hemsley's box .....	0 6 0
	19 19 4

LEICESTER, Friar Lane.	
Public Collections .....	7 12 7
Collected by Miss Wigg and Miss Compton—	
Mr. Hawley... ..	1 0 0
Mrs. Hawley .....	1 0 0
Mr. Kirk .....	1 0 0
Mrs. Case .....	1 0 0
A Friend.....	1 0 0
	5 0 0
A Friend .....	4 0 0
Mrs. Giles.....	0 10 0
Mrs. Russell.....	0 10 0
Mr. Bellamy.....	0 10 0
Rev. S. Wigg .....	0 10 0
Mrs. Cooper.....	0 5 0
Master Compton.....	0 5 0
Miss Compton.....	0 5 0
Miss Stirr.....	0 5 0
Mr. Whitwell .....	0 5 0
Mr. Even .....	0 5 0
Small sums .....	2 1 7
	22 4 2

LONDON.	
Sir S. M. Peto, Bart. ...	2 2 0
Mrs. Mannering, for Orphan .....	2 2 0
	4 4 0

MARKET HARBOUROUGH	
Public Collections .....	5 17 8
Mr. J. J. Flavell .....	1 1 0
Miss Flavell.....	0 10 6
Collected by Mrs. Ellis	1 8 4

	8 17 6
Less expenses .....	0 7 6

MARKFIELD.	
Public Collection .....	1 12 84
Mr. J. Bailey .....	0 10 6
	2 3 24

RIPLEY.	
Public Collection .....	1 6 6
Collected by Sabbath Scholars—	
Boys .....	1 11 8
Girls .....	1 10 44
Mr. T. Ward .....	1 1 0
" R. Argile .....	0 10 0
" W. Bembridge.....	0 10 0
Rev. W. Gray .....	0 5 0
	6 14 64

Less Expenses.....	0 7 10
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ROTHLEY AND SILEBY.	
Rothley—	
Public Collection.....	1 7 7
Mrs. Richards for orphan	2 10 0
Collected by Elizabeth Sewall Draycott, and Annie Kendrick, in small sums .....	1 10 4
Col. by Mrs. Spencer...	1 8 8
Sileby—	
Public Collection .....	0 10 64
Collected by Miss M. A. Taylor, in small sums	1 6 74
	8 8 9

Less expenses ...	0 3 6
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SUTTON IN ASHFIELD.	
Public Collection .....	1 1 0

WHEELOOK HEATH.	
Public Collection .....	3 11 0
Mr. R. Pedley .....	1 0 0
Mr. Shore .....	0 10 0
Collected by Mr. Pedley	1 0 0
Mrs. Cockbain's Card	0 14 6
Miss E. Pedley's .....	0 14 0
Mr. R. Pedley, junr. "	0 10 6
Francis Heathcote.....	0 5 6
Mary Mason.....	0 4 6
	8 10 0

Subscriptions and donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Derby, Treasurer; by the Rev. J. C. Pike, Quorndon, Leicestershire, Secretary; and by the Rev. W. Bailey, engaged, during his sojourn in England, as Travelling Agent to the Society.

Quarterly Papers, Collecting Books, Cards and Boxes, may be obtained on application to the Secretary.

THE

# GENERAL BAPTIST MAGAZINE,

## REPOSITORY,

### AND MISSIONARY OBSERVER.

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No. 28.

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#### THE DAY OF REST.

It is the christian Sabbath. An air of serenity and hallowed repose seems to surround the house and the region where we dwell. The work-shop is closed, and the key hung up on its accustomed nail will remain untouched for the day. The garments worn on the working day as suitable for the toil are laid aside, and with white and clean linen other and better clothing is worn. The house is in order, and no bustle or needless toil disturbs the tranquillity of the scene. The early meal, dispatched without haste, is followed by the reading of a Psalm and humble prayer and thanksgiving presented to Him who made us, and who daily loadeth us with benefits. Every thing in the domestic circle, amongst the children and the servants indicates this to be a day of rest. Even the domestic animals seem to be conscious of the change.

Well: let us go abroad. The streets of our country town, usually so thronged, are quiet and almost empty. They look clean as if the very refuse of the bustle and business of the week was all swept away ere

its hours closed. As we walk along the streets we mark that all the shops are closed. The tempting and various wares, both of food, apparel, luxury or comfort are allowed to remain unseen, as if those who buy and those who sell, on this day have rest, and have something higher and better that claims their regard. We pass on, and observe that the places of amusement and sight seeing, the shows, the exhibitions, to day cease their clamour and close their doors. The thousand wheels and spindles in the factory, ever impelled by the giant power of steam, are at rest; and the doors are shut, and the thousand fingers which guided the loom or watched the thread are not there. The multitudes of people both young and old who labour in these hives of industry six days in the week, are resting at their own homes. They are attired in their best apparel, and enjoy a respite from their monotonous toil. But we pass on further and mark that the wharf is closed—that there are few if any vehicles on the high road on this day, and that the trains on

the rail are "few and far between," showing that horses and men and machinery too, have their day of rest. We marked, too, as we returned that all taverns, and inns, and beer-shops, those sources of evil to myriads, were closed and quiet.

In the course of an hour we resumed our inspection. The streets seemed now replete with life. Families, husbands and wives, young and old, were on the move. Where are they going? The chiming of the bells in the old steeple seemed to be the call to the parish church, and thither, prayer-book in hand, many were repairing. Others, not a few, were making their way to the various commodious chapels which were opened for their accommodation. As we joined the stream of persons going to a place of worship, we met a group of youths in their every-day dress. They tried to look bold, but they evidently felt rebuked by the appearance and purpose of those who were moving onwards. Their unwashed and every-day-look demonstrated to observers that the sacred duties of the day had no charm for them; and they seemed conscious that their exterior negligence was only an indication of a mind and heart neither "swept nor garnished." They shuffled on, glad to hide themselves from those whose appearance and manner exposed them to shame. In a short time the streets were as empty and still as if all the inhabitants had retired to rest.

But now let us separate, and each one enter some place where these people have assembled. For the sake of distinction we will call our company A B and C. A goes into a chapel. He just arrives as the assembly sing—

"Another six days' work is done,  
Another Sabbath is begun;  
Return, my soul, enjoy thy rest,  
Improve the day thy God has blest.

Come, bless the Lord whose love assigns  
So sweet a rest to wearied minds;  
Provides an antepast of heaven,  
And gives this day the food of seven."

A looks round and is delighted with the appearance of the audience. The young girls who had been in a factory during the week looked neat and clean, the labourer had his hymn book, the shop-keeper with his family were there, even the blacksmith looked like a gentleman, and all the large assembly, young and old, rich and poor, seemed to enter into the spirit of the scene. The scriptures were then read which told of God's creating wisdom, of his glorious name, and his great mercy; of the name, and miracles, the work and love of Christ. Solemn prayer was offered—and after another hymn, the preacher unfolded God's truth, showing the way of life—leading the thoughts of the audience to

———"Things unseen  
Beyond this world and time,"

and exhorting them to live for eternity, and to "set their supreme affections on things above." As he concluded, A perceived how close the attention of the audience had been to the preacher's discourse, and how intensely they had been interested, by the gentle rustle which followed. After a short hymn and another prayer, the assembly quietly dispersed. In going home the same appearance was again presented in the streets. Crowds were returning from their respective places of worship. In the afternoon A visited the chapel again, but perceived that public worship was not conducted. He found the place, however, open, and entering by another door was ushered into a spacious school-room, where, and in the rooms above, three or four hundred children and young people were divided into groups or circles of from ten to twenty. In the



centre of each group was a teacher; and the children were reading, some in the primer, some in the New Testament, and some were reciting passages they had committed to memory from the sacred page. After being delighted with this scene, and secretly praying that the blessing of God might rest on the teachers, (whose labours are all gratuitous,) and on the children, he returned to refresh himself, and prepare for the evening service. The chapel was more crowded than even in the morning. There seemed to be more of the operative class, and more of the young; and the service was even more animated than in the morning. The preacher, aroused by the thronged and attentive audience, was earnest and impassioned; his appeals, his warnings, his entreaties, his unfolding of the love of God, and the claims of the soul, the evil of sin, and the immense moment of eternity, seemed to rise from a full heart; and while all heard with attention, the silent tear, the suppressed groan, and the unconscious smile of many of his hearers, gave full proof that he was not preaching to those whose sympathies and hearts he could not reach. A hallowed atmosphere, somewhat like the glory of the Lord in the temple, filled the place, and the emotions of all were apparently in keeping with the closing hymn:—

“Thine earthly Sabbaths, Lord, we love;  
But there’s a nobler rest above;  
To that our longing souls aspire,  
With cheerful hope, and strong desire.”

At the close of the day, *A* looked back on its engagements with intense delight, and felt that he should be able to enter on the labours of the week with renewed energy, while he hoped to keep before him the truths and doctrines, the principles and ends, which had been inculcated on his mind.

Before he retired to rest, *B* came in, and they compared notes. *B* had been to “church.” He rather complained of the length of the service, and its repetitions. But the general influence of its devotions, and the good moral and religious instruction contained in the clergyman’s sermons, appeared to him adapted to do good. The rich and the poor were there, and, though he could have wished for more unction and less *intonation* in the minister, and for a greater degree of simplicity in the Psalmody, he was not displeased nor unedified.

As *A* and *B* conferred together on the day, its exercises, its rest, and traced it to its origin in the appointment and command of God, both in Eden and on mount Sinai, and marked the true exposition of its end and character as “made for man,” i. e., for his use and benefit, by our Lord, and then noted its transfer by our Lord and his apostles, unto the first day of the week, (on which day our Lord rose from the dead, and which was hence called “the Lord’s day,”) they very naturally came to the following conclusions:—“That the Sabbath, as a day of general rest and cessation from secular labour, is a great blessing to mankind. It breaks in upon the wearisome monotony of continuous toil. It repairs and resuscitates the animal frame, and thus greatly tends to the prolongation of health and of life. That in this view it is a personal, civil privilege, the possession of which, ought to be guarded by all the laws and authorities, which protect any other property or privilege:—

“That they who look to its higher claims, as of divine appointment, and call it “a delight, the holy of the Lord, and honourable,” who spend its hours in holy worship and charitable works, secure to the fullest extent its benefits, and are thus, by enjoying a Sabbath-rest on earth,

preparing for the Sabbath-rest of heaven."

When they had pronounced these conclusions, and congratulated each other that the recent attempt to obtain a Government sanction for making the Sabbath a day of recreation had failed, *C* came in, and told them that he had only attended one service. After dining with a friend he had visited a tavern where, in disguise, he had heard discussions about the rejection of Walmsley's motion. Some were angry: some called the petitioners hypocrites: some wanted to have Paris Sundays. There the theatres were open, the tea gardens, and all places of amusement, and it was truly a day of pleasure. Before *C* left this company, which was mixed and large, some one inquired if in Paris there was not *work* as well as *play* on the Sunday? whether the shops were not open? whether the operatives were not at work? whether, in short, the making it a day of

recreation and pleasure, had not made it also a day of toil and labour, and to many persons the severest in the week? This was reluctantly admitted.

The two friends felt that they were confirmed in their previous decisions by the unexpected testimony of *C*, and all three came unitedly to another conclusion, viz:—

"That in England all public-houses should be shut during the **WHOLE** of the Lord's-day, and that none should be permitted to be entertained in them except those who may be of necessity travelling. There is a great amount of evil both public and social, arising from the congregating of persons in these places on the Lord's-day, and so far from the Government relaxing its hold as to the quiet of this day, its measures should become more stringent for the suppression of evil, as it is appointed for this very thing." A.

## THE DIGNITY OF JEHOVAH INFERRED FROM HIS WORKS.

### A FRAGMENT.

THE full comprehension of the Divine perfections is beyond the reach of finite creatures. "No man hath seen God at any time." His nature must be learnt from his manifestations:—his works and his word. We can only infer *what He is* from *what He does*. If credence may be given to the teachings of science, we are surrounded by numberless worlds. They are scattered around us as far as telescopic power can reach. Calculating magnitudes, measuring distances, marking the operation of physical laws, observing order, unity, harmony, in the stupendous whole, our thoughts naturally ascend to the contemplation

of the perfections of the Great Architect, "whose power created, and whose wisdom guides." Our conclusions are expressed in language indicative of the most profound adoration. "How great, how wise, how good," is he who hath done all this. "Thou, even thou, art God alone: thou hast made the heavens, the heaven of heavens with all their hosts."

Leaving the boundless fields which astronomical science has opened up, and desisting from speculation respecting the great ends this wonderful display of creative power was intended to subserve, we would be content with exploring regions with which we may be brought into closer contact.

Geology takes us back into past ages. It exposes to view the tombs of buried worlds. It reveals a development of creation, and created being carried on, perhaps, for many thousands of years, governed by fixed laws and systematic in its progress. In every shell, in every fossil-plant or flower found in the earth's strata, in every skeleton of every extinct animal the explorer reveals to our gaze, we discover indisputable evidences of power and wisdom; the adaptation of means to ends, order in succession, symmetry in construction, and harmony in arrangement. The earth is a grave of wonders. Retracing our steps to the origin of these wonders, we are brought into communion with him who is "wise in counsel, and excellent in working." Similar remarks are applicable to other sciences. The mechanical philosopher determines and applies the laws of forces. By whom were these laws established? The chemist resolves compound bodies into their original elements. Who compounded these bodies, who formed these elements? The physiologist notes the condition of animal and vegetable growth, the structure of animal bodies, and the almost infinite varieties of grasses, plants, and trees. Who determined these conditions? To whose control are growth, fructification, and decay subjected? Man, in his researches has discovered certain powers or agents in nature which he has been enabled to turn to his peculiar advantage, (such as magnetism, electricity, and galvanism,) and has made them subserve the most useful purposes. Whence came these powers or agents? These questions, referable to the various branches of science, and ten thousands more of a similar kind which might be asked, lead back the mind to a Great Author and sustainer who controls all things, and "for whose pleasure they are and were created."

Now look at man himself—a microcosm, or little world. There are mysteries in his physical system, which even the most acute anatomist or physiologist cannot explore. But still greater mysteries are connected with his mental constitution:—with his powers of sensation, perception, understanding, judgment, reason, memory, imagination, emotions, affections, with each and all, in fact of his mental and moral activities. Adam, when created and placed in Eden, was in and of himself (in respect of the union of perfect mental and moral powers with a perfect physical constitution,) infinitely superior, as a product of creative energy, to all the myriads of worlds rolling in space. One human being thinking, conceiving, reasoning, imagining, remembering, feeling, acting, is a universe of himself. The mental philosopher is bewildered with the mysteries connected with the operation of his own powers. We have a clear proof of this in the existence of so many schools of psychological science, and in the existence of so much conflicting opinion both in ancient and modern times, on subjects connected with mental philosophy. But millions on millions of minds have been brought into being since Adam was created, all possessed of similar faculties. Each one exists at this moment, is endowed with the power of unlimited development, and will still continue to live when as many ages have elapsed as there are atoms in the universe of matter; nay, for an eternity after this inconceivable space of time shall have passed away. Nearly six thousand years have winged their flight since the introduction of man into this lower world. We ask you to endeavour to comprehend the mighty results of the operation of his powers. Every dwelling, from the tent to the magnificently adorned palace, has been constructed by him.

To accomplish intelligent results he has ransacked the hidden recesses of the earth for the precious metal, cut down great forests, and compelled all the elements to assist him in his projects. Investigating and discovering the hidden principles of nature he has brought them to bear on the furtherance of multifarious objects. Every species of handicraft is the result of his inventive powers, and every improvement made therein proceeds from the same source. Imagine yourself (if, indeed, the conception be possible), in a spacious museum or repository, in which the productions of the human powers in every age and nation are preserved. Suppose every mental effort to be there treasured up, every roll and every book in every language under heaven, written since the time of Adam; every work of art every statue and every picture. Nay, suppose that nothing has perished which man has produced, but all the results of his genius are there collected. Let it be the treasury of all human productions in literature, science, and art, in all ages since the first man began to exercise his energies. Multitudinous are the objects. They are bewildering to the spectator. They present a scene of enchantment infinitely more attractive than any which has ever been fabled in Arabian story. Now trace each and all these objects to their primal source. Believing that effects must result from causes, your mind naturally reverts to one Great Power who has given to man the ability to produce all this. But for him, and for the faculties conferred by him, not one literary production could have been penned, not one discovery or invention could have been made, not one work of art could have been elaborated, not a single field of inquiry in which man has toiled could have been trodden. The versatility of

human genius is almost endless; but it all has its primary origin in the mind of Deity. "Not unto us, O Lord, not unto us, but unto Thy name be all the glory."

We know little of other planetary bodies, or of other suns. Are they inhabited? So it has been conjectured. We have not the means of fully deciding the question. *If they are inhabited*, however, each being that inhabits them is created by one Great Supreme Being. The universe, both of matter and mind, has one Father.

But there are other intelligent created beings. The Bible certifies their existence. How far they are like or unlike ourselves we know not. They are holders of "thrones, dominions, principalities, and powers." At their attributes and employments revelation only glances. They have existed thousands of years, their powers continually developing in accordance with the laws and principles of the moral government under which they are placed. The continued advancement of their spiritual natures in knowledge, holiness, and happiness runs parallel with their everlasting existence. Conceive it possible to count up their myriads, and to learn what the masses of angelic beings have effected in the past, are effecting in the present, and will effect in the future. Mighty results are before you. One mind cannot grasp them. How came these legions into existence? Through the exertion of the will of one Being. By whom are their lives and powers sustained? By the same Deity.

We have not yet directed your thoughts to the myriads lower in the scale. Draw up the catalogue. Conceive it possible to attain to an accurate numerical knowledge of all creatures which have existed in all time, in every department of animated nature, from the huge elephant

to the smallest of the teeming millions of animalcule which exist in the watery world. Whence came they? Each is exquisitely constructed. There are works of design in all. We answer, their existence was and is dependent on the will of one Being only.

Let us now sum up. Conceive of all worlds without exception; of all human beings without exception; of all angelic spirits in heaven and hell without exception; of all sentient beings, birds, beasts, fishes, reptiles, insects, without exception; of all organic being, all trees, shrubs, plants, grasses, all vegetation which has ever vegetated, without exception; of all mental, all moral, all physical, all mechanical powers, without exception; of all laws, general and particular, without exception; conceive, we say, of all these proceeding from, and the result of the will of one intelligence. How dignified, how pre-eminently exalted that intelligence must be! Such is Jehovah. Even if we set aside, in our contemplations, the peculiar discoveries of revelation, we have abundant reasons afforded us for adopting the sublime language of Holy writ

as expressive of our holy emotions. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine, thine is the kingdom, O Lord, and thou art exalted as head over all; both riches and honour come of thee and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great and to give strength unto all." "O the depths of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord, or who, being his counsellor hath taught him. For of him, and through him, and to him are all things, to whom be glory for ever."

"Firm, fixed, O God! for ever stands thy throne,  
Jehovah reigns, a universe alone;  
Th' eternal fire that feeds each vital flame,  
Collected or diffused is still the same.  
He dwells within his own unfathomed essence,  
And fills all space with his unbounded presence.

"But oh! our highest notes the theme debase,  
And silence is our least injurious praise;  
Cease, cease the song, the daring flight control,  
Revere him in the stillness of the soul;  
With silent duty meekly bend before him,  
And deep within your inmost hearts adore him."

Barrowden.

J. S.

## HERESIES OF MODERN GROWTH. No. 1.

"That truth is the only element necessary for the moral development and satisfaction of man's nature."

### THE POWER OF TRUTH.

"Certainly there be that delight in giddiness, and count it a bondage to fix a belief—affecting free-will in thinking, as well as in acting—and though the sects of philosophers of that kind be gone, yet there remains certain discoursing wits which are of the same veins, though there be not so much blood in them as was in those of the ancients." *Bacon's Essays.*—"Of Truth."

THE object of this essay is to point out the limits of the power of truth: not to assert that power, nor to magnify its greatness. Plenty others have done that.

Bacon was shrewd. He would not commit himself to an undivided panegyric of the goddess who presided over his philosophical investigations, but was so signally absent from him in the discharge of some of his judicial duties. He takes care to join with the principle which was the theme of his special favour, the potency of two other elements, that thus the column of three-fold power

should be able to bear the load of praise he was about to put upon it. "Certainly," says he, "it is heaven upon earth, for a man's mind to move in charity, to rest in Providence, and to turn upon the poles of truth." He thus admits, by implication, that truth neither furnishes a motive power, nor provides repose; but that it only intimates the direction in which we must pursue the objects of our search.

This holds good of truth generally:—in its widest sense. Truth is only an intellectual quality of any object, namely, a quality by virtue of which it is capable of being understood. It is only an intellectual quality also considered subjectively; that is to say, the right understanding of anything capable of being understood. "Truth," says Mr. Kingsley, quoting from Plato, and through him from Socrates, "is to see things as they are." Error therefore is to see things as they are not; in a word, to have false impressions of them. But just as light does not change either the character of the persons seeing by it, nor the properties of the objects seen; so is it of truth; the object and the subject remain in all qualities, properties, and attributes what they were before; they are only brought into relation by a medium of communication.

All the subsequent actions of the mind date from this point. Think what a long course, what a wide array, what multifarious varieties of actions, may develop in due course from this starting point! Our daily experience recognizes this. If an announcement of moment, on which important consequences depend, has been made to some one, the first question we ask is, "How did he take it?" The question implies the extreme uncertainty of the way in which his mind might be influenced by the communication made to him. Was the result ac-

ceptance, or rejection; acquiescence, or refusal? Almost every important faculty of the mind has to be called into action, and to play its part, after the first appeal has been made to the understanding. There are the instinctive emotions. Disgust, pleasure, admiration, awe, guilt, affection, fear, contempt, anger; who shall put reins upon the interference of these unruly elements? There are intellectual processes; comparison, recollection, imagination, induction, weighing, demonstrating, expanding, distorting, disproving, mutilating, dislocating; who shall prophecy the result of their operations? There is the will. In some strong, in some weak; influenced by habit; the slave of strong propensities; the tool of settled purposes and foregone conclusions; tyrannizing over the better judgment, rebelling against conscience, the victim of a stronger will, or of its former self. These disturbing forces all reside in the mind appealed to. Many are found in the object, and the circumstances attending its presentation. If it has been presented before—if it is agreeable or disagreeable—if it suggests other objects and sentiments, which assist, or obstruct its own effect—who presents it, and when, and where; all these circumstances modify, in a most important degree, the probable effect upon the mind. The power of circumstances themselves, too, is variable. On some men great, on some men small; some men in spite of circumstances becoming wise, others equally in spite of them remaining fools. The opinions of mankind do not correspond with all the circumstances which are adapted to modify them. One son is brought up by a wise and tender father, and treats him with indifference and neglect; another is reared amidst ignorant society and rudeness, but pays to his misguided parent the overflowing homage of filial piety.

Circumstances themselves, also, are a perpetually shifting element in human condition. A man takes one view of society while he is poor, another after he has become rich.

The above remarks apply to every subject of investigation we can set before us, and in every case, act as sources of uncertainty in the operation of truth. Is there, however, no reason to believe that religious truth is an exception to this general observation, and that it, once fairly presented to the mind, will secure all the effects of true religion? We answer, no. And for several reasons.

First, because religious truth, though referring to infinite objects, must be limited in any given instance by the limits of the faculties of the individual in question. The light which the eagle rejoices in, blinds the bat. Every barrister knows how much harm is sometimes done by opening too much of his case. A man gets a better idea of St. Paul's by consulting even a very small picture of it, than by examining one of its stones under a magnifying glass. The disproportion between the largeness of the subject, and the smallness of the faculties of the student, must evidently act as a source of error.

Again, there are more affected by the character of the objects presented to them, than by the truthfulness of the manifestation. A man is as much alarmed when he thinks he sees a ghost, as when he sees one; by the reports that the cholera is in the street, when it is false, as when it is true; he pursues the bubble schemes of the railway speculation with as fierce a zeal as his lawful calling; his desires and fears are more moved by the magnitude or even extravagance of the objects set before him, than by the exact probability of their attainment.

More than all. Opinions do not depend entirely on evidence; nor conduct on opinions.

Opinions do not depend entirely on evidence. Just as the effect of light upon the eye depends upon whether the eye be in a healthy state or no, so evidence produces its legitimate effect only in proportion as the various faculties of the mind are singly and collectively in health. Of whom can it be said at all times, of some how can it be said at any time, that the pulses of his soul "make healthful music?"

"Who can be wise, amazed, temperate, and furious, Loyal, and neutral, in a moment?"

Is there nothing, even to a well regulated mind, in religion, grand enough, terrible enough, blissful enough, to throw an ordinary judgment off its balance?

\* "Our feelings affect the degree of attention we pay to evidence. Attention is a voluntary state, and evidence addressed to an inattentive person is obviously useless." If the conclusion is one we would rather not arrive at, the proof becomes at once difficult. "I can prove your ruin to you clearly," says A to B. "Can you, my dear fellow," replies B to A; "but I would rather not know it. Postpone the proof till to-morrow; to-day let us drink and be merry."

Our feelings affect the degree of weight we attach to evidence. The wish is father to the thought. The circumstance that an argument tells in our favour, predisposes us to think favourably of it, while we look more narrowly into one that carries an adverse appearance.

Our feelings disturb the exercise of our understanding. Serenity is essential to the proper consideration of a subject. A man in a passion is never fit to estimate the merits of his own quarrel. Our feelings some-

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\* In this part of the paper the writer begs to acknowledge a long quotation from the *Christian Spectator*.—Nov., 1855

times become a substitute for evidence. Love creates the charm it feeds on, and enmity clothes its object with unreal faults.

They also affect our conclusions by force of habit; we think more easily as we have been accustomed to think, and our antecedent opinions form as it were, ruts, more or less deep, for the course of our subsequent thoughts. Hence the power of prejudice; hence the force of conventional and popular beliefs, which require an excess, an unreasonable amount of evidence for the support of any conclusion that may be adverse to them, or even in advance of them.

Our feeling also may directly impede the due exercise of our understanding. For this nothing is more necessary than a good degree of mental independence, and a readiness to think for one's self as a matter of right and high prerogative not to be surrendered; but this is far from being universally possessed. Many persons are characterized by a feeble acquiescence in prevailing beliefs of whatever kind; while others bow blindfold to authority. In such a case, the understanding is partially paralyzed, and no kind of evidence has its proper power."

Neither does conduct depend upon opinions. What! do not men, in the main, regulate their conduct by their opinions, by their judgment of what is right, desirable, best for them? By no means. They do not act according to their opinions, or the world would show at once such a revolution in favour of the right as would shake society to its basis. There are few drunkards but know that every draught is poison; scarcely a liar but expects final detection; not a sensualist that does not disapprove of himself; not a tyrant but feels himself a slave when he stands before his own conscience. Instead of acting according to their opinions, men act—as they like; as they

have been accustomed to act; as they mean for some settled purpose; as others act; because they have no good reason to act anyhow else. If we might choose between the reformer who would double the amount of truth in the world, and him who would bring what there is into active use, we would vote ten to one for the latter.

What, then, can truth *not* do?

1. It has not the absolute power to enlist sympathy. The objects it presents may be attractive beyond compare, proof in commendation against all criticism, yet the lovely vision does not brighten the eye of the spectator; the sluggard listens not to the voice of the charmer, charm he never so wisely. Acknowledged and believed, the gospel falls from faithful lips, after years of iteration, dull and stale upon "the ears of the drowsy man" who assents to all, but knows what a different response he ought to give it.

"Long have I sat beneath the sound,"  
Says he, and folds his hands and sleeps again.

2. It does not possess the prerogative necessarily to ensure obedience. The spendthrift, who has already felt hunger, is not deterred by the subtraction and addition tables, which he knows as well as his thrifty comrade, from lighting the candle at both ends as before, and inviting to his door again the wolf only just driven away. These are often re-proved, but they harden their necks.

3. It has not even the power to maintain interest. The most active stage in the history of truth often seems to be that which ensues after its reception into the mind; when like a seed newly dropt into the soil it begins to germinate, to upheave the mould that overlies it, and clearing the way to open day shows "first the leaf, then the blade, and at length the full corn in the ear." The congregations most cold and dogged in their stagnation are often



those whose dogmas are shaped to a logic as unbending as iron, as dead as gravitation. Every article is well known, the phrases of the catechism are "familiar as household words," all the old arguments can be gone through by every member of the family, from the oldest to the youngest, and yet, like "the laws of the Medes and Persians, which change not," by that very condition they are precluded from all active influence upon life and conduct. As well might we expect "the deep and brazen mouth" of the cathedral bell to awaken the ears of the generation that swung it aloft, as expect these precise formularies, these invulnerable codes of doctrine to move to pious fervour or to active zeal, the hearts and hands of those whose lips repeat with such methodical exactness.

4. Nor can it unite men together in co-operation. The schemes of labour and reform which christianity calls for, demand co-operation and unity amongst a large number, chiefly because their difficulty, or their extent, are beyond the energies of individuals. What one man cannot achieve, a many may; he who faints to attack the mountain alone, will lift the pick with cheerful courage amidst the army of his fellow-labourers. The sight of a perishing world—sin and misery in shapes countless and protean—errors, as intangible as air, and as everywhere present, threatening to dement the man who comes near enough to attack them—mountainous, granite forms of evil in facts and institutions, which frown over the whole face of society—the constant wail of suffering rising up from the depths of night, winding to the high places of the earth, and pealing in a fearful thunder which shakes the heavens to testimony of its truth—all this a man may see, a church of men may see, and may see as it really is—as Mr. Kingsley says—

that is, truly; and yet neither man, nor church, get anything better from it than proof and knowledge of the miserable fact. Nay, with all weight of assurance, be still left listless and unmoved—content to regret that which they cannot remove, and to land from such a scene of tempest and ruin, on mathematical certainty and final inertness.

" 'Tis true, if pity 'tis;  
And pity 'tis 'tis true !"

5. Nor can truth alone inspire "a new affection." It is this which is, by its repulsive power, to overthrow the reign of evil, and regenerate the man. Renovation is a work of fire, as much as of light. The light may show the cage of unclean birds in all their vileness, but no ratiocination will exorcise their uncleanness. The hay, the chaff, and the stubble have to be burned up by that fire of love which is to make the heart of the new-born a consuming sacrifice. No religion which is merely explosive of error will have permanent power over the man. The great task is not to make known something which was unknown before; to solve a problem; or to lift the veil from off a mystery; but to make the charmed heart hate that which it loved before, and love that which it hated; to dethrone earth and give the sceptre back to heaven; to exchange sweet for bitter, and life for death. Truth—heard, understood, admitted and sworn to, as it might be—alone, never did, nor will do this.

6. Nor can it nourish the whole man. In what epitome of such a whole shall we venture to expect what most represents that whole? In the will. Does mere truth command the will? Never. The most formidable antagonism the gospel of God finds in man, is that wilful rebellion against the truth which stoutly bars its progress along that

path from which ignorance and error have been already swept away. In the history of almost every soul, it is after all the just apologies arising from ignorance have fallen to the ground, and all the delusions of error have been dissipated, that the fiercest struggle against the heavenly power commences. To know the good, and do it not, to carry on the war between flesh and spirit; to resist "striving unto blood;" to spend a life between drying the tears of repentance, and grappling, wounded, afresh with the enemy; to tread a road, distinct, but steep, and thorny, and dangerous, from struggle to struggle, and from one over-towering victory to another, till we scale at length the table-land of the beautiful mountain upon whose head eternal sunshine settles, this is the cross-bought crown of the christian life.

To arm for such a fight we must equip the whole man. To call on truth to furnish this panoply, would be as vain as to apply a demonstration of Euclid to the expulsion of the Russians from the Crimea.

"Alas! alas! leviathan is not so tam'd!"

The Bible—religion—is something more than truth. It is **POWER** for the whole man. The superinduction upon him of a new world of objects and of influences as real as his desires, as boundless as his capacities. By side of this "the omnipotence of truth" sinks into pigmy insignificance, ridiculous pretensions proclaimed only in the oratory of another gospel which is not another, believed in only by the disciples of a "philosophy, falsely so called."

F. STEVENSON.

## THE FUTURE OF THE PAPACY.

THE decline and final overthrow of Popery is described by the spirit of prophecy, as being effected by a series of disasters, or judgments, represented by the emptying of seven vials, whose contents fall upon certain parts of it in succession; and the symbol of the solar system is employed to represent those parts; thus there are the earth, sea, rivers, sun, and air. Rev. 16. We have here a stand point from which to view the development of the causes of its ruin—we shall not review the past, but commence with offering a few thoughts, 1st, upon its present condition; 2nd, its future duration. Though "we have the more sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place," yet it affords but a dim outline of the future, but by its nearer approach

through the signs of the times, it becomes more clear and certain; all beyond that is so indefinite, that we shall rather endeavour to bring out the leading features, than offer conjectures upon that which is beyond our limits.

Without assigning any reasons for our conclusion, we shall assume that the Papacy is now under the fourth vial. "And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues, and they repented not to give Him glory."

The sun is the chief luminary of this hemisphere, the centre of the solar system. As a symbol applied to Popery, we cannot be mistaken in what it is intended to represent,

by our consent that the Pope must be referred to, as he is the centre of unity of the Papal system, their chief luminary; by no analogy could any country be considered the sun of that system, the Pope alone sustains that character, and is to it what the sun is to the universe.

The pouring out of this vial *increases* that influence he possesses, as inseparable from his exalted position, and this effect is mental anguish caused by severe bodily suffering, but produces no reformation, they still blaspheme God.

In 1848 Central Europe was shaken as by an electric shock, and nations were involved in revolutions almost simultaneously, and thrones tottered beneath their monarchs, some of which fell to rise no more. The Pope himself fled in disguise, his own subjects rose against him. Rome was in wild commotion, and the execration of Pope and cardinal rent the air, and what had been held most sacred was trodden under foot by the populace; nor dare he who went into exile return to his throne, his bulls and anathemas would be laughed to scorn, until he was restored by Austrian and French bayonets. It is true that during the former vial the visitation fell twice upon the Pope, when exiled by the French in 1798, and when dethroned in 1808. They had been leaders in shedding the blood of the saints, so they had to endure their share in the judgment which fell heavily upon the catholic countries through which they had shed each other's blood, as a just retribution. But as they receive no additional influence from these circumstances, but the reverse, we may conclude they belonged to the former period, while the next of the series was introduced by the strange and sudden events noticed. Let any one at the present time make an enquiry into the state and working of the Papacy in any,

or all of the Catholic countries of Europe, and they will soon be satisfied that such is the increasing power and influence of the Pope over all his adherents, that already they begin to smart beneath his intolerance which excites a spirit of blasphemy and revenge; and to a considerable extent this newly-increased influence in its bold and daring spirit is forcing its way amongst Protestants, and seeking to invade every country. We cannot offer a conjecture as to the limit of its extent, or its duration, further than the violence of its effects will be confined to its own system. When it reaches its height the sufferings of the people will produce such exasperation in their minds that they will only want the opportunity to be revenged, but as they will be restrained by the physical power of their governors it will increase their torment and their fury, wherever and whenever it breaks forth it must be terrible. It is easy to foresee the consequence of this visitation, that it will turn the hearts of the people from that system which so fearfully oppresses them and prepare the way for the fifth vial, which will be poured upon the seat of the Beast, (chap. xiii. 2, his power and great authority) which will fill his kingdom with darkness, and yet intenser sufferings; consequently we may suppose this period to be distinguished for the tyranny of its rule, and revolutionary spirit, and probably that the *present* burning indignation of the restrained Italian spirit will have overturned the secular power of the Pope in his own dominions, who may have fled to the protection of some more powerful catholic country.

The sixth vial will be distinguished for the activity of those infernal spirits which have actuated the great systems of perpetuating man's apostacy, and evidently prepares the kings of the earth for that great conflict, in which they will turn their

power for the destruction of that monstrous system of iniquity, Rev. xvii. 16, which is quickly followed by the seventh vial, under which it will be completely destroyed, having lost all secular support.

It must be borne in mind, that while the Papacy is receiving stroke after stroke, by which it becomes effectually weakened, that truth and righteousness increase and spread, and prepare the way for the rejection of all its pretensions and absurdities, and force themselves upon those who are last to receive them, that is, the priestly and kingly powers. It is evident that the time is far distant when these things shall be completed, and so it appears from the date given in this prophecy, that from the transferring of the secular power of Rome to the Pope, his political power, or the "power to make war" would continue forty-two months, or one thousand two hundred and sixty days, that is prophetic years; the transferring of the secular power, that is of Rome, to the Pope was not earlier than A. D. 800, by which he becomes the eighth head of Rome, though he is but the seventh Roman head; as the one who was to "continue a short space" was the usurpation of the Ostro Goths, which lasted near eighty years, after which the Imperial government under the Emperors of the East was revived, and

after various minor changes passed into the hands of the Pope, Rev. xvii. 10, 11. If to the year eight hundred we add the one thousand two hundred and sixty, we cannot calculate upon the final overthrow of this spiritual despotism before A. D. 2060. Nor does it appear that the final instruments of overthrow will be the original divisions of the Empire into separate kingdoms, some of which have ceased to exist by merging into others, but ten more recently formed kingdoms or governing powers, who "receive power as kings *one hour with the beast*," Rev. xvii. 12, and they probably are the ten states formed out of Italy, and are now preparing for the great conflict which will ultimately deliver the nations from "the mother of harlots and abominations of the earth," after which, having lost all political influence by which it had been upheld, the remnant of its adherents soon will become converts to the truth as it is in Jesus, Rev. xix. 20, 21.

If these things are so, we need not be under very fearful apprehensions at the activity and vigorous measures adopted by the Papal system, as they will the more certainly and effectually work its own ruin, while pure christianity must increase and prevail, though it may have to conflict with the powers of darkness.

Derby.

J. H.

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POWER OF THE GOSPEL.—I may notice the most interesting fact, that just in proportion as men grow Christ-like in character, they become Christ-like in power. I believe that greater skill in medicine, greater attainments in science, are associated by an indissoluble law with greater grace in men's hearts. The fact is, Christianity is a glorious tree; and science and literature and power are the parasite plants that twine around it depending for support and endurance on it. This is the most delightful fact, that just as a country becomes Christian, that country excels in lordship over disease, over sea and land, and in science and literature and philosophy. If you were now to institute a comparison between the nations of the earth you would find that the land that has more Christian light in it, has the most science, literature, philosophy, poetry, and genius in it too.—*Cumming on Miracles*.

## REVIEW.

REFORMERS BEFORE THE REFORMATION, principally in Germany and the Netherlands. Depicted by DR. C. ULLMANN. The Translation by REV. ROBERT MENZIES. Vol. II., 8vo. cloth, pp. 636. Edinburgh: T. and T. Clark; London: Hamilton and Adams; Simpkin and Co., &c., &c.

Our first notice of this volume was solely occupied with a rapid glance at the Institute of the Common Lot. It remains for us now to refer to the mysticism that helped on the reformation; and to the man deservedly known as the great forerunner of Luther.

Dr. Ullmann discovers in this reformatory mysticism four branches, the poetical, the sentimental, the speculative, and the practical. Each of these branches is represented by a distinguished person or production. Of the first, the poetical, Suso is the representative man. Educated partly in a Dominican convent at Constance, and partly at the University of Cologne, his views were coloured and his habits moulded by the peculiar influences of each. In the first he acquired a love for the cloister. In the second, under the tuition of Eckart, he became a mystic. The natural impulse of his own warm and loving heart gave the mysticism he had adopted, a poetical expression. He saw all things in figures. He bathed all acts and services in the rich and mellow hues of his own spirit. Loving cloisterial retirement for its opportunities and allurements to meditation, he also loved, with intense passion, the world without. "He resembled a fountain," Dr. Ullmann has beautifully said, "which, although springing in silence and concealment, and ever and anon collecting its waters in its dark abyss, has, at the same time, an irresistible bias to break forth into the light and become a stream, reflecting upon its surface all visible things on the earth, and in the heavens, and refreshing, enlivening, and fertilizing whatever it meets in its course." Suso was a popular preacher, and a successful spiritual director. The core of his mysticism is thus given in his own words:—"A meek man must be deformed from the creature, conformed

to Christ, and transformed into the Deity." He was a reformer, indirectly, by the excitement his doctrines produced among the laity, and by the consequent formation of religious fellowships, over which the church had no spiritual control; directly, by the publication of such works as "*Von dem neun Felsen*," "of the nine rocks," in which he attacks the reigning corruptions of all classes of churchmen, from the popes to the secular clergy; by his protest against popular vices; and by his exposure of the general state of religious corruption.

John Tauler is the representative of sentimental mysticism. He was even more popular in his aims than Suso. Like Suso, he also was a Dominican monk and a preacher. He attributes his conversion to a layman. This man came from a distance to Cologne, as it would seem, chiefly to hear the far-famed preacher. He listened to his preaching for twelve weeks; and at the end of this time, asked Tauler to explain fully in a sermon, "by what way it is practicable for man to reach nearest and highest to God." Tauler complied. The layman acknowledged his power as a reasoner, but reminded him that he had adhered rather to the letter than the spirit, and had preached more of human philosophy than Christ. Tauler acknowledged the rebuke, put himself under the layman as his spiritual adviser, ceased preaching for two years, and during all this time was severely exercised in his mind. This was, in fact, the turning-point of his life. At the end of the two years he again mounted the pulpit; not to preach himself, but Christ. On the first occasion his feelings carried him away. He arose to speak, but his voice was choked with weeping, and overwhelmed with emotion he sat down. The second trial was more successful. He now altered his style, left out the scraps of Latin with which his sermons had formerly been garnished, spoke in plain German that all might understand, and for eight years laboured with diligence and success. Thoroughly master of his mother-tongue, he was the chief coiner of those phrases in

which ever since his time German mysticism has draped its thoughts. His doctrine, though formerly enunciated in various treatises, is best learnt from his sermons.

It should be noted here, that when Dr. Ullmann speaks of Tauler as a *sentimental* mystic, he uses that word in its best sense. Tauler was a thoughtful and reflective man, whose mysticism sprang out of his faith in evangelical truth. This will be evident from the following quotation:—

"The divine perfect life," says Tauler, "can become ours only when we die within, and cease to be ourselves. But this cannot be effected by the power of nature. It must be done by grace, and through the mediation of Christ. What belongs to God by nature, man must acquire by grace. To this end the pattern of Christ has been given to him. As Jesus came from the Father, and returns to the Father again, so is this the destination of every man. As Christ died a bodily death, and rose again from the dead, so must every man spiritually die and revive, in order wholly to live in and with God. The image of Christ, however, which must be engraven on the heart, is the likeness, not of what is created and visible, but of what is noble, Divine, and rational in the Son of God, the God-man. He who has this image in his heart is never without God."

That Tauler was really a reformer, to a certain extent, is evident from his bold and fearless opposition to one of the most terrible powers claimed by the Romish church—that of excommunication and interdict. His zeal against this earned for him his own excommunication. His memory has been fondly cherished by eminent men in the church from which he was expelled, by Bossuet, Du Pin, Patuchio and others. Luther loved the man for his boldness, and Melancthon for his wisdom.

Speculative mysticism has for its representative a book, well-known to the reformers, and to an edition of which Luther himself wrote a preface. This is the "*Deutsche Theologie*"—German Theology. Its author is unknown. Abounding in thoughts of great depth and clearness, replete with the savour of evangelicism, and written in the German language, its influence was immense. It expresses, in most essential points, the views embraced by the reformers.

John Staupitz is the exponent and representative of practical mysticism. This simple-hearted, gentle, and devout man is already familiar to every one, from the sketches of D'Aubigne. Delighting to give expression to his convictions in a devotional and mystical form, he presents a marked contrast to the daring and practical man whose piety he sometime nurtured, while yet a resident in the monastery at Erfurt. His views were Paulo-Augustinian, somewhat modified by mysticism. Staupitz and Luther, as we all know, did not long keep together. Staupitz remained in the bosom of the church. Luther by degrees broke loose from her shackles, and then called aloud on all men to be free.

The mysticism of all these four classes greatly helped to prepare for the reformation. It did so (1,) by its opposition to scholasticism. The schoolmen had touched upon christianity as a fixed and traditionary doctrine, and in this complied with the authority and power of the church. The mystics dealt with it as a spiritual thing—as a frame of mind, and an inward life. This led them away, in a certain degree, from the trammels of the church. The mystics also taught and exhibited (2,) a strong opposition to the hierarchy. They discarded the channels through which the church had declared that grace alone could flow. They became their own priests, altars, and sacrifices. They turned their inmost hearts to God. The mystics (3,) laid the chief stress on the disposition with which any service reputed to the body was performed, and not like Papists, then and since, on the mere service itself. The mystics (4,) recognized the claim and importance of nationality in the religious life. This was ignored by the church. All customs and services were regulated at Rome. Latin was the sole language she employed. The mystics, on the other hand, preached, prayed, and wrote in their mother-tongue.

The reformers unquestionably acquired much of their spiritual-mindedness from the mystics; but they went elsewhere for their theology. Many of the mystics had offered but a narrow creed, and all of them were disposed to dwell too exclusively on the subjective part of christianity. Broader and more practical views were enunciated by

John Wessel, who was a pioneer of the reformation in general, and the precursor of Luther in particular; and to him Dr. Ullmann now calls our attention.

John Wessel was born at Gröningen, in the year 1419. He lost both his parents in early life, and was adopted by a benevolent and wealthy lady, whose name was Oda Clantes. He was first instructed with her son in his native town, and from thence was sent to a school kept by the clerks to the Common Lot, at Zwoll. He was at this school when Thomas à Kempis issued his work on the Imitation of Christ, was one of the first to read it, and soon formed an intimate acquaintance with its author. Wessel left Zwoll every way improved. He had acquired within the attractive circle into which he had been brought, a love of knowledge for its own sake, a practical and enterprising spirit, and above all, a fervent and scriptural piety. He next passed some time at the University of Cologne, the Venice of Germany. Here his opposition to scholasticism first prominently displayed itself. From Cologne he went to Paris, to Rome, and to Heidelberg. This course was not the offspring of a wandering and unsettled disposition, but arose out of the peculiar circumstances of the times. The art of printing had not then made the works of men of genius in every clime accessible to all; and those who were zealous in the acquisition of knowledge must travel from one university to another, to consult the manuscripts in their libraries, or to sit at the feet of their professors. The same of public teachers at that time was far more dependent on their personal qualities, which many could know, than on their writings, with which but few were acquainted. At Paris, Wessel began unmistakeably to show his leaning to reformatory principles; and there acquired that title by which he was long afterwards known—Master of Contradictions. At Rome, his love of Scripture seems to have been more prominently displayed than any other affection. One circumstance speaks volumes on this point. "On the elevation of Francis de Rovere, his friend, to the papal chair, Wessel having waited upon him to pay his obeisance, was invited to ask a favour. To this he replied with a modest frankness, 'Holy father, you are well aware

that I have never aspired after great things; but now that you occupy the place of supreme priest and shepherd upon earth, my desire is that your reputation may correspond with your character; that you may so administer your exalted office, that when the Chief Shepherd shall appear, among whose servants here below you occupy the highest place, he may say to you, 'Good and faithful servant, enter into the joy of thy Lord;' while you on your part may be able to answer, 'Lord, thou deliverest unto me five talents; behold I have gained beside them five talents more.' On the pope remarking that that was a matter that belonged to him, and that Wessel should now ask a boon for himself, he said 'Well, then, I ask you to give me from the Vatican, a Greek and Hebrew Bible.' 'It shall be done,' replied Sextus; 'but foolish man, why did you not ask a bishopric, or something of that sort?' 'Because,' rejoined Wessel, 'of that I have no need.' By order of the Pope he received the Bible, and this remarkable manuscript is said to have been long preserved in a convent near Gröningen, where he spent part of his declining years." It is not to be wondered at that the holy man who preferred a Bible to a bishopric should look with utter loathing on the venality and worldliness of the ecclesiastics in Rome, leave Italy with no desire to re-visit it, and with his sentiments as a reformer considerably strengthened. Two years were now passed at Heidelberg, in which town and neighbourhood his noble spirit, heroic faith, and ardent love of the pure Word of God, left an enduring impression. The remainder of his life was spent in his native land, at Gröningen, at Zwoll, or at Adwerd.

Wessel was untiring in his search after truth, and in the truth, *par excellence*, sought love as its only sure and vital basis. When speaking of the necessity of this in all true disciples of Christ, and of the absurdity of asking a worldly man about spiritual, and especially heavenly, things, he says:

"It is as if you were to consult a swine-herd about the splendour of a court; or as if, respecting the songs of nightingales and larks, you were to ask and receive the judgment of the frogs of the marsh, who know and love no other melody but their own croak. However high the

eagle, with its free wing and bright eye, may soar toward heaven, the night ravens and bats think it no particular praise. In like manner, in sensual men, who only sow for the flesh, all the senses of the true, that is the inner, man are dead. They do not feel or perceive the things that are of God; and the consequence is, they judge of the true blessings as if they did not exist, according to a propensity innate in all to regard as non-existent that which is only non-apparent."

As one who loved precision in thought, Wessel was zealous in his advocacy of the study of logic. As a believer in the invisible world in the noblest sense, he was an unsparing opponent of the prevalent faith in visions, revelations, and ghosts. As a disciple of Him in whom there was no guile, he repudiated and exposed the hollow pretence of many Romish priests, and besought the people to give up the various superstitious opinions and practices into the belief in which they were entrapped by the craft of their religious guides. Wessel's was a soul set on fire by the love of God. He cared for no other love. He sought for no other attraction. He yielded to no other motive. "What shall I render to him," exclaims Wessel, "for all his gifts, to whom I can render nothing which is not already his own, nothing which I have not obtained from him, and obtained as a boon? Woe is me! I must not be ungrateful, and yet to give him gift for gift in the least degree is impossible. My very self and all that is mine, is thine, O Lord, whether I choose or not. I received it without desert, and I possess it without the power of making any return for it. And yet it would be to profane the body, were I to possess it without gratitude. But how can I be grateful? With unmeasurable obligations on the one hand, and total penury on the other, all that is left for me is to acknowledge and confess, and refer all to him, to admire, love, and glorify him, and sweetly enjoy his bounties." Again, he says, in the same strain, "what can I give to him who gives all to me? The violet of spring exhales its fragrance to the fostering sun. The winged gnat sports in its beams. But to him who is my spiritual sun, what can I give in return?.....The only thing which I can give is a grateful heart. So then, O God, I am thine, and all that is within me only exists because thou hast

willed it so." Breathing such a spirit and burning with such a love, we might infer that on his death-bed he would say, "I know nothing but Jesus Christ and him crucified." This he did; and with all the sweet serenity of an humble disciple, fell asleep. His death took place in Oct. 1489.

Such a man could not exist anywhere without becoming a moral blessing. His was the inner beauty of holiness rayed out in excellence of life. With all the fulness of love for which Thomas à Kempis was distinguished, he had wider views, greater independence of spirit, and a more heroic soul. He was full of energy, of courage, and of daring; but these qualities drew their strength from roots which had struck deep into the soil of evangelical truth. He assisted by his own character to prepare men for the approaching change; and greatly contributed to the same end by his grammatical mode of interpreting the scriptures, by his advocacy of the gospel rather than the law, and by the generally scriptural tone of his numerous works. Of the doctrine of these Dr. Ullmann furnishes a clear and exhaustive summary.

Most of the reformers have something to say in his praise. Erasmus applauds his moderation, but this is when contrasting him with Luther; and may possibly have been written while he was still smarting under his fearful storm of invective. Melancthon, Zwinglius, Ecolampadius, and others, each bring their votive offering to his shrine. Luther says, "If I had read Wessel sooner, my adversaries would have presumed to say, that I had borrowed my whole doctrine from him, our minds are so consonant to each other."

Having enumerated the missing and known works of Wessel, the best editions of those extant, and the celebrated authors of the 16th century who speak of him, Dr. Ullmann concludes by giving a general review of the ground over which, from the commencement of his work, he has travelled.

It seems hardly necessary to say that the profound research, calm judgment, and philosophic accuracy which characterized the first volume are as evident in the volume before us. There are also similar digressions. For instance, while narrating the life of Wessel, the thread is broken no less than three



several times to make room for accounts of the universities of Cologne, of Paris, and of Heidelberg. One is almost tempted to think that the "depicter" has been more concerned about a pre-Raphaelite accuracy of detail in the background, than about the bold and prominent delineation of the principal figure. Dr. Ullmann's plan increases the value of his book for reference, but diminishes in no small degree its attractiveness for general readers. It may be that to win such was neither his aim, nor his wish; but certain we are that all those to whom historical studies have peculiar charms will be of opinion that Dr. Ullmann, in a scholarly and characteristic way, has thrown a flood of light on a portion of church history hitherto comparatively dark; that he has brought out into the light of deserved honour names before little known; that in the execution of his work no materials have been neglected that would be of any service; that in the perusal and collation of these he has

evinced a contempt of labour and of dry details that is perfectly amazing; and that he has deserved and will secure the warm and unmeasured thanks of every right-hearted protestant, whether he be Englishman or German. The best thanks both can give will be the purchase and perusal of his book.

The translator has well executed the task assigned him. We have English, pure and fresh, and not an abominable jargon that is neither English nor German. There is nothing in this work of that stiffness and awkwardness common to translations. Once, however, an error (361) general enough north of the Tweed is committed; but this is evidently a slip of the pen. "A boding mind," "particularism," "dispeace," "repugned," and "obtemper," are not English words, and we regret that they should be introduced. These defects notwithstanding — mere "notes" indeed — the translation is excellent throughout.

## CORRESPONDENCE.

### ON FORMS OF PRAYER.

DEAR SIR,—I have just been perusing your correspondent's letter upon this subject, and beg to offer a few remarks thereon. I do not think that the standard by which the judges of the consistency of a pastor's conduct in using "forms of prayer" is altogether a just one. True enough it is that we should look at, and imitate as far as possible, the example of the Apostles; but in the question before us I think that without great changes it is impossible for us to act as they did, and simply because we are now generally speaking far, very far, below their standard in living up to that religion which we profess to have believed and received. I most firmly believe that in most cases the difficulty experienced in prayer is because we do not properly understand it. The sameness of the prayers which we hear from time to time, and which are composed of a few arranged phrases, is to be pitied; but what can we expect. If a part of the machinery is wrong, and if another part does not perform that

which it was intended to do, we must naturally expect that the works will not act, or but to very little purpose. So with us, if we do not act as we were intended to do, by not living up to, and working out, the principles of religion, we must not expect to be fruitful, but we shall assuredly get wrong. We shall feel chained down; and unless we, as did the apostles, live up to the mark, imbibe and drink the very life-blood of religion, unless we feast upon it and make it the unvariable test whereby all our actions are to be tried, unless we thoroughly display in all our actions the grand master spirit that should work and reign within us, and unless we realize in all its fulness and power the glorious fact that we have been saved by Jesus' blood, and are now the adopted children of God, how can it be expected that our prayers should contain the life which was felt and displayed by the apostles? Many of the prayers that are frequently offered up are nothing less than base hypocrisy, and are hated by God; hated by him because they are not felt, because they partake not of the

genuine spirit of religion, and because they express not the true spirit and thoughts that flow in a christian's breast. It would be far better for us not to pray at all than approach God in a manner which is detestable to him, and which we ourselves feel cannot produce any good effect. There does indeed want a reformation in this part of our worship and it has been presumed that "forms of prayer," would effect it. I am far from being an advocate for the use of "forms of prayer," but I really think that in the present low, cold, state of the church, they would be more acceptable to God, and more profitable to man, than those which are at present made use of; and until we receive in all its fulness, and richness, and power, and glory, and majesty,—in all its heights, and depths, and lengths, and breadths,—that blessed truth which the Apostles and early christians did, we cannot expect that there will be that intensity and earnestness in our prayers, which so eminently characterized theirs. I think that R. Hardy's remarks as to those who use "forms of prayer" being infinitely more pious than those who do not, are very vague; and he evidently appears to have misconstrued T. W. F.'s remarks. I do not believe that T. W. F. intended any one to draw such a conclusion, nor do I think he meant that those who used forms of prayer were infinitely more pious than others. It is very obvious that such is not the case, for forms of prayer may be made as offensive to God as those which are now made use of. Of course if a number of prayers were compiled for a certain period, it would be quite optional to us when we make use of them. R. Hardy asks "what are we to do with prayer meetings?" I answer, simply leave them alone, and if by the use of forms of prayer we find that our friends cannot express themselves differently to what they at present do, it will then be time enough to broach the question of the conducting of prayer meetings. It is to be hoped that R. Hardy is mistaken in saying that "many pious men may be grieved at the way in which T. W. F. has spoken of their efforts." It is an undeniable fact that there are many of our friends, and even some of our ministers, whose prayers are such that when they commence them we can tell pretty near what they will say and

where they will end. There is indeed no variation in them, not near so much as there would be were we to adopt "a form of prayer." I am not going to say that our friends intentionally commit to memory their prayers, but by a frequent use of a certain number of phrases they are so impressed upon their minds that whenever they open their mouths to pray they come first and last. There is no warmth in them, and little or no good is realized from them. I again differ from R. Hardy when he says that our system of devotion is the same as that of the Apostles. It may correspond in being extempore, but we are wanting of that earnest believing spirit, the lack of which throws a deadening influence upon our devotions, and does indeed render us not only little better than "formalists," or "praying machines," but mockers of God. I agree that it is our own fault, and not that of any vicious system, as of course the system would be of our own formation. I think, sir, that mere sameness is an evil from the simple fact that we are liable to become unthinking and careless in our prayers, as when frequently used they become devoid of interest or pleasure.

R. Hardy was quite right in saying "*we need not go on.*" He had gone into extremes; for the remarks about sameness in prayer do not at all apply to anything else, and we hope and think that his remarks about wanting "new ministers, a new gospel, new houses, a new sun, a new moon, new planets and stars," because of their being always the same, are indeed very "stray ones." Many members, and some pastors, of G. B. churches, are far from being "well able to go alone," and they would not only walk better, but do more good if their prayers were similar to those of the early christians.

I am glad this subject has been broached, but I would distinctly state that I am *not* a friend to "forms of prayer," indeed I am much opposed to them, but at the same time must in fairness say that as we are now, we might do far worse than adopt forms of prayers. There will, however, be not the least necessity for this if we will but believingly, earnestly, and agonizingly, wrestle with our Father, to "teach us how to pray." H. H.

We are of opinion that this discussion has been sufficiently extended. That there are and will be defects incident to extempore prayer, must be admitted. They arise from the different tastes, talents, and capacities of christians; as well as from a deficiency of the true "spirit of grace and supplication." While there are several suggestions made by every correspondent worthy of attentive consideration, we cannot but think some of the complaints are too sweeping and severe. None but God can search the heart, and detect if the prayers uttered are hypocritical or formal. Dr. Watts's Guide to Prayer might be perused by many persons to advantage. That forms of prayer have at times been used with real devotional feeling, we do not doubt; and that sincere prayer is often offered, though in very imperfect phrase, we thankfully believe. While, therefore, we would urge our brethren to ponder over the various complaints and suggestions of our various correspondents, and endeavour to correct any errors they may discover in their own practice, we should deprecate as the sure precursor of general formality the introduction of prepared forms of prayer, believing the testimony of ecclesiastical history to be, that as forms of prayer were multiplied in the church, the spirit of prayer departed from it.—ED.

### HOME MISSIONS.

DEAR SIR,—I shall feel obliged if you will kindly allow me space for a short appeal on behalf of our *Home Missions*, as another denominational year is rapidly passing away, and it seems very desirable that the reports presented at our next Association should be more favourable than were those for the last year. It requires but a very slight acquaintance with the present limited extent of our denomination in this country, and with the small progress recently made to show how necessary it is that Home Mission efforts, on a far larger scale, should be put forth; and it is a matter for deep regret that we should be obliged to give up some stations and to diminish the help afforded to others for want of funds. In the last annual report the *General Committee* state, "Applications have

been made from Lincoln, Wendover, and Salford, but your Committee have no funds."

The balance due to the treasurer of the *Derby and Castle Donington* district is £143 14s 0½d.

In reference to the "*Eastern district*" it is remarked, "Owing to the depressed state of the finances the Committee have been compelled to withdraw assistance from Gedney Hill, one of its stations, and to diminish the grants made to Castleacre and Peterborough." The application from *Holbeach* was necessarily postponed, but notwithstanding these deductions the balance due to the treasurer was £16 14s 11d.

The *Nottingham and Loughborough District* also reports "Balance due to treasurer, £37 10s 9d.

The treasurer of the *Yorkshire District* is happily in an enviable position. He has a balance in hand of £15 3s 11½d, having only been called upon to pay about £9 during the past year.

It is manifest, Mr. Editor, that it would require but little self-denial and energy on the part of the churches in general to support efficiently the stations already occupied, and even to enter on other and promising spheres of labour. We think the present *financial depression* is to be attributed much more to thoughtlessness and neglect than to a want of liberality; and we have no doubt that if a few active friends were to take up the matter, additional subscribers might be obtained in some churches, and in others annual collections. It is important, however, that what is done should be done with *regularity*, as many instances might be mentioned in which the funds have suffered because the proper time for making the collections has not been observed, and no other opportunity has presented itself.

On us, as the disciples of Christ, devolves the pleasing yet responsible task of making known the "glorious gospel of the blessed God," and we are called to earnestness in this work by the most solemn and weighty motives. Souls are perishing around us, and christian churches are sinking and dwindling away for want of sympathy and help. Let us rouse ourselves from our lethargy. "Love of kindred and country, love to the great doctrines of the New Testament, love to the positive institutions of

the Son of God, and love and gratitude to the Lord Jesus himself, should stimulate every member of our churches, to a cheerful discharge of his duty." Nor should it be forgotten that the more vigorous and extensive are our *Home Mission* operations, the more will the interests of our *Academy*, and of our *Foreign Missions* be furthered; and the more will that denomination, which is professedly dear to us, be enlarged and prospered.

I am, dear sir,  
Yours truly,  
THOMAS BARRASS.

Peterboro'.

### ON WAR.

DEAR SIR.—Observing that the Magazine for the present month contains no notice of a letter on War by "Civis," inserted in the Feb. number, I take the liberty to request the insertion of the following remarks in your next.

The main question to be decided, in connection with this subject, is one which "Civis" has very lightly dismissed. It is this,—“Is the follower of Christ at liberty, under any circumstances, to take the life of a fellow-creature? If the New Testament answers this question in the negative, it will be agreed that to the Christian no room is left for further debate. His simple duty is to listen, and obey.

"Civis" says that the words of Christ, Matt. v. 38—48, cannot be construed into the inculcation of passive non-resistance in all cases. All that is intended by them, it seems, is to inculcate a spirit of conciliation and forgiveness "even at some personal expense;" but they leave us at liberty, at "the call of duty, to take the life-blood of a fellow." If this was the Saviour's meaning, it seems to me that he was singularly unfortunate in the selection of language to make himself understood. Let any one of your readers read the passage, and ask himself if he can conceive it possible, on this supposition, for the hearers of Christ to have apprehended his meaning. The burden of the lesson is this,—“Resist not evil,” “love your enemies,” without any hint of qualification or reserve.

I cheerfully admit that "if we find certain great principles acknowledged and inculcated in God's Word,

we must examine detached passages of that word in the light of those principles." Strange to tell, "Civis," in the next sentence but one, expressly says that the words of Christ in the Sermon on the Mount "represent and inculcate *principles of action*;" but he goes on to treat them as a "detached passage," the import of which is to be restricted by Rom. xiii. 1—7. I submit, on the contrary, that the teaching of Christ in the passage referred to, so far from being a detached and isolated view of his disciples' duty, at variance with the current language of the New Testament, is in strict and entire harmony with all other scriptures on the same subject; and further, that the epistle to the Romans contains nothing to qualify that teaching in the smallest degree.

It would be out of place here to attempt to prove what all your readers ("Civis" among the rest) would be as prompt to uphold as myself—that the example of Christ, the conduct of the first disciples and the writings of the apostles—all tend to foster a spirit of forgiveness and submission to injury, and utterly condemn retaliation and violence. But if so, the question is not settled by taking one passage out of many, in avowed agreement with the general tenor and scope of the entire book, and restricting its meaning, and of course the meaning of all the rest, by one other passage which is assumed to point in a contrary direction. This is to make the "detached passage" the paramount authority, and to put the admitted "principle" in the subordinate place. I contend that the rule laid down by "Civis" himself requires the limitation to be otherwise applied, if needed at all.

But what is the true import of the passage in Romans? It is remarkable that it is in immediate connection with a most emphatic exhortation to obey the very command of the Saviour which "Civis" adduces it to qualify. "Recompence to no man evil for evil." "Dearly beloved brethren, avenge not yourselves." "Be not overcome of evil, but overcome evil with good." It is within hearing of these words that "Civis" supposes it possible for the man of God, "with a heart overflowing with true affection for all mankind, to feel bound by the call of duty to take the life-blood of a fellow."

From these exhortations, relating to the demeanour of christians towards their fellow-creatures individually, the apostle goes on to speak of their duty to the civil governments under which they may happen to live, without the slightest apparent consciousness that the meaning of what he has said is limited by what is to follow. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained by God," &c. The writer's main object plainly is, not to define the nature or the limits of civil authority, but to urge upon christians the obligation to submit to it. Its divine appointment is insisted on as a reason for this submission; and if the terms used respecting it apply with strict propriety to governments then in existence, they certainly imply no sanction of what in those governments was wrong. That God has provided, in the constitution of human nature, that among the most depraved of men an authority shall exist to restrain the lawless, and administer justice between individuals, must be gratefully admitted. Otherwise the passions of mankind would probably have worked out the utter annihilation of the race. Prolonged anarchy would be extermination. In this sense "the powers (or authorities) that be are ordained of God." The ruler even of a heathen state is thus "the minister of God;" and inasmuch as government by a cruel tyrant is attended by great social advantages over absolute lawlessness and disorder, he is "the minister of God *for good*," to christians as well as others who may live under his dominion. To be sure the apostle speaks of the magistrate as "bearing the sword." The term "sword" is evidently used as the symbol of civil authority; and properly so, since the sword was the ultimate appeal of the Roman government, and has been so of nearly all governments that have existed to the present day. But to speak of things as they are is not to justify them. There can be no doubt that if the acts of the Cæsars or their deputies had been the subject of discussion, Paul would have found much in them to condemn. The truth is, he was not speaking of them at all—scarcely thinking of them. It was the institution of government he was vindicating, and not the means by which in particular

cases it is maintained;—for the christian, the duty of submission, not the right to kill.

I have selected for remark the main position of your correspondent; and if I have succeeded in showing *that* to be untenable, the rest of his letter will be admitted to be destitute of force. Let me ask him, however, to reconsider the statement that "the power of life and death is the very basis of all temporal government." More than one temporal government has existed which has never used this power, and made no provision for its exercise. But if it were true of all governments that have ever been established in the world, that would not prove that it must hold good of all that may in future exist. It would in truth be but another form of saying that all those of which it is affirmed are, in their constitution and working, governments at enmity with Christ; and if the followers of Christ cannot take part in them without partaking of their crimes, the command is plain, "Come out from among them, and be ye separate." Nothing appears to me more certain, than that the church of God can never fulfil her mission in the world until her members stand visibly aloof from all such organizations, and bear united and solemn testimony, in sight and hearing of all men, to the law of her King, "Thou shalt not kill."

I am, dear Sir,

Yours very truly,

JOHN LIGGINS.

London.

#### UNLEAVENED BREAD FOR THE LORD'S SUPPER.

MY DEAR BROTHER,—I have some doubt as to the propriety of using *leavened* bread, in the administration of the Eucharist. Let it be observed however that in this respect, I am not pretending to argue, but am altogether an inquirer;—very anxious to learn. At present, and so far as I am able to judge, I am inclined to believe that our Lord, at the institution of this ordinance, used bread that was unleavened, hence, I ask, why is it that we depart from this precedential authority? In his very learned work on the "nature and design of the Eucharist," Dr. Adam Clarke, in reference to the bread, now

to be used, remarks:—"He who can say, "This is a matter of no importance," may say, with equal propriety, the *bread* itself is of no importance; and a third may say, "neither bread nor wine is any thing, but, as they lead to *spiritual* references, and the *spiritual* reference being once understood, the signs are useless." Thus we may, through affected spirituality, refine away the whole ordinance of God; and, with the *letter* and *form* of religion abolish religion itself."

I cannot but regret, that the good and learned doctor, did not reason in this way as to the ordinance of baptism. If he had, it is presumed, he would never have been, a sprinkler of babies! I beg to express a hope, that whatever brother replies to this, he will confine himself to the question of bread, and bread only. *This is the question*:—should it be leavened, or unleavened; yeasted, or unyeasted?

I am hoping that some of your correspondents will soon indulge us with

a reply. Your very affectionate brother, in gospel bonds,  
Louth. J. KIDDALL.

### CAPITAL PUNISHMENTS.

Is it in accordance with the spirit and genius of the New Testament, or of christianity, to inflict capital punishment under any circumstances?

QUERIST.

### BAPTIST UNION.

SIR,—We beg the favour of your announcing that the forty-fourth Annual Session of the Baptist Union of Great Britain and Ireland, will be held at the Mission House, 33, Moorgate Street, London, on Friday, April 25th, 1856, at ten o'clock. We have much pleasure in adding that the Introductory Address will be delivered by the Rev. Dr. Acworth.

Yours respectfully,  
EDWARD STEANE. } Secs.  
J. H. HINTON.

## OBITUARY.

Mrs. SARAH AUSTIN, aged 74 years, was born in the Wild, in the parish of Seven-oaks, Kent, and died there in the Lord, on the 26th of Nov. 1855. She was the widow of Mr. William Austin, who died nine years since. Our departed friend was baptized by the writer and became a member of the church and a consistent follower of the Saviour in the year 1837, and ever since then has been an honourable and peaceable member, earnestly seeking, longing and praying for the prosperity of Zion; and deeply mourning over it when it was in a low enfeebled or distracted state. Her respect, kindness, and love for God's people and her minister were ever manifest, nor did she ever give the latter by word, look or act one moment's cause for anxiety or pain of mind. She supported the cause of Christ to the utmost of her power, yea and often beyond her power; and for many years her house was open for the preaching of the gospel. That was a pilgrim's house for those who were travelling to Zion, and the writer ever felt a pleasure in entering into that peaceful abode, and in preaching the glorious gospel there. Our departed sister had a strong mind, richly furnished with the word of divine truth, her faith

in Christ was firm and unshaken, her love to him and his causes ardent. *She was one of the excellent of the earth, a consistent woman, and truly a mother in Israel.* Those who know how to estimate real worth do sorrow at her loss, but not as those without hope. Her affliction was but short, as but a few days intervened between the time of her being busily employed in her little school, and her laying aside this earthly house of her tabernacle and entering on that house not made with hands, eternal in the heavens. Our departed sister was a thorough General Baptist, still she was no bigot, but truly loved and respected all who loved the Lord Jesus Christ, and she was much esteemed and loved by many of them, and also by her friends and neighbours, and they feel assured they shall not soon see her like again.

Up to within a month of her death, she more frequently attended her own place of worship, than could have been expected. although she had to walk three miles to the house of God. She loved the habitation of God's house and the place where his honour dwelleth. Her path was that of the just shining more and more to the perfect day. Death had no terrors for her,

his sting having been taken away; and she had strong consolation in Christ, and a good hope *through grace alone*. She yielded up her spirit into the hands of Him who gave it whilst in the arms of her youngest son, who is an honourable member and deacon of the church.

Her remains were interred in our large grave-yard on the first Lord's-day in December, and her funeral sermon was preached on the following Sabbath from, "I have fought a good fight," &c., a text chosen by the deceased. Whilst standing at the grave I remarked we have now committed the broken tabernacle of our departed sister to the silent grave in humble hope of a resurrection to eternal life *through the merits of Christ alone; and God only knows who will be the next*. My late dear wife standing by, and hurst into a flood of tears; and in one short month, to the very day and nearly hour, she too was numbered with the dead. Surely as the Lord liveth, and my soul liveth, there is but a step between me and death.

May we in waiting posture stand  
Prepared to take our flight,  
That gentle death with friendly hand  
May change our faith to sight.

JOHN FELKIN.

MR. JOHN MARSH.—The deeds of the warrior, the discoveries of the philosopher, and the acts of the philanthropist, are often recorded for the benefit of succeeding generations. And surely it is meet and right that the graces and virtues which have adorned the men of God should be placed on record to illustrate the power of a Saviour's grace, and to comfort and counsel others in their militant state, that they may "be followers of them who through faith and patience inherit the promises."

To the list of christian obituaries we now add the name of our late friend Mr. John Marsh, Farmer, Charley, Leicestershire. Mr. Marsh was one of those who embraced religion in youth; and he found it to be profitable for the life which now is, as well as for that which is to come. He made a profession of religion when about twenty years of age. He was baptized at Wimeswold, by the late Mr. Thurman, in the year 1796, and continued a member of the church there for some years, till he removed to Bardon farm, when he united with the church at Hugglescote, and continued a member there about forty years.

Having removed from Bardon farm to Coptoak, and from Coptoak to Charley, it was more convenient for him to worship with us at Woodhouse Eaves, and on the 23rd of July, 1850, he was received by dismission into the church at Quorndon, Woodhouse, &c.

VOL. 2.—N. S.

L.

Mr. Marsh was the personal friend of many of our old and revered ministers, Mr. Orton of Hugglescote, Mr. Derry of Barton, and others. As might be expected from his early union with the Connexion he was strongly attached to the old ministers and to old customs, and firmly adhered to the last to the doctrines and discipline of the body of which he was so long a valuable and honourable member. But he was no bigot, and could cordially unite with other evangelical christians; and the pious ministers of other denominations found a cordial welcome to his heart and home.

Our friend was blessed with a fine constitution; and he never abused this gift of divine providence by acts of carelessness and intemperance, but retained physical and mental vigour to the full age of man. For some months, however, before his departure there were unmistakeable signs that the strong man was failing, and it was whispered through the circle of his attached friends that the end was at hand. His views and prospects in his last illness were in accordance with a long life of religion and piety. A little before his death he observed to the writer of these lines, "That when young he had thoughts of settling in another county, but had often felt thankful that he was directed into this neighbourhood, for had he gone where he intended it was probable he might never have embraced religion at all. He also observed, "That on looking back he saw nothing worth living for; if we have assurance in Christ, and a good hope of heaven; for his part he should not like to have his time to pass over again." He said, "On reflection he found that he had sometimes been too anxious about the world, but the Lord had generally used the rod to correct him, by affliction in his stock or in some other way." In a last conversation he said, "he had no hope of being better in this world, but he had no fear of the future, he had served God for many years, he knew he had many imperfections. His only trust was in the Saviour; he had no righteousness of his own to trust to—no not a tittle—no not a tittle!" He was a steady and unostentatious supporter of the church to which he belonged, and the Connexion to which he was attached. God had blessed him with temporal and spiritual things, and he might be numbered with "those that giveth and yet receiveth."

He died on Dec. 3rd, 1855, at the house of his son-in-law, Mr. J. Ravens. Quorndon, aged 80 years. He was buried in the burial-ground at Woodhouse Eaves, by the side of his late esteemed and beloved wife, where they together wait for "thy

coming of the Son of Man." His death was improved in a funeral sermon from Acts xxi. 16.—"An old disciple."

J. S. Q.

SAMUEL AMYS departed this life Nov. 19th, 1855, aged 73. He had been a member of the first church at Bradford about ten years. He was blessed with pious parents, and was himself in early life brought to a knowledge of the truth. His conversion was very clear, so much so that he often said he knew the time and the place when he was delivered from the power of sin and Satan, and brought into the glorious liberty of the children of God. Being brought up amongst the Wesleyans he united with that body, and was a local preacher about twenty years. About twenty-five years ago he changed his views on the subject of Baptism, was baptized by the late Dr. Steadman of Bradford, and joined his church. But not liking the views of our

P. Baptist friends on the subject of election, he left, and finally united with the G. Baptists, with whom he remained a worthy member till his death.

During the ministry of the late Rev. H. Rose, brother Amys often occupied the pulpit, and in other ways made himself useful in the church. He was a good husband, a kind father, a worthy neighbour, an exemplary citizen, and an humble follower of the prince of peace. No wonder that his end should be peace, and that he should die rejoicing in the blood of a crucified Christ. Such was the case. He assured the writer that he was firmly fixed upon the rock of Christ Jesus.

His death was improved by the minister on Lord's-day evening, Dec. 23rd, from Job xiv. 20, to an interesting congregation. "Let me die the death of the righteous, and let my last end be like his."

B. W.

## INTELLIGENCE.

### ANNIVERSARIES.

STALYBRIDGE.—On Lords-day, March 9th, two most excellent and appropriate sermons were preached in the G. B. chapel by the Rev. J. Sutcliffe, minister of the place, after which collections were made towards liquidating the debt that still remains on the chapel. The congregations were good, and the collections most liberal, amounting to £61 1s 2½d. As the writer sat in his pew and looked around at the chapel which has been recently beautified at the sole expense of one of our christian friends, (who has done so much for the place on former occasions,) he could not help but return thanks to Almighty God for having raised up such a friend to Zion. May his life be longer spared to the church here, and may the members and congregation be constrained to imitate his example, both in a liberal and spiritual point of view, and follow him so far as he follows Christ, is the prayer of the writer. W. S.

### BAPTISMS.

DERBY, *St. Mary's Gate*.—On Lord's day January 6th, five persons were baptized and added to the church; and on Lord's day, March 2nd, twelve males and eight females were baptized, after a powerful sermon by the Rev. J. Stevenson, from Acts i. 5. "But ye shall be baptized with the Holy Ghost not many days hence." Some were from the Sabbath school, and

some had attended for many years the ministry of the word. The chapel was crowded to excess, and many went away unable to obtain admittance. In the evening our minister preached a sermon to working men, from Prov. xxii. 2, "The rich and the poor meet together, but the Lord is the maker of them all." After which, nineteen of the friends, baptized in the morning, with twelve others, were received into the church.\* J. H.

MILFORD.—It is with sincere pleasure that we communicate a further addition to the church here, by baptism of seven dear friends, on the 2nd of March. Brother W. Richardson of Lenton, preached an encouraging discourse from "He went on his way rejoicing;" and in the afternoon administered the Lord's Supper, and received the newly baptized unto the fellowship of the church. We feel greatly encouraged by these fresh triumphs of the gospel among us, and by evidences that the Spirit of the Lord is yet graciously bringing others to a saving knowledge of the Holy Saviour. R. B.

BURNLEY, *Ebenezer Chapel*.—On Lord's day morning, March 2nd, after a most impressive sermon by our pastor, the Rev. O. Hargreaves, founded on Acts ii. 41, two

\* It is believed this was the largest assembly ever convened within this chapel, except at the funeral sermon of our late revered pastor.



males and one female were baptized. In the afternoon they were added to the church by each receiving the right hand of fellowship. W. P.

**SPALDING.**—March 2nd was one of the brightest days in the history of the Spalding church. Thirteen persons were baptized and received into the fellowship of the church. It was truly interesting to witness among the number the hoary-headed matron and the sprightly youth. The ordinance was administered in the morning, after a sermon by Mr. Jones, from, "Then is the offence of the Cross ceased." Our spacious chapel was densely crowded, every seat and standing place was filled, and on no occasion was the attendance at the Lord's table so numerous. What made it more interesting (to our pastor especially) was that four of his household were among those baptized; viz., two female servants, and two of his elder pupils, both sons of deacons of our churches. We rejoice to see hopeful signs in many of our congregations; a good work we trust has commenced, and more candidates are coming forward. May the Lord favour us with many such days.

W. WHITE, Sec.

**BURNLEY, *Ænon Chapel.***—On Lord's day evening, Feb. 24th, Mr. Batey had the pleasure of baptizing four young men, one of whom was his own son. The congregation was very large, and attentively listened to a discourse from the words "Be converted."

**RETTFORD.**—On Sunday evening, March 9th, two young females from our Sabbath school were baptized, "before many witnesses."

**BEESTON.**—On Lord's-day, March 2nd, after a faithful discourse by our beloved minister, Mr. R. J. Pike, from Luke vi. 46, seven believers put on Christ by attending to the divinely commanded rite, three of whom are scholars in the Sabbath School, and four parents of children, in one case husband and wife. It was a high day to them, and one long to be remembered, especially to the parents, from the fact of four of their children having professed Christ in the same way just a year before. Our prayer is that they may prove faithful. We have several hopeful enquirers. The chapel was crowded. T. N.

**SOUTHWARK, *Borough Road.***—Jan. 16th, baptized twelve. Feb. 3rd, baptized three. In addition to these, twenty-nine have been received from other churches, so that though we have lost thirty-nine by the late separation, we have covered our loss. K.

**CHESHAM.**—On Tuesday evening, March 18th, nine persons were baptized by the Rev. W. Underwood.

OPENINGS.

**CONINGSBY.**—On Lord's-day, Feb. 24th, we had special services for the opening of an Harmonium in our place of worship. Our esteemed minister preached two sermons on the occasion, to large and respectable congregations. More than £20 were raised by the opening, and by subscriptions previously given. We hope the introduction of the instrument will lead to the improvement of the choir, and thereby do good to our congregations and cause.

REMOVALS, &c.

**WISBEACH.**—On Thursday, Jan. 3rd, a tea meeting was held in the school room, to welcome the Rev. T. Watts, as the future minister and pastor of this church. More than 300 friends were present. The Revds. R. Reynoldson, H. Trigg, M. Brittain, R. Burchell, J. Seager, J. Wigner, of Lynn, and T. Stanyon, of Stepney, with several friends from March and Lynn were also with us. R. Wherry, Esq., presided. After a hymn had been sung the Rev. M. Brittain engaged in prayer. The above mentioned minister and Mr. C. Ibberson, Mr. John Wherry, and Mr. Watts addressed the meeting. Several pieces and anthems were sung during the evening, and all present felt that it was a joyful meeting, and it is hoped they were profited by the very serious and excellent addresses that were so forcibly delivered to them. Our friends were gratified by the kind sympathy shown them on this occasion by the other denominations in the town. May the Great Head of the church bless this union and grant great prosperity and success to attend the ministry of his word by his servant so that his name may be abundantly glorified. Mr. Watts, commenced his ministry on the following Lord's-day, Jan. 6th.

**THE REV. O. HARGREAVES**, of Hinckley, has accepted a call from Ebenezer chapel, Burnley; he commenced his labours on second Sabbath in January. W. T.

**REV. J. J. OWEN**, formerly of Castle Donington, has accepted an invitation to the G. B. Church, Praed Street, Paddington, and entered on his labours, March 9th. May our old friend return to our denomination will have the divine blessing.

**MR. W. BISHOP**, who commenced, and for the last eight years has been pastor to the church at Grantham, has removed to Bourne, having taken a business in that town, consequently the church at Gran

tham will have to depend on the neighbouring churches for supplies.

#### MISCELLANEOUS.

**A CURIOUS TYPOGRAPHICAL ERROR.**—Professor French, in his latest work on the English language, points out a curious error in the 24th verse of the xxiii. chapter of St. Matthew. The words "which strain at a gnat and swallow a Camel," the professor thinks contain a misprint, which, having been passed over in the edition of 1611, has held its ground ever since. The translators intended to say, "which strain out a gnat and swallow a camel," that being the correct reading of the original, as appears in Tyndale's and Cranmer's translations, both of which have "strained out." It was the custom of the stricter Jews to strain their wine, vinegar, and other portables through linen or gauze, lest, unawares they should drink down some little unclean insect, as a gnat, and thus transgress the Levitical law. It was to this custom the Saviour alluded, intending to say that the Scribes and Pharisees, while they strain out a gnat from their drink would yet swallow a camel at a gulp.

**MRS. ROBERTSHAW.**—Mr. Haworth has received the following sums for Mrs. Robertshaw.

	£	s	d
From friends at Hinckley per			
Rev. O. Hargreaves .. ..	1	0	0
Rev. G. Judd .. ..	0	5	0
A friend at Ilkeston .. ..	0	5	0
From friends at Boston, per Rev.			
T. W. Mathews .. ..	3	16	6
From friends of the first church			
Bradford per Rev. T. Horsfield	0	13	0
From friends in Manchester per			
Rev. J. Sutcliffe, Stalybridge	4	2	0

**REV. J. BURROWS' FUND.**—Permit me to correct an error of the printer's in my communication of last month. The Wirksworth contributions to the "Burrows' Fund" were inserted as £1 8s 4d. Rev. Mr. Mockler of Derby should have been *Denby*. I also have pleasure in acknowledging sums received from the following:—

	£	s	d
Mr. Joseph Deeby, Chesham	0	5	0
Mr. Jonathan Ingham, Halifax	1	0	0

Similar favours from other friends will be gratefully received. W. GRAY.

*Ripley, March 14th.*

#### NOTES OF THE MONTH.

**March 20th.**—The Conference of Plenipotentiaries in Paris may be presumed to have nearly finished their work, and peace will be the probable result. Whether the terms will be found such as will satisfy England, and ensure future tranquillity, remains to be seen. There has been a singular degree of secrecy preserved as to the proceedings of the Conference, though from certain looks, &c., of the delegates when out of the room various conjectures have been rife. It is surmised that Russia failed to separate France and England, and owes a grudge to Austria for helping them to impose hard conditions. Little is known at present beyond the fact that the chief difficulties having been disposed of, Prussia has been invited to assist at the final settlement. Before this gets into the hands of our readers, we trust the terms, &c., of peace will have been proclaimed. The next event of public interest, and which almost superceded the anxiety about the Paris Conferences, is the birth of a son to the Emperor of the French. This took place March 15th. Paris is in ecstasies. The public

functionaries, Foreign Ambassadors, Courts, &c. &c., continue to pour in their congratulations upon Louis Napoleon, who may now be regarded as the most fortunate man of the age. The *Times* says it is 200 years since a sovereign of France was succeeded by his eldest son. How will this be? The Emperor is delighted that the birth of the prince and the arrangements for the peace of Europe should occur so simultaneously.—Russia desires and needs peace. The expectation is that she will now turn her attention to railroads, administrative reform, and the development of her internal resources. This will make her stronger and richer than war. It is even hinted that Poland will be favoured by Alexander in some very signal way.—The Austrians are further reducing their army, too heavy for their finances to sustain.—Turkey still is a difficulty. How the Sultan will be able to break in upon old Moslem rules and rulers we know not. But it must be done *by* him or *for* him. England and France will not leave christians subject to the old proscriptions. A law has already been

passed that a Mahomedan on becoming a Christian shall not be liable to capital punishment. This is a good beginning. —“The fall of Kars,” and the surrender of General Williams, have been traced to the mean selfishness and jealousy of our ambassador at Constantinople, who did not secure Williams the requisite authority and supplies from the Turkish Government. —From the Crimea we learn that the Russian army is dying of Typhus. The French are sickly and badly provided for; but the English are in better health than is usual in home quarters. —The stirring up of the strife between England and America still occupies certain minds in the Congress. The two peoples, however, do not intend to go to war. The American Minister on leaving this country was very cordial in his language towards England. The Kansas affair, too, will give occupation to the American Government. Let the President secure order and not foster revolution at home, before he comes abroad to look for fees. —Jealousy between the negro and the Portuguese population in Guiana has led to serious riots, destruction of property, &c. —The annexation of the kingdom of Oude, by the East India Government, is the most important intelligence from India. The wretched, careless, debauched king left his people a prey to robbers of all kinds. The East India Government not liking such neighbours, for the public good have stepped in, taken the Government of Oude into their own hands, protected the people, put down the plunderers, and pensioned His Majesty with £150,000 a year. All will profit by the change, especially the people. John Company will net also about £1,500,000 per annum! Thus Lord Dalhousie, who was *not* to increase our India territory, in eight years, has added the Punjaub on the East, Pegue on the West, and Oude in the centre of our overgrown Indian territories. The Providence of God puts these nations under British rule for their emancipation, enlightenment, and salvation. May England prove herself worthy by her acts of the high responsibility! The Santals are again giving trouble. A Bill has passed our Indian Legislature

authorizing Hindoo widows to re-marry. Different, this, from burning at the Suttee. —Gold digging, quartz crushing, &c., are still progressing in Australia, and the supply of the precious metal is continued. —In glancing at home we find enough for volumes, but we must be content with a few lines. Among our accidents the burning down of Covent Garden Theatre, on Wednesday, March 5th, deserves mention. A *bal masque*, one of the most riotous, ridiculous, and licentious public amusements tolerated in England, was being held in the theatre, under the guidance of the “Wizard of the North,” and just as the maskers, &c., worn out, and the band was playing the *finale*, at five o’clock in the morning, the fire was discovered! All rush to get out; and, happily, all escape. The wizard has thus, a second time, brought his orgies to a suitable conclusion; he having been burnt out of a theatre in Scotland some seasons back. Among the crimes of the day may be mentioned the one at Leeds. A Mr. Dove has poisoned his wife with strychnia, in imitation of the Rugeley murders! . . The number of murders recently has attracted public attention. It is an alarming symptom. John Sadleir, Esq., M. P., a person once connected with the Government, having been guilty of many frauds and forgeries, committed suicide on the eve of his detection. His frauds on the public amount to more than one million sterling! The coroner’s jury returned a verdict of *felo de se*. His brother, the governor of the bank at Tipperary, has fled. . . In the House of Commons, the second reading of Sir W. Clav’s bill for the total abolition of Church Rates was carried by 221 against 178. But the Government propose amendments which will very materially alter its character. . . Lord John Russell has introduced a series of resolutions on public Education. The little statesman must be watched, or he will circumvent both the Manchester and dissenting objectors to his plans. He is not to be trusted with the liberties of England, or with the privileges of dissenters. Alas for the honour and confidence once accorded to him! . . The King of the Belgians is on a visit to this country.

## POETRY.

## THE SONG OF THE WEAVER BOY.

I AM a poor lone weaver boy,  
 My parents both are fled,  
 And peaceful sleep in shady graves,  
 Among the rustic dead.  
 Thus was I left. No one to love  
 Their wand'ring dreamy child,—  
 No friend but the blue heavens I loved,  
 That in their beauty smiled.

I could not bear that stranger hands  
 Should labour for my bread;  
 So early I arose one morn,  
 And with unfaltering tread,  
 I sought the church-yard by the hill,  
 Where lay those loved ones twain,  
 And prayed, as only children pray,  
 Until I wept again.

My young life into manhood burst.  
 As kneeling there I wept;  
 And hopes and fears in wild array  
 Over my lone heart swept.  
 I hastened on unto that world  
 Whose roar I'd heard afar,—  
 Whose thousand lights at nightfall seemed  
 One bright and blazing star!

I wandered there 'mid jostling crowds,  
 My brain reeled and grew wild,  
 Yet no one paused, or pitied me—  
 A lonely weeping child.  
 One poor man heard my simple tale,  
 And tears stood in his eyes,  
 He took me home, where among looms  
 His daily task he plies.

And here among the ceaseless hum  
 My days pass lonely by,  
 Tall house-tops almost hide from sight  
 The blue o'erbending sky.

The glimpse I get through dusty panes,  
 Is like heaven 'mid my dreams,  
 And o'er it oft some floating cloud,  
 Like robed angel streams.

At night two stars peep from the blue,  
 And tremble as they shine:  
 They seem sweet spirits watching o'er  
 This erring soul of mine.  
 And when I hear my fellows say  
 'There is no God,' and swear,  
 I turn unto that *little sky*,  
 And see him shining there!

I feel my life is waning fast,  
 O would that when I die,  
 My bones might rest in peacefulness  
 Where both my parents lie—  
 The tasseled trees above my head  
 In every wild wind wave,  
 The morning light fall soft and bright  
 Upon my early grave!"

Thus sang he while the shuttle flew,  
 And wheels went humming round,  
 But scarce a month had passed ere he  
 In heaven his lost ones found.  
 They laid him in that hallowed spot—  
 The churchyard by the hill,  
 And in the minds of simple hinds  
 His memory liveth still.

They say that when the morning sun  
 Impearls his dewy grave,  
 The trees that bend above his head  
 In wildest beauty wave!  
 A spirit song doth float and fall  
 Upon the stream again,  
 And 'mid the sheen a form is seen—  
 An angel kneeleth there!  
*Loughborough.*

E. G.

## MISSIONARY OBSERVER.

## LETTER FROM REV. W. MILLER.

*Cuttack, Oct. 1st, 1855.*

MY DEAR MR. PIKE,—I am thankful to be able to state that ourselves and all the European members of the mission here are well. The last time brother Wilkinson was heard of he was much improved in health, and there is ground to hope that the approaching cold season will set him up. The wet season, now near its termination, has been unusually pleasant, though the unprecedented rise of the rivers subjected us on one occasion to serious alarm and inconvenience.

No recent change has taken place in the state of things here to call forth remark. We are pursuing as usual our great object,—the instruction and edification of the church, and conversion of the heathen. Our Sabbath-day Orah services are generally well attended, especially in the afternoon; those on the Thursday evening are not so good. We endeavour to follow up the instruction of the chapel by visiting and conversing with our friends at their homes, as often as circumstances will admit. When at Lacey Cie this morning I was pleased with the remarks of a female who has been a nominal christian some years; though she could not relate much of the sermon heard yesterday, a deep impression had evidently been made upon her mind. She with tears told me her distress on account of sin, and anxiety to become reconciled to God. Oh that such cases were more common. I also visited Kumbhu, a native preacher, who returned from Berhampore a few weeks ago dangerously ill; he is still in a precarious state, and very feeble. I fear he will be laid aside from his work for some time to come.

A female from the asylum was baptized the first Sabbath in the past month. There are now three candidates. Our congregations in the bazaars are excellent. There are now a large number of the Sumblepur people in Cuttack, who bring down in boats, this time of the year, rice, wheat, oil, &c. They pay the greatest attention to the preaching of the gospel, and seem to value highly tracts and Scriptures.

Within the last two months I have visited and spent a few days at Choga, Khundiitta, and Piplee. The Choga people were, with the exception of the native preacher and his wife, well. They had been seriously ill some days, and had to be removed on a palkee to Cuttack; they are now, I am glad to say, well again, and he has returned to his post. The morning and afternoon services were well attended. I attempted to visit every house but could not accomplish it in the time I had to spare. Ghumu's labours are useful, and appreciated by the people.

I staid three days at Khundiitta, preached twice, and administered the Lord's-supper, and went to each house and conversed on religious subjects with its inmates. I was very grieved to find that the senior preacher, Sebo Sahu, had, through some domestic annoyance used, on several occasions, very improper language, and in other ways conducted himself inconsistently with his christian character and ministerial office. His case was subsequently taken up at Cuttack, and he has been suspended till the next Conference.

As the road between this and Piplee had in several places been carried away by the flood, I procured a small boat and went by the river, and had a very pleasant trip. I found that the native preachers had just returned from a tour in the district south west of Piplee. They were greatly encouraged by the reception met with at each village and market where they staid to preach. I remained four days, preached three times, and administered the Lord's-supper, and visited every house. At the church meeting one candidate was unanimously received for baptism, but was prevented by indisposition from being baptized during my stay. Two more candidates were deferred to our next meeting. Two persons who had been suspended were restored to the church.

We were thankful to learn by the last mail that Mr. and Mrs. Bailey had reached England in safety. Hoping this may find yourself, Mrs. Pike and family well, with christian regards, yours very truly,

W. MILLER.

## LETTER FROM MISS BUTLER.

*Calcutta, Dec. 14th, 1855.*

TO THE REV. H. HUNTER.—My dearly beloved pastor. Your kind letter came to hand this morning, Mr. Stubbins having kindly forwarded it from Cuttack. It is now a week since our arrival, and every day I have been anxiously expecting tidings from home. Yours is the first, and at present all I have received; many, many, thanks to you for your kindness.

I have not formed any decided impression yet regarding India, first impressions are often at fault, so I shall defer doing so until I have seen more of the people. Calcutta deserves the name of "the City of Palaces," but I have found it, as I expected, full of idolatry and degradation. The poor natives go about half naked, only a piece of cloth wrapped round their bodies, working for the smallest pittance. Their houses are far inferior to the cattle stables in England. They are made chiefly of matting over four bamboos, open on one side; a few of them have doors, but not on hinges as you suppose a door: it is merely a piece of matting to make up the entrance. Some have thatched roofs, others tiled. But however degraded their temporal condition, much more is their spiritual. My heart aches when beholding them, and think of them as possessing immortal souls, and having no knowledge of God. I long to speak to them, and tell them of the love of Jesus. But I cannot, not being able to speak their language. I am quite sure the Hindoos, by the grace of God and education, might become a superior people. You should see the look of intelligence they give, when by looks and signs they comprehend what I want. They call me *Missee Bibee*, which sounds very like baby; it is rather amusing to be called so.

The missionary friends here received us very kindly. I am making my home with Mr. Thomas at the mission press; he is pastor of the Bown Bazaar church—the first church built in Calcutta,—where Carey, Marshman, and Ward preached. It is a very nice, neat building. Last Sabbath I worshiped at Circular Road chapel, this is a building belonging to the Baptists; Mr. Thomas' family attend there, it being near. Mr. Leslie is the minister; he has been in India thirty years; sixteen years he was a missionary up the country, and the remainder of the time pastor of this church. The chapel is commodious and neat, the congregations good. Besides having the chapel and minister's house free from debt, they sup-

port a native minister, and contribute nearly a hundred pounds yearly to the Mission funds.

The climate of Calcutta now is delightful. The mornings and evenings are pleasantly cool, but in the middle of the day the sun is very powerful, and too hot to walk out. There are no shops here as in England; there are English bazaars where things are sold at exorbitant prices. I should like to give you an idea of a native bazaar, but they almost defy description. You must fancy a row of sheds on each side of a street, and in these sheds articles placed for sale; in one calicoes, &c.; in another haberdashery; in another shoes; in another eatables, &c.; and also fancy, natives sitting on the ground in each of these, some shaving, some cleaning their teeth, others smoking, and some working, &c. They are such dirty places. Well, this is Calcutta. I hope soon to be at our own sphere of labour—Cuttack. We expect to start on Tuesday or Wednesday. We shall have to go in palanquins, not so comfortable a mode of traveling as railroads. The journey will take us more than a week. I have been in a palanquin, and do not like them at all. They cause my neck to ache so dreadfully, so how I shall be when I get to Cuttack, I do not know. Mrs. Stubbins wrote me a very nice letter, welcoming me to Calcutta, and informing me that Mr. and Mrs. Buckley, and Miss Hill, and myself, were to be her guests. Mr. and Mrs. Hill are to be with the Millers, and Mr. and Mrs. Taylor with the Brooks. I am very sorry to be separated from Miss H., as I suppose we shall be, according to the resolution of the Committee. We have been very happy, and feel a sisterly regard for each other. We have both come out with one object—to do what we can to lead the heathen to a saving knowledge of Christ, and are willing, I trust, to labour in any sphere where we may be most useful, and where that object may be attained.

I think I can be happy, and make my home in India. Home! what sweet memories that word awakens. When I am disposed to sigh for the enjoyments I have left, I try to look at the objects around me, and consider the honour of being instrumental in dispelling the darkness in which they are enveloped, and leading them to a knowledge of Christ. This quickly drives away all regrets; but I think I should not use the word regret, for I do not regret the steps I have taken, and if asked to return, I would not,

without I considered it to be the will of God. As I am now situated, and as I now feel in my mind, I would not for worlds give up mission work. I esteem it the highest honour that can be conferred on any one. Oh, to be the means of leading one of these benighted creatures to the Saviour! I must just tell that last evening I spent in the company of numerous missionaries at the house of Mr.

Ewart of the Scotch Free Church. Among whom was Mr. and Mrs. Mullens, Mr. and Mrs. Fordyce, Mrs. Duff, lady of Dr. Duff, and others. We spent a very pleasant evening. We have enjoyed some pleasant social intercourse with Missionaries here. I have seen and been introduced to Babu Bahara Lal Sing and his wife, (formerly Mary Sutton,) a superior couple.

## LETTER FROM MISS HARRISON.

*Balalore, Dec. 25th, 1855.*

MY DEARLY BELOVED PARENTS.—I am sitting in this quiet room, thinking of you, and wishing you from my heart a happy, happy Christmas. I cannot help sighing when I think of *this time* last year, I was with you, one of the happiest, now seven thousand miles away; and as sweet recollections of home and beloved associations come crowding into my mind, I feel rather sad. It is difficult to imagine with this bright sunny sky, warm air, these lovely flowers, and green trees, that it is the middle of winter. Before, we have always associated it with freezing, dull, or snowy, days, and leafless trees, but you see he has two aspects, and the most agreeable one is turned this way. Oh! it is very bright and lovely even in winter, what must the summer be?

We left Calcutta after a sorrowful parting with our new, but dear friends, last Thursday, Dec. 19th, and proceeded the first thirty-five miles of our journey in a boat. Whilst we were sitting, waiting the arranging of our luggage, I was much amused with a lady and gentleman who came down to the place where the boats lay, hundreds of them together, and wished to engage one. Directly they made their appearance, scores of the native owners ran towards them, some holding and others standing in such a way, as entirely to interrupt their progress, whilst all were exercising their lungs in a most vigorous manner. When at last they had decided on a boat, and were seated, it required near half-an-hour's loud consultation before the rowers seemed inclined to push off. It is no use getting cross, or making yourself uncomfortable, it will not help you at all. The people will suit themselves, and take their own time, therefore it is much the best to let "Patience have her perfect work." Well! in due time our boat began to glide gently down the stream. The day was very lovely, and it required no great stretch of imagination to think that nature

had assumed her loveliest garb, to welcome us to this fair, but idolatrous country. As we were several hours upon the water we required some refreshment, (these we had to provide for most of the journey to Cuttack.) I only wish you could have seen the "set out." The cabin, which was small, had seats on either side. The luggage needed in Calcutta was arranged down the middle, and this, when covered with a cloth, made a tolerable substitute for a table. Provisions and fruit we had in abundance, but when we came to partake of them, we found we were almost minus, knives, forks, and plates. However, with saucers, and penknives, and the few plates we had, we succeeded tolerably, of course, enjoying a good deal of merriment, especially as several had to put their fingers into requisition. About five in the evening we reached Coleberia, and after a little delay, the Bungalow. It was a pretty spot, embowered in beautiful trees, and situated on a slight eminence. As our party was larger than can travel by palanquin, in consequence of the great number of bearers required (77 men for all), we divided into parties. The first consisted of Mr. Buckley, Mr. and Mrs. Taylor, and myself. After resting for a short time, and partaking of some refreshments, we proceeded on our journey. The bearers who took us the first stage, would return the next day, and fetch the remainder of the party, whilst we were removing on with another set who would return in the same manner. I shall not forget my first night's experience in the palkey. I do not know how to describe it. The shaking was anything but agreeable, and the occasional jump the bearers gave as though to add more life to the scene, placed me in many uncomfortable positions, and made me seriously consider whether instead of adding life, they were taking from, and whether it would be possible to survive to the end of the journey. The noise, too, moaning, groaning, talking, and shouting, in turns, strongly reminded

me of Southey's description of the "way the waters come down at Lodors," and had I been as clever as its author, I do not think it would have been a very difficult task, to have strung as many words together as descriptive of the great variety of changes, vocal and physical, through which the bearers passed the first night of the journey. When the novelty of the thing had in some measure passed off, I lay long, gazing at the moon and the stars which were shining brightly, and thinking of my home and its occupants. O how I love you all! better I think, each day I am parted from you. About ten o'clock the next morning we reached Midnapore, and there remained until four o'clock. I was exceedingly wearied, so lay down for an hour or two instead of wandering about. We passed a great number of temples and idols on the road, but in consequence of the rapidity with which the bearers walked could not get more than a passing glimpse. From Midnapore we started for Jellasure, at which place we arrived about half-past five o'clock on Saturday morning. We found kind friends here of the American Mission—Mr. and Mrs. Smith, and Mr. Coirl. After bathing, and partaking some refreshment, feeling too excited to sleep, Mr. Taylor and I sallied forth for a walk. The natives gazed at us with astonishment. We watched with pleasure, for the first time, the pitching of a tent for a gentleman who was also *en route* to Cuttack. He had with him six camels, which were seated in a row, and formed rather a novel sight. Elephants are very common in this part. A number of the native christians visited us, and we spoke to them through others. On Sunday morning several of us went to the native prayer-meeting. The attendance was not large, but there was something holy about the scene. During the singing of the first hymn I dare not look at any one. It is impossible for you to conceive what it was like. The wildness of the tune and the strong nasal sound of which it partook, formed a strange contrast to what we had hitherto been accustomed. They have a most interesting native preacher with whom we were all delighted. Mrs. Buckley told me his prayer was one of the most beautiful and comprehensive she ever heard. He mentioned us most earnestly in his prayer, and said, "Lord we have often prayed that thou wouldst send more labourers into thy harvest. Now, Lord, we know thou art a faithful God, and dost answer the prayers of thy people, for here are all these dear brethren and sisters; now, Lord, we pray thee send forth more labourers." After the meeting was over we united with them, as well as we were able, in singing some Oriyah hymns. Afterwards we sang English ones

for them. We felt it was good to be there although we understood so little. I think I told you once before that the natives do not use seats, but sit upon their heels, and when they pray bow their heads to the ground, and draw the sheet, with which the bodies of the christians are generally enveloped, over their heads, so that nothing can disturb their devotions. We went to chapel in the morning. It is a small, but comfortable building; the floor covered with mats, upon which the people sit—the men on one side, and the women on the other. Chairs were placed for us in front of the pulpit. Mr. Buckley preached. We did not understand much, but intend generally to be present at the native services, as we shall then be accustoming ourselves to the pronunciation and mode of expression. After service we remained to speak with the women.

When tiffin was over, the girls and boys assembled in Mr. Smith's study for instruction, and to repeat the lessons of the week. I did not remain long, but went to my bedroom, when I found two women had been waiting for nearly an hour. (The rooms are all on the ground floor.) Immediately I went in they followed, I looked at them and smiled, they spoke, but alas! alas! I knew not what they said. They seemed disposed to remain, so I fetched Mrs. Buckley to speak to them. They alleged as the reason for coming that "Missababa had not spoken to them." Some conversation ensued through Mrs. Buckley, when they took their leave.

After dinner, (5 o'clock) we visited the native christians. We generally sat on the outside of the door; in several instances the cow was lodged within. This is not at all an uncommon thing. These huts are made of mud, a thatchless roof, and no windows. The smoke escapes where it can. Whilst Mr. and Mrs. Buckley were talking, Miss Butler and I sat nursing the babies, who opened their large eyes in unfeigned astonishment. I could not do quite as I liked with them, as the custom is to rub their body daily with turmeric and oil. As we left our house we were followed by the people we had just left to the next, so that we got quite a congregation before we had gone to a great distance. In the evening Mr. Hill preached in Mr. Smith's house. After service two or three of us sat singing hymns, which soon attracted the natives, and in a very few minutes about a score were assembled, some sitting inside the room, others standing at the door. Music and singing the people are exceedingly fond of, and Mr. S. told us if we would sing all night the people would remain.

At twelve o'clock our party resumed their journey, leaving the others to follow the



next night, and meet us at Balasore to spend this day together. At nine o'clock yesterday morning we reached here. This is the ~~pre~~st place I have been in since we reached India. The house in which I am writing this (Mr. and Mrs. Cooley's, also American missionaries) is just such an one in which I should like to reside. Not too large, yet abundance of rooms, two stories high, and a verandah between the two, which is very pleasant to walk on in the cool of the evening. It is supported by large pillars, and all beautifully white and clean. A little further on is a large substantial chapel, built in church style. The steeple contains a bell, which serves the twofold purpose of clock and summons for the people for worship. As we sat in the parlour yesterday and looked at the native graveyard, (which lies at some distance from the house, at the back,) with its white tombstones, and heard the ringing of the bell, I could scarcely imagine I was **not** in some dear English village. Last evening I took a long walk with Miss Crawford (a lady who has charge of the native school) and her girls. I enjoyed it much. The school consists of about twenty girls, and seems efficiently conducted. Do not confound the idea that an English orphan school, and a native one, are conducted in the same way. The girls have a number of buildings appropriated to their use, in which they sleep, prepare their rice, and make curry. The cooking is done by the elder girls in turn. If there are a number of little girls, these are divided amongst the elder, who take great care of them. Some slight recompense is made to the girls for their trouble. The hours that are not devoted to school, cleaning, cooking, &c., are employed in various kinds of work for sale. The girls seem very happy and contented, and indeed have they not cause to be devoutly thankful, when but a few years ago a number of them were devoted to sacrifice, and but for timely interference would, ere this, have been an offering to their bloody gods.

*Khunditta, Dec. 27th.*—I was very wearied with day wandering, sight seeing, and night traveling, and had a bad headache, when about eight o'clock on Tuesday evening we again got into our palanquins. I had been lying down a great part of the day. Mrs. Taylor was also suffering from a cold, so you will not think we formed a very cheerful party this time. However, we made the best of it, and after thirteen miles traveling we reached Bhuddruck. Here we expected staying with Mr. Brown the magistrate, who was formerly in the mission, so made direct to his house, but owing to the uncertainty which attends the delivery of letters, Mr. Brown had not received Mr. Buckley's. We found the house closed, the whole of

the family and servants from home except the one left in charge, and no provisions of any kind. It was very unfortunate. We brought supplies from Calcutta for the whole journey, but left them at Jellasure, expecting to stay with friends until we reached the place to which provisions are generally sent from Cuttack. Orissa is not a land of shops and inns, at which you may at any time "procure the needful." Everything you need you must take with you, or in most instances go without. "What are we to do," was a question often repeated. The sun was high in the heavens, and although it was christmas, intensely hot. The nearest place at which we could rest was a Bungalow, four rose, or eight miles, distant. After a little demur on the part of our bearers, we were once more shouldered, and made ourselves as comfortable as we could under the circumstances. About eleven o'clock we reached the Bungalow, feeling rather more dead than alive. It was a great comfort to be out of the sun, and having a servant whose interest it was to do his utmost for us, we soon had a cup of refreshing tea, also dry biscuits and eggs. Bread it was impossible to get; the natives not eating it, some castes even considering they are polluted by touching it. An instance of this kind occurred when we were coming to their boat.—(Pardon the digression.)—Mrs. Buckley had just fetched a large basket of provisions from her palkey. She reached a muddy place close to the boat, when her basket slipped. "What is there in it?" shouted one of the natives. "Bread," was the reply. "Then we won't touch it." And had it not been for the kindness of one of a different caste, the whole of its contents must have been precipitated into the water. We were very much refreshed by our simple meal; and after bathing, resting, in a few hours felt able to resume our journey. This we did about six o'clock. I had my precious packet of letters with me, so to cheer my spirits commenced reading my beloved father's; but the sight of that familiar writing was too much, and feelings which for months had had but partial vent, burst forth, and for several hours I wept as I never remember doing before. You will think it was very foolish of me, but I could not, and cannot at times, help it. I do miss the deep love and sympathy of my beloved home. I have sometimes felt as if the most agonizing thoughts which are presented to my mind, are suggestions of Satan, if so he always chooses those times when I am least able to bear. "Cast thy burden on the Lord and he shall sustain thee,"—this is my only strength, and often a great load is rolled off my heart into his sympathetic bosom.

I had just succeeded in obtaining the mastery over myself when our palanquins were put down. The bearers who had brought us thus far had been arranged with to take us to Khunditta, we were then ten miles distant. Some kind friend had ordered others to be in readiness at this place, not thinking of one set taking us through. When our first bearers saw them they refused to proceed, but demanded payment for the whole of the journey. Of course Mr. Buckley refused, and they would not take less. They went for some distance, sat down after making a fire, and smoked for three whole hours. There were we in our palkeys in the middle of the road, a heavy dew falling, without food, and about eighty men around us. After a great deal of talking and consultation the new bearers returned to their homes. At the end of three hours our first set not seeming disposed to come to terms, and Mr. Buckley feeling it would be unsafe for us to remain longer, had the new bearers called, and refused to pay the old ones, but promised to forward a complaint to the magistrate, which he has since done, (also made arrangements with him to pay the men.) Finding he was determined to have the other bearers, they immediately agreed to anything he might propose, proffered to go with him anywhere, — to Cuttack — and flattered him in the most extravagant manner, but to no purpose. After a delay occasioned by collecting of *sleepy* bearers, we once more went our way, rejoicing to be again in progress.

About half-past twelve we reached Khunditta. There are no Europeans here, so we were taken to the Bungalow, which we found was being repaired, so lodged there we could not be. Again we were shouldered; I cannot say how great a distance we went, for I seemed in a stupor and took no notice; and when some one came to my palkey door and told me we were at the native chapel, I did not wish to move, but was obliged. After the salutations of the natives, the first sight that hailed my eyes, was a large basket of provisions from Cuttack. Did we not with our whole hearts thank the dear friends who sent it? A more acceptable present could not at that time have been sent. Whilst Mr. Buckley's old servant, who met us here, was preparing the refreshments, I commenced exploring the chapel. In a window my eyes speedily caught sight of a newspaper and a packet. You may be quite sure the words, "any letters for me" were not long in being uttered; and in a few minutes the impressive missive was in my very hand. By a lamp, which gave a little less light than a rush-light, held most patiently by one of the natives, Mr. Taylor and I read our letters. My heart was full of thankfulness for all the good news it con-

tained, and it did me more good than anything else could have done. After partaking of some of the good things I got into my palanquin (in the open air) and slept soundly for hours, although on one side the people were walking and talking all night, and on the other, teams of bullocks lowing and treading about.

I must tell you one incident that occurred before I went to bed. Some of the native christians came to speak to us, amongst whom were the native preacher and schoolmaster; and schoolmaster like, one of his first inquiries was as to the progress I had made in my Indian education. Upon being informed that I could not speak much but could read a little, he fetched a Testament so that he might form some idea of my capabilities. I took the book and read a few verses, and I think I never felt so nervous, (not even before the Committee in London) trembled so much, or lamented my own ignorance, as in the presence of these native critics. Was roused about half-past nine, by the question, "Would you like any breakfast?" Of course I would, but before I say anything about the meal, I must give you some idea of the place we are in. In a shady laue embowered in tall and beautiful trees, long grass and weeds, are a number of cottages mostly inhabited by the christians. In the midst of these, and scarcely distinguishable from them, is the chapel, a mud building with a thatched roof, square holes in the walls answering the purpose of windows. The floor is covered with mats when there is worship, and I suppose there must be a pulpit somewhere though I have not seen it. A little furniture has been brought in for our accommodation, two chairs, (for four of us) a primitive table, and an old wooden bedstead, this served for seat and sideboard, where we spread in grand array the provisions sent for our bodily sustenance. Now let me give you some idea of the meal. Most fortunately in the first place, I possessed a little tea pot, (Mr. Carey's gift,) or we could not have had tea. We had four cups and saucers, three plates, three teaspoons, two knives and two forks. One of the knives would not cut at all, the other was broken in two, (you must please bear in mind, we expected to find these wherever we went, so had to manage as we could when they were not forthcoming.) Having abundance of meat, the best knife, the broken one was put in requisition, first for it, then for the bread. Next we had to laugh at each other because it did not seem as though we could get any further, but speedily out came our penknives, and with these we managed tolerably. Afterwards came eggs, no eggcups, and only three spoons. Well! as it is not the

slightest use being over particular at such times, I took a large table spoon and used the wrong end; of course they laughed, but with one end and the other I succeeded in my undertaking admirably. We were unanimous in wishing there had been an artist present to sketch the scene. Directly after breakfast the people came flocking in, puzzling us with all sorts of questions which I could not understand. The women in particular admired my collar, and one ran home to fetch her crotcheting to show me. The schoolmaster brought his boys and kept them singing and reading for our edification a long time. After dinner we visited the people, very happy they appeared to see us, and as in other cases, so in this, followed us from house to house. In some of their homes you felt as you looked around that christianity was civilizing them; here you would see a bed, there a number of books, in another a chair, and in some, all I have mentioned. We called at the schoolmaster's, and whilst Mr. Buckley was engaged with a poor widow, he was talking to Mr. Taylor and myself at the door, some of the dear women talking with all their might to make us understand.

The Schoolmaster looked at me and said, "I'm a schoolmaster." I said, "I know you are." So he gave me to understand, he wished me to repeat what I had read to him the night before. He was quite masterly, making me repeat it over and over until it quite satisfied him. A little later in the afternoon he came to me making namuscarras for me to imitate. He had quite an idea of making me do everything correctly.

*Dec. 29.*—About seven o'clock we started on our last stage and very happy we were. I slept comfortably most of the night, only waking when set down for a change of bearers. I do not think I have told you what a great number of rivers we have crossed on our way here; some were very deep, our packings were then brought over in a boat, but more frequently they were shallow enough for the men to ford. The water was almost level with the doors many a time, and the prospect of a slip, especially in the middle of the night, was not very agreeable. We also crossed plains of sand extending for miles, every step the bearers took they sank deep into it.

*(To be concluded in our next.)*

### A THANK OFFERING.

DEAR SIR,—I am happy to inform you that the treasurer of the Foreign Missionary Society has recently received a donation of *twenty pounds*, with a note to the following effect:—"A thank offering from T. Hill, Senr., New Basford. See Gen. xxviii. 20—22. Ps. 1. 14. 1 Chron. xxix. 14." The note also contained a request that these Scriptures might appear in the Repository. In compliance with the request of our venerable friend I have transcribed the passages for the benefit of your readers, and shall be thankful should the consideration of men lead any to "go and do likewise."

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this

way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee."

"Offer unto God thanksgiving; and pay thy vows unto the Most High."

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

Believe me, dear sir, faithfully yours,

Quorndon.

J. C. PIKE.

### ANTICIPATED VISIT OF DR. MEDHURST TO ENGLAND.

For nearly forty years this distinguished Chinese scholar and indefatigable Missionary has prosecuted his labours in the Gospel; first in the Malayan Archipelago; and, since the year 1843, in China Proper.

Having recently learnt, with much concern, that the pressure of those labours has begun to tell with serious effect upon the health and spirits of their honoured brother

the Directors of the London Missionary Society have, with the utmost cordiality, invited him to pay a visit to his native country in the course of next summer, in the sanguine hope that, after a period of relaxation, he may be able to return to his important sphere of action with recruited strength and energy.

## SOUTH AFRICA.

## THE REV. R. MOFFAT'S VISIT TO MOSELEKATSE, KING OF THE MATEBELE.

THE health of our honoured missionary brother having suffered considerably from his unremitting labours on the Sechuana Scriptures, he undertook an extended journey into the interior, partly for relaxation, but chiefly to renew his acquaintance with the barbarian King of the Matebele, and to obtain his aid in forwarding supplies to Dr. Livingston, then absent on his fourth exploratory tour.

We have just received Mr. Moffat's long-expected journal, comprising the varied incidents of his visit to Moselekatse's country, situated about 400 miles north-east from the Kuruman; and the singular interest of its details will, we trust, form a sufficient excuse for the unusual length of our extracts.

In his "Missionary Labours and Scenes in Southern Africa," Mr. Moffat has given a lively account of two former visits he paid to Moselekatse—first in the latter end of 1829, and again in 1835. At page 545 of that work the character of this formidable person is thus sketched:—

"Though but a follower in the footsteps of Chaka, the career of Moselekatse, from the period of his revolt till the time I saw him, and long after, formed an interminable catalogue of crimes. Scarcely a mountain over extensive regions but bore the marks of his deadly ire. His experience and native cunning enabled him to triumph over the minds of his men, and made his trembling captives soon adore him as an invincible sovereign. Those who resisted, and would not stoop to be his dogs, he butchered. He trained the captured youth in

his own tactics, so that the majority of his army were foreigners; but his chiefs and nobles gloried in their descent from the Zoolu dynasty. \* \* \* \*

"The above is but a faint description of this Napoleon of the desert—a man with whom I often conversed, and was not wanting in consideration and kindness, as well as gratitude. But to sympathy and compassion his heart appeared a stranger."

And now, after the lapse of a quarter of a century, the same Moselekatse, having effectually crushed all the neighbouring tribes, rules over an immense extent of country with an iron despotism. Adored as a god by his prostrate vassals, he owns no law but his own capricious will. But, marvellous to relate, this ruthless barbarian surrounded by his armed myrmidons, is overcome by the firm bearing and gentle counsels of a Christian Missionary. The character of the tyrant presents, indeed, the strangest anomalies; for, while there is little reason to hope that his hard heart has been touched by the appeals of the gospel, he is made to do the bidding of the Missionary with the pliancy of a child. So entire and confiding, indeed, are the love and veneration entertained by Moselekatse for Mr. Moffat, that he made the most extraordinary concessions to gratify him, and at length gave him free permission to proclaim the message of salvation to his assembled warriors; although in the full consciousness that the truths delivered were utterly opposed to his arrogant pretensions.—*Missionary Magazine*.

## NATIVE MISSIONARIES.

WE are glad to insert the following extract from the Baptist Magazine. It is truly a move in the right direction. We trust it will succeed. The "Conference" referred to, was one of Missionaries called by Mr. Underhill.—Ed.

In the report presented to the Conference on the stations in the country, the following sentence occurs. "We beg to suggest, in conclusion, that perhaps some of the better educated and more efficient of the native brethren might, under favourable circumstances, be entrusted with the charge of an independent station." This suggestion was adopted, and it was resolved to carry it out. It is an experiment in

the right direction, and one to which we wish all success. On this subject we select a few remarks from Mr. Underhill's letter:—

"In reference to the last paragraph of the report on the inland stations, I have already arranged for Ram Krishna Kobiraz, and Kiolas Chardra Mittra, to itinerate for a month in Baraset, with a view of establishing them in a mission in that district, if the way is open. The idea is to employ these brethren as missionaries, not under missionary superintendence, but under that of the committee. They will, therefore, enjoy a more independent position than the native preach-

ers, and will endeavour, like European missionaries, to form a station, and carry on the work of God to the best of their ability. If they succeed, we shall be encouraged to do the same elsewhere, and thus spread our mission into districts where, at present, we cannot send Europeans. Besides, the cost will be greatly less. For one station under Europeans, we may have four or five under native missionaries, at less, or no greater cost. Of course this work will require the best

of our converts in every respect, and a somewhat higher salary than that of mere native preachers; but I anticipate the best results from it. If we can make missionaries of our native brethren, the spread of Divine truth will be more rapid and complete. If these two brethren bring in a good report, I hope, on my return, to arrange for their settlement. Baraset, the district chosen, is between Calcutta and Jessore, and thus on the line of our present work.'

## POETRY.

### PASSING AWAY.

I WANDERED, one morning in youth's early hours,  
In a garden all sparkling with dew-drops and flowers;  
There was beauty and sweetness around and above,  
And my wild heart was throbbing with rapture and love.  
I paused 'neath a rose-tree, all blooming and fair,  
To pluck a bright bud to entwine in my hair,  
But e'en as I grasped it from off the green spray  
Its bright petals murmured, passing away!

To a green leafy bower my footsteps then rove,  
Where a wild bird was trilling its sweet notes of love;  
As I sank on the green mossy bank to entwine  
A chaplet to circle that pure brow of thine,  
The bright bird caroled, "O list to my lay,  
Maiden, young maiden, passing away!"

I gathered my flowers and sought a wild glade,  
Where a gay streamlet danced to the music it made,  
My rose-bud had withered, and, as in a dream,  
I tore it and flung it upon the swift stream,  
It floated along mid the waters' wild play,  
And the stream sang its requiem, passing away.

Passing away, sang the flower and the bird,  
And passing away sighed the breeze as it stirred  
The branches above me, while gently around  
The leaflets came fluttering slow to the ground,  
Low whispered, "Young maiden, thy life's summer day,  
Like the leaflet, is even now passing away."

CUTTACK,—J. Buckley, Jan. 3rd, 1856.  
" " " 18th, "  
AMERICA,—Mrs. Sutton, Feb. 18th, "

## CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society, from Feb. 18, 1856,  
to March 18. 1856.*

[illegible]

Subscriptions and donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq, Derby, Treasurer; by the Rev. J. C. Pike, Quorndon, Leicestershire, Secretary; and by the Rev. W. Bailey, engaged, during his sojourn in England, as Traveling Agent to the Society.

THE  
GENERAL BAPTIST MAGAZINE,  
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VOL. 3.—NEW SERIES.

MAY, 1856.

No. 29.

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MEMOIR OF THE LATE JOHN CHAPMAN, ESQ.  
(OF LONDON)

IN the latter half of the eighteenth century, the market-town of Loughborough, in Leicestershire, which then contained about 4,000 inhabitants, presented one Thursday afternoon, (a market-day,) a somewhat unwonted spectacle. Amongst the crowd assembled for business might be seen a man of six feet, of personable appearance, and earnest, intelligent expression of countenance, busily moving amongst the people, and distributing a small notice printed upon coarse paper, stating that the gospel would be preached on the ensuing Sunday afternoon, at Green Hill, one of the knolls of Charnwood Forest, lying just on the border of the parishes of Sheepshead and Belton. With these hand-bills, the bearer, with ruddy, smiling face, and hair as white as snow, passed out of Swan Street, went through the Butter Market under the Cross, passed along the Long Entry, emerged into the Corn Market before the George, supplied the length of the Market Place, and finished his task at Mill Lane. With a dignity of manner,

at once pleasant and resolved, our tract-distributor received the ignorant wonder, or the rude jeers which his announcement excited; giving explanation where it was asked, and retiring with civility when circumstances of an offensive nature threatened his safety. His work done, he left the town by the Ashby Road. The truth is, that on coming to market from his home the week before, he had been struck in crossing the forest, with a singular position of two rocks which jutted from the surface at Green Hill. One, in front, was upright and level at the top, about four feet in height, and the one behind it was considerably lower, and flat, as though prepared for a seat; in fact, the two stones formed a sort of natural pulpit. The thought flashed instantly across his mind; "What an excellent place to preach out of doors in!" Our practical friend no sooner conceived the design than he began to execute it; and hence the scene of the following market-day, which we have described.

The preaching-day arrived. At the hour named, the orator of the occasion, who was no other than the distributor of the bills, arrived on the spot. He had expected to find some few idle stragglers sauntering about the place: instead of this, there was already a large crowd, and looking in all directions, the people were still streaming up by hundreds, if not thousands. From Loughborough, from Hathern, from Sheephead, from Belton, Gracedien, Osgathorpe, and from the farm-houses scattered through the open country, the swelling multitude increased every minute. He postponed the commencement of the service, hoping to give opportunity for all to arrive; but, after waiting some time in vain, he at length began. After a prayer, he opened his Bible, placed it upon the rock before him, and commenced his address. He had not proceeded far before he observed two stalwart-looking men make their way through the crowd, and take their stand just opposite to him. One of them, taking a deliberate aim with something in his closed hand, pelted smartly into his face a rotten egg, which broke amidst the derision of most of the audience, and fell in a shower upon the Bible. The preacher quietly wiped his face, more carefully the Bible, and then went on. In a few minutes the outrage was repeated, and as meekly received, and as wisely redressed. The other hearer who had evidently come also with hostile intentions, was observed, after a few sentences, to listen very gravely to the preacher, soon after to draw quietly from his pocket several boulders, and drop them one by one on the ground. By the end of the sermon the tears were as silently dropping from his eyes. The name of the latter was Thurman; and he afterwards became a well-known General Baptist preacher; the minister was Joseph Donisthorpe, and the Bible, with the marks of

the rough usage received on the occasion, was long preserved as an heir-loom in his family.\*

One of this congregation was John Chapman, a farmer of Holywell Hall, near Loughborough, the grandfather of the subject of the following memoir. Whether he received the impressions which decided the formation of his religious character at this service, or not, is unknown. Certain it is, that he joined the General Baptist church, then assembling in the Wheat Sheaf yard, Loughborough; under the pastoral care of the said Joseph Donisthorpe. The farm he occupied had been for several generations in his family; which sprung from one John Chapman, of Whitwick in Leicestershire, a substantial brick-maker; who, besides making due provision for his family, bequeathed property for the benefit of the poor of Whitwick: which had been by clerical mis-application alienated for a considerable time, until the subject of our record, investigated the state of the charity, deciphered a memorial of it in the church, which had been white-washed over; had it legibly re-printed, and restored to the injured poor the legacy of which they had been unjustly deprived. The eldest son, who, from hereditary custom, had, as long as they could trace, been called John, was usually destined to succeed the father in the farm. The present John Chapman, however, from conscientious motives, resolved to deviate from the family practice. Fearing that under the powerful influence which in those days landlords unscrupulously exerted upon their tenants, often in matters of religion, as well as in affairs of social and political interest, his son, if in the farm, might be either

\* The body of this hero—for such he was—lies under the passage of the Wheat Sheaf Inn yard, the situation of the General Baptist meeting-house of those days.



exposed to persecution, or tempted to desert the principles of simple and scriptural religion in which he was resolved to bring him up, he determined to apprentice him to Joseph Donisthorpe, maker of clock works, and General Baptist minister. This was the father of the subject of our memoir. He was himself a remarkable man. In comparatively early life he joined the General Baptist church, being baptized in the brook at Quorndon. He was endowed with high powers of comprehension, great zeal in the pursuit of knowledge, unbending integrity, warm love for the diffusion of enlightenment and liberty, strong faith in the resources of truth and principle, and above all, invincible determination *to think for himself*, and sincere admiration for that trait in others. To these qualities he added the rare faculty of an agreeable, perspicuous, and forcible public address. The late Rev. T. Stevenson, then a youth residing at Barrow, has often been heard to say, that he shall never forget when, attending the first church-meeting at which he was present at Quorndon, the impression which was produced upon his mind, when towards the close of an animated debate in which many friends had taken part, the late Mr. Chapman, *senr.*, rose and addressed the meeting. The statesman-like mode of unfolding the subject, the analytical power by which the chaff was sifted from the wheat in all previous observations, the clearness, the force, and the ease with which he conducted his hearers to the conclusions at which he wished them to arrive, proclaimed at once the presence of a master in the debate. He used to say, "He could compare it to nothing so well as Pitt in the Commons, addressing a house full of members for rotten boroughs." What the subject under discussion was, is not precisely known; though

it is not improbable it was the division of the Loughborough and Quorndon branches into independent churches: a subject which was actively mooted about this time, and in which Mr. C. stood opposed to the majority of his brethren. The ground upon which Mr. Chapman objected to the division was his fear that the separate portions of the church would be unable to support the minister with requisite liberality. In this, however, his opinion was over-ruled; and in consequence of it and some other disagreements, we regret to say, Mr. C. retired for many subsequent years from the church. Still, being well-known as a man of superior understanding, and liberal sentiments, not only was his society eagerly sought by the most intelligent inhabitants, including the professional gentlemen, of the town in which he resided; but he also numbered amongst his personal friends, the Rev. Dan Taylor, the Rev. Robert Hall, and that illustrious veteran in the cause of parliamentary reform, Major Cartwright.

He was necessarily a man of considerable social influence. He approved and aided every design which contemplated the diffusion of knowledge, the protection of liberty, and the promotion of the happiness of his fellow-creatures. So tyrannical was the temper of the Government of those days, and so searching the surveillance which they exercised over the movements of the people, that it required great fortitude to stand forward as the advocate of public rights, and equal skill to evade the illegal usurpations of the authorities. Nothing daunted by these threatening features of the times, Mr. Chapman boldly advocated every measure of patriotism and philanthropy, and was looked up to by the neighbourhood as a leader. He became the president of the Hampden Club, a political union for

the protection of civil and religious liberty; which, under his auspices, numbered more than a thousand members. He was generally called upon to take the chair at public meetings for popular objects; and for a period of fifty years, during which time he carried on the business of clock and watch maker and general ironmonger in Loughborough, continued a zealous and consistent friend of liberal views in politics and religion. Among the young men who, during this long career in business, were put apprentice to him, one was the late Rev. Robert Smith, pastor of the church in Broad Street, Nottingham.

Being bereaved by death of his first wife, Mr. Chapman afterwards married Sarah, the youngest daughter of Mr. Parkinson, a large farmer of Quorndon. This gentleman was born at Sawley, where his family had been long settled, as many monuments in Wilne church testify; but removing to Quorndon, he became converted and joined the church under the pastoral care of the Rev. Benjamin Pollard. The letter by which he applied for admission to that body is still extant; and is a beautiful specimen of the primitive simplicity, the strong sense, and the fidelity to scriptural direction, which characterized the acts, as well as the views, of the christians of those days. He had eight children; one of whom practised with considerable reputation as a physician at Loughborough, and afterwards at Leicester; whose house was kept by the sister who afterwards became Mrs. Chapman. Mr. Parkinson was of a philosophical turn of mind; which he developed in his agricultural pursuits. He greatly encouraged improvements in the rearing and management of cattle; gained a name as a breeder of sheep; and was an intimate friend of the celebrated Mr. Bakewell of Dishley. The points

in his character, however, with which we have to deal in this notice, were his delicacy of conscience, his high principle, and that unimpeachable purity of reputation and behaviour which commanded the confidence and veneration of all who knew him, and especially of that grandson whose life it is our business to trace, and over whose mind the influence of his elevated virtue exercised throughout his youth a powerful effect. A circumstance which strongly illustrates the extraordinary estimation in which his integrity was held, may be mentioned. Quorndon House, the family mansion of the Hydes, being on fire, at the height of the conflagration, the head of the family was heard to cry out with earnestness for "Parkinson!" When he had found him he led him through the confusion to an inner apartment on the ground floor; and placing a pick-axe in his hand, pointing to one corner of the room, said, "Parkinson, if the fire extends to this room, peck up the floor in that corner, and take away what you find!" Fortunately, the fire did not reach that part of the building; but the proprietor never thought it necessary to lay any injunction of secrecy upon his neighbour!

Mr. and Mrs. Chapman were, in the early part of their married life, called to endure domestic affliction in the loss of their first-born; an infant son, named John. They afterwards had three children, all sons; John, William, and Edward; all of whom in after life became members of the General Baptist Connexion.

John Chapman was born at Loughborough, on the 20th of Jan. 1801. At the time of his birth, both of his parents were members of the church at Quorndon, of which his grandfather, Mr. Parkinson, was an elder. The period of boyhood did not develop anything remarkable

in his history, beyond the predominance of an enquiring, but contemplative, predisposition of mind. As he grew up, he displayed disgust towards many of the amusements which were, and even now are, common amongst boys at school; and which consist, in almost all instances, of some modification of cruelty towards brute animals. He turned with horror from the tortures practiced upon snails and butterflies, the spinneting of locusts, and the hunting and thrashing of donkeys. The only sport, against which even a fastidious critic could urge the charge of inhumanity, of which he was fond, was angling. This, in all probability, was a favourite with him; rather for the quiet and meditative character of the recreation, than for the active exertion which is required in securing the game. About the latter, indeed, he seems to have been very indifferent; for he told his father that "he hated fish, but loved fishing." In the choice of companions, although he avoided dull and stupid boys, he preferred those who were addicted to the reflective and curious habit of mind, to those who manifested the active tendencies more exclusively. He was first placed at school under the care of Mr. Mowbray, who was clerk to the magistrates in Loughborough at that time; but though he made as much progress as the other boys, the other functions of the principal were so far engrossing, and the public requirements in the way of education so low, that he left, having made but little proficiency in the more important objects of tuition. He afterwards became a pupil with the Rev. T. Stevenson, then pastor of the church at Loughborough; where he acquired, in addition to the usual branches of English instruction, a knowledge of Latin, and a general taste for classical literature.

But his real education began when he began to *educate himself*. On leaving school, he assisted his father in the management of his business, who employed ten or twelve mechanics in the manufacture of clock-work and general ironmongery. His strongly inquisitive bias, and his his love of mathematical exactitude, now began to display themselves. He was perpetually conceiving and suggesting improvements in the instruments and machinery. He formed an intimacy with the best mechanic in Nottingham, a person of the name of Thompson.\* To him he communicated many ideas, and received practical suggestions in return. He was extremely dissatisfied with the want of scientific accuracy in many both of the tools and the more complicated machines in general use. Nothing contented him in the working of a mechanical instrument short of mathematical precision. His tastes for exact studies grew into a passion. He passed from the mixed science of mechanics with enthusiasm to the study of pure mathematics. Having vainly enquired after a teacher in this department of knowledge, he bought up eagerly any books he could meet with which treated upon his favourite topics. It was with joy that at length he stumbled upon an old copy of Ludlam's Treatise upon the Pendulum. Soon after he found a person of the name of Clark, who knew something of his chosen study, and by going in over-hours at night, he made considerable progress in this branch of knowledge. Afterwards meeting with the works of Nicholson and Young, their contents were soon made his own. It chanced that there worked with his father a French mechanic of the name of Podivant. This circumstance prompted the idea of learning his fellow-workman's native lan-

\* The father of the notorious prize-fighter, "*Ben Diggs*."

guage. He commenced the study by hiring his father's servant at a stated sum per week as his tutor, and succeeded in learning the French language with such entire mastery as to converse in it with perfect ease. This acquisition he afterwards found an important aid in the transaction of business, as well as a luxury in his intercourse with that polished and lively people. Having "tasted" the "Pierian spring" he "drank deep." *By himself he learned Greek*: and generally carried with him a pocket Testament, in this language, for the purpose of private reading and occasional reference.

It must be supposed that with such ardour in specific studies, there would be also great thirst for the intellectual food and gratification which is usually furnished in what is termed "general reading." So there was; and what came in his way, either in the possession of his father or his friends, of this character, was speedily devoured by one of so fierce a mental appetite. But the circumstances of Loughborough at that time were so different to what they are at present, that the modern inhabitants of that favoured town probably can scarcely conceive its situation at this time in respect to its resources for supplying the means of intellectual improvement. The small collection of books in the possession of private individuals would consist generally of the almanac, Bible, Fox's book of Martyrs, perhaps a religious magazine (these only in the house of the religious); the booksellers shops were very few, and contained little more than small stationery and pictures for children; while, as for public institutions for the dissemination of knowledge, there were none, with the exception of the, then comparatively newly established, Sunday schools. Books were as rare and as precious as bread in a siege. In this state of distress what was our young phi-

losopher to do? He was not the only sufferer. His youngest brother, Edward, and a reading friend or two, of the name of Peck and Robinson, were reduced to such a stress by this famine of books, that having read all that had come into their hands by right or accident, they held a council of war, to devise ways and means for procuring a further supply. Having exhausted the short variety that Loughborough could furnish, and ransacked their wits in the invention of expedients, the plan which at last struck them was this,—Peck and Robinson had some savings, and Edward had a fine litter of rabbits; the savings were to be clubbed together, the rabbits sold, and Edward was to be dispatched to Sutton's Circulating Library at the Review Office, Nottingham, with the proceeds, and to arrange terms for borrowing books and returning them within a given time. This was done. After two or three transactions of this kind had passed, however, a person of the name of Nicklinson came to the town from London. He had a larger collection than any they had before seen. Mr. John Chapman communicated their difficulty to him, and, after some conferences with other persons, the idea was started of forming a joint stock, or town, library. The project was then mentioned and warmly supported by the most educated and liberal inhabitants. The Messrs. Pagets, Dr. Peach, the Rev. T. Stevenson, besides the young friends of the Chapman's, co-operated heartily in the design, and in a few weeks was formed "The Loughborough Permanent Library," now containing several thousands of volumes, and one of the most useful and flourishing institutions of the town.\*

\* After having for many years contributed to the entertainment and instruction of the inhabitants, we understand it is now about to be removed to the newly-erected Town Hall. We trust that when placed there in stately repose as one of the recognized institutions of the neighbourhood, all its shareholders will not forget the honorable, though humble, incidents connected with its origin.

The country was about this time so exhausted by the drain of men and money which had been necessary in maintaining the long wars in which the government had engaged, at first in favour of dynasties repudiated by countries to which they belonged, and afterwards in self-defence against the military aggressions of Napoleon, that very general attention was given to the desirableness and blessings of peace. It was a favourable conjuncture, and the Society of Friends were active in making their protest against war heard throughout the country. Peace was not only morally so proper an object of endeavour, but it also coincided so entirely with the conditions necessary for commercial prosperity, that it found strong supporters amongst the manufacturing and trading classes, where the great body of liberal politicians was to be found. It was equally favourable to those influences which promote the growth of intelligence and the diffusion of liberty amongst the people. Hence, what was so desirable *as a state* was sought to be established *as a principle*, of civilized society. A Peace Society was formed in Loughborough, and Mr. Chapman became its secretary. For some years it continued its efforts in the promotion of this amiable object, but at length in the increasing *general* pacific character of the times, it fell into desuetude. There is no doubt that its talented secretary at that time was sincere in his adhesion to its principles; but subsequent observation and intercourse with mankind induced him to give up its logical conclusions. In after years he dissented from its fundamental axioms as applied to society at large, declaring, with his characteristic force of illustration, that "all government is a series, with a constable's staff at one end, and a ninety-eight pounder at the other."

The politics of a very young man,

generally speaking, are scarcely fair objects of remark; being often received upon authority, and generally very transitory. What were the political opinions of one educated in a school which acknowledged such chiefs as Robert Hall, Major Cartwright, and John Chapman, senr., the reader will probably think, need scarcely be asked. Suffice it to say, they were sufficiently liberal. But if the impression of the querist is that *of course* they were copied from surrounding society, he could not be more mistaken in his estimate of the character under discussion. If there was one feature more predominant than another, beyond the beautiful harmony of the whole, in that character, it was *thinking for himself*; in other words, independence of judgment, and rational deliberation and care in the formation of opinions. Mr. Chapman, at this period of his life, had a higher estimate of the importance of political doctrines than in later years. His most mature opinion inclined so far to the belief that the form and character of any government will inevitably correspond to the condition of the people among which it arises, that he regarded strictly political *dogmata* with much less enthusiasm than in his youth. He was a firm believer in the equitable "liberty" and "fraternity" of mankind; but he never adopted the preposterous assumption that all men are equal. The writer cannot remember to have heard him at any time go so far as to advocate universal suffrage, a tenet which was stoutly maintained by his father and his friends. We have said that Mr. Chapman, senr., was president at one time of the Hampden Club. His son became its secretary. It not only numbered more than a thousand members, but had branch societies in all the neighbouring villages. In the office of secretary, Mr. C. contributed much to the interest and

prosperity of the club, and was, on account of his intelligence and high character, held in great respect by all its members. A circumstance which occurred about this time strikingly shows this. The club held its sittings in the Long Entry. Many of the members who came out of the country, and some in the town, carried pistols in their pockets, for personal defence: so ruthless was the annoyance and persecution to which they were exposed from the emissaries of government. One night a member came in, having just escaped from a violent affray, on the road towards Leicester, with foot-pads. After relating his adventure, it was suddenly recollected that their young Secretary was at that time transacting business at Quorndon. At once a large portion of the meeting rose, formed themselves into a *posse comitatus*, proceeded in the darkness of the night to Quorn, and in due time returned in triumph escorting their youthful leader in safety home.

An episode which occurred soon after in the history of his father deserves to be related. At the time that government was carrying out measures of the most oppressive and irritating character towards the liberal members of the community, a person came one day into the shop, and enquiring for Mr. Chapman, desired, with a mysterious air, to have some private conversation with him. He invited him into the small parlour behind the shop, and enquired the purport of his communication. The stranger, with caution and earnest protestations of confidence, proceeded to inform him, that there was about to be a general rising of the liberals throughout the country against the government;—that a secret understanding was established in all the leading towns, the plans laid, and the day fixed;—that it was necessary to arm without delay;—that as president to the

Hampden Club, he had been authorized to address himself *first* to him, and await his sanction, for demanding the co-operation of the members of the Club. Mr. Chapman immediately suspected all was not right. He received the communication with attention, and requested the bearer of it to wait upon him again, at an hour named. The visitor dismissed, our young friend, the Secretary, was commissioned in the interval, to summon with speed a few trusty adherents of the cause, to assemble at the presidents house at the time agreed upon, for the next conference. They punctually attended, and were stowed into a secret room, waiting for a signal from the president to come out and arrest the bearer of the treasonable message. Whether that individual received any intimation of the trap that was laid for him is not known. Certain it is, that he did not come at the time appointed. In a few days the country was alarmed by the report that a grand conspiracy against the government had been discovered in the mid-land counties, having its head-quarters at Derby. For alleged complicity in this plot, which had been instigated by Mr. Chapman's unknown visitor, Brandreth and his companions, were shortly after executed. —The man who had called upon the president of the Loughborough Hampden Club, was the notorious Oliver, the Spy! \*

(To be continued.)

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\* The conduct of the Government of that day, whose chief persons were Lords Castlereagh, Sidmouth, and Eldon, can never be too much condemned by upright and patriotic Englishmen. The employment of designing, heartless, and murderous knaves like Oliver, for the purpose of inducing persons to commit some act of constructive treason, in order that by their sanguinary execution, the people who groaned under mis-government and proscription might become quiescent and passive, was an expedient worthy of Nero or Caligula and has invested the memory of its authors and abettors with an infamy which will continue through all time.—Ed.

## P E A C E .

WHILST we are writing these lines the news of peace is flying with rapidity through every part of the civilized world. The chief cities of Europe, thanks to the electric telegraph, would know in a few hours after the event that the plenipotentiaries of England and France, Turkey and Russia, and Austria, Sardinia, and Prussia, signed the treaty of peace in Paris, on Sunday, March 30th, at two o'clock. The news will radiate from these capitals through every province in every land, until every inhabitant of the lowliest glen, or on the wildest mountain peak, or in the midst of the most desolate plain in Europe, shall have heard it, and talked of it in his house, so that even the little children will everywhere take up the cry. No event could occur more sure of being reported to every ear, and known to every person. On the wings of the wind the news will speed across the Atlantic and soon be known in all the houses of America, North and South, the Canadas, and the far West. With equal speed it will reverberate round the whole coast of Africa; all Asia will pause to listen to it; while in India, China, Australia and Japan, its echoes will be heard. It may be safely affirmed that in a short space of time this news will be reported to at least five or six hundred millions of people, who will as they listen regard it as intelligence of interest and importance.

And why so? Why first, because the nations at war were the most powerful and civilized on the face of the earth. No nation or people having the least particle of civilization or of commerce with other parts of the world but must be agitated more or less by the death-struggles

of such mighty combatants, and feel a sense of calmness coming with the news of peace. Russia, through her various tribes, and her wide frontier touching on Persia, Tartary, China and Japan, from Warsaw to Kamtchatka, cannot be an indifferent object to her neighbours, whether she is at war or in peace, whether her schemes of aggrandisement succeed or are defeated. France, whose warlike legions have at times overawed the world, has connections and relations in most parts of the globe; and England with the most powerful fleet that ever existed, with an empire on which the sun never sets;—the fact that these nations, at deadly strife for some two years, have agreed to sheath the sword, is one which cannot but be felt in every corner of the earth. And the falling empire of Turkey, for whose integrity and independence, against the encroachments of Russia, the Western Powers took arms, now that they have succeeded, and she once more lifts up her head and utters her blessings on her deliverers, will cause, with the news of peace spread through all the nations of Mahometans, new thoughts about the christian nations, and more tolerant sentiments toward christian truth. There is not a civilized people however remote, nor a nation however obscure, whether heathen, mussulman, or christian, which will not be interested in the news of peace between the Western Powers and Russia.

If those only remotely related to the general family of nations are affected with this intelligence, what must be its influence on thousands and millions of families in the nations which have been at war? How will the Russians feel? They whose sons, whose husbands, whose

brothers, were draughted off for military service; and who trembled at the idea as of being drawn to certain death? Bleeding at every pore, crippled and exhausted in every way, Russia from one end to the other will hail the news of peace, as checking her progress to ruin, and promising an opportunity for the development and prosperity which industry and peace will bring. The pride of her rulers may have been rebuked, and the supposed invincibleness of her armies shown to be a dream, but this may be for her future good in that she may learn to cultivate more assiduously the arts of peace, and not to assume that all nations are to obey her behests. As for France, both of taxation, military renown, and suffering, it is clear she has had sufficient, and most gladly embraces through all her coasts the prospects of peace. England ought to long for peace, she has lost men enough, spent money enough, and shown prowess enough; but though the news of peace is generally pleasing, there is a sort of hesitation in the public mind whether to rejoice, or not; because they are not quite certain the terms of peace are so good and so sure as they might have been; and because her proud sons quite feel sure that another campaign would have humbled the Russians more effectually. Still the news is full of interest, and if the people can be convinced that the peace is honourable and promises to be lasting, we do hope that there are none who will not be glad that the war is ended.

With what very different emotions have some of the nations contemplated this struggle! Some have looked on hoping to see England laid low, her prestige destroyed, and her power gone: some wishing that even the Cossack might be regarded as the supreme monarch on earth: some, anticipating the outcoming of the nationalities—Poles,

Hungarians, Lombards, and their emancipation from Austrian and despotic rule. Some expecting the accomplishment of a darling prophetic theory as to the battle of Armageddon: and some with the fullest assurance that England and France, "two natural enemies," would themselves quarrel and fight:—all these will be in some sort disappointed with the peace itself, but the fact of peace cannot but engage their attention.

While the statist is calculating how many men have fallen of the Turks, the Russians, the French and English; and how much productive power has thus perished; how many score millions of pounds sterling have been expended and wasted; and how much relatively the belligerent nations have suffered. While the "man of war" is estimating the comparative prowess of the British, French, or Turkish and Russian soldiers; the skill and training of their commanders; and their aptitude for military operations; and while the politician is speculating on the effects of the war on the future destinies of the nations; the philanthropist and the christian rejoices that the horrid carnage of war is come to an end, and hopes and prays that the time may soon arrive when the universal spread of the morality and principles of the gospel will induce the nations to live in peace, and to "learn war no more."

For what after all is peace? It is simply the absence of a state of things in which men become as savages destroying each other, (and often the more civilized the warriors, the more destructive their conflicts,) in which every law of morality is suspended and every evil passion is let loose. Peace in one view, is only a negative good. It is the absence of war. Peace has, however, its positive blessings. It encourages the arts. It stimulates commerce.



It promotes the interchange of the fruits of the earth. It affords opportunity for the development of the resources of a people and country. It is the quiet foundation on which only true and permanent prosperity can rest. No nation continually at war can ultimately prosper. Nor is it desirable it should.

It is somewhat startling to mark that since this war began some of its prime movers have fallen. Nicholas, the autocrat of all the Russias, the ambition of whose house and whose own dogged resolution and strong will, was the chief cause of the war, died when it had been continued but about a year.

St. Arnaud, and Lord Raglan the French and English marshals both died on the field of battle. And could we see those thousands of fine brave men who went from England and France, to engage in this mortal strife; and the ten thousands of Turks and Russians, perhaps equally brave, who have fallen in the field through the sword, the rifle, shot and shell, at Silistria, Alma, Balacava, Inkermann and Sebastopol, and of disease in the tents and hospitals; could we present them to our minds in "all the pomp and circumstance of war," and in their sufferings, agonies and death,—surely our hearts would sink, and we should be ready to indulge the hope that the very carnage of war, and the fearful destructiveness of modern armaments will cause even the most warlike nations to avoid it in future as much as possible, and, if it might be, fight no more.

We doubt not that many of our

readers, with ourselves, have often prayed that there "may be peace in our time," that ambition might be rebuked, and that God would overrule the present fearful conflict for the good of mankind. We trust that we may now congratulate such that our prayers are answered; and we do hope that the peace now signed will not be disturbed while we remain in this mortal state. As for the ultimate good of the world being promoted by the new relations and dependencies of Turkey, there can be little doubt; though the corruption of Turkish officials, especially in provinces remote from the capital, and the hard intolerance felt towards christians, are most inveterate. Yet this war and its results, and peace and its promises, will not fail to produce some lasting good and salutary impressions.

What may be the future of Turkey, whether the Turks will be subjugated by christian arms or christian doctrine, we cannot foretell; but it is competent for us as christians, now that Turkey is open to christian effort, as it has not been for 400 years, to be interested in every effort to circulate christian truth and to evangelize the people in the very region where the gospel was first preached.

Our paper is rather political, its subject rendered this unavoidable. May the future contests of the nations be not with arms, but in the career of mental, moral, and evangelical progress; and in all that tends to promote the well-being of men and the glory of God!

*April 1st, 1856.*

## MUSINGS AT BETHLEHEM.

THE birth of an infant is suggestive of many deeply interesting thoughts. Immortal powers have come into existence. A world of thought, feeling, emotion, and action has been created. The child in the cradle is infinitely more dignified in the possession of consciousness, and of latent powers and faculties, yet to be developed, than all material nature, than ten thousand nay ten millions of orbs rolling in space, and passively and unconsciously obeying the will of the Great Governor. These remarks are as applicable to the infant who first sees the light of day within the walls of the humble cottage, as to the more favoured one whose vision is first dazzled by the splendours of a palace. There are no degrees of rank in the new-born. What a phenomenon is that of a soul just come into life, to live eternally! What a solemn career lies before it! What severe struggles! What hard experiences, what sad failures, what stern disappointments! It must be so (if its existence be prolonged on earth) even though early in life, the great journey be prosecuted on God's right pathway. But if, however, it advances as it rises up, in a direction entirely opposite to truth, righteousness, holiness, and all its best interests, what a wandering star it will prove! The mother often secretly rejoices as she watches the smile which plays on the face of her infant; but when she meditates on the destiny of that young spirit has she not reason to rejoice with trembling? But we will bid adieu to these reflections.

Come with us to Bethlehem. What is to be seen there? A crowd of people. Look around. There is the proud Roman with sternness on his brow. There are men, women, and children—a large concourse. All is confusion. The inn is full. What

important event has happened? None, to all appearance. There is nothing going on but the taxing, decreed by Cæsar Augustus. Many a haughty Jew is greatly mortified by being thus called to leave his home and occupations, that he and his family may be counted up at the caprice of a foreign ruler. "Ah, let Messiah come and raise us to the temporal eminence we hope to attain! Who will have dominion over us *then*?" Thus they speak and bite their lips for indignation. But Messiah *has* come, Messiah *has* come. Where? If this intelligence had been announced to the concourse at Bethlehem, all would have said "It is false." "Where is the sign of his coming?" But the news is true, notwithstanding all Jewish prejudices, and dreams of national glory. "Mary has brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn." Enter the stable. There is the young child with Mary his mother. Visit the lowliest of dwellings to find man's Saviour.

Gaze on the face of that young infant, beaming with heavenly love, and *be assured of the fulfilment of Divine predictions*. A child is born into the world. Who cares for that? Millions on millions have been ushered into being as well as that poor babe in Bethlehem. What claim has it on special regard? Apparently no claim whatever, except that of pity, because it first sees the light in a stable. Who is its father? Who is its mother? What is its descent? Few are prompted to ask such questions. But it is true, notwithstanding, that this child is the Son of the Highest, and that his earthly lineage may be traced through Judah's royal line to Abraham—to Adam. The genealogical record is

correct. Nay, the eyes of the best men who have lived in past ages, have been turned towards this heavenly visitant; their hearts have throbbed with emotion at the thought of his appearing; and when the world's prospects were dark, their faith clung to the assurance of the return of better days, through his gracious interposition. The torch of prophecy was enkindled at the fall, when Adam and Eve were enshrouded in the gloom of guilt. It was their chief solace. This torch was passed from generation to generation before the flood. When committed to the patriarchs it gleamed still more brightly than it did at the first. It increased in radiance as it was held up by the holy prophets. The dark cloud which hung over the future rolled away. A gladsome day was revealed. In the distance was seen Bethlehem Ephratah, one of the least among the thousands of Israel, yet exalted above all the cities of the earth, because the Son of God must be born there—a lowly infant—"He whose goings forth have been from of old, from everlasting." Look again, in imagination, upon the countenance of the holy child. Sit beside the new-born. Whilst gazing steadfastly on the loveliest of infants, be cheered and enraptured by the thought that a long line of ancient worthies, inspired by the Holy Spirit, spake of him as the world's deliverer. His name, his character, his mission, his glory and triumphs have been the burdens of past ages.

Contemplate, with rapt attention, the scene at Bethlehem, and discern therein an expression of the Divine intention. A Divine intention is connected with the birth of every infant. If God give him mental and moral powers, he designs that they should be used. If He confer a bodily organization and physical energies it is that important ends may be at-

tained thereby. If He bring a new member into society, and place him there, this member, when his faculties shall have been developed, is called on to discharge aright the duties connected with the sphere which he occupies. All education ought to have reference to the divine intention. Parents ought seriously to entertain questions like these, "What does God will my child to be? What does He will that he should do? How does He will that he should act, in order that the great ends of his probationary existence on earth may be fully subversed?" The thought that their offspring are accountable beings, and have before them an eternal future, ought never to be forgotten—but ought to lie at the basis of all efforts made to promote their well being. But the Divine intentions connected with the birth of Christ are peculiar in their nature. This infant must bid the clouds of ignorance disperse, which have been gathering for many ages; settle great questions respecting God, truth, duty, and destiny; remove all obstructions to man's intercourse with his Maker; answer the all-absorbing question, "How should man be just with God?" crush the powers of evil; and be for us the Head, the Second Adam, the Substitute, the Surety, the Representative, the Mediator, the Redeemer, the Saviour. He must become the King of Providence, now turning the face of terror towards his enemies, and now the aspect of love towards his church. All things, both in heaven and earth, must be committed to Him. Thrones, dominions, principalities, and powers must be subject to Him. He must be the Great Leader in the struggle between light and darkness. His name must be the war signal and the watchword, till all the nations of the earth—emanicipated from ignorance, error, prudence, sin, and guilt,—shall sit

the foot of His throne, with looks of love directed to His benign countenance, and hearts throbbing with holy emotion. The Lord has come in humble form. "The Word is made flesh, and dwells among us." As man, he must be disciplined by trials. What a career lies before Him during His continuance on earth! It is sad to think on. Must legions of demons be let loose on Him? Must that lovely face, when manhood is reached, excite scorn and ridicule? Must the fires of tribulation be lighted in His pathway, and he be called to pass through them? Methinks, as I stand by that infant, a vision of his earthly future is opened up. What is revealed? A victim in agony, a sufferer on the cross, hell raging at Him, man mocking, the earth trembling, the angels dismayed, What! must it be so? "Even so, Father, for so it seemeth good in Thy sight." The last, the lowliest step in the path of humiliation must be trodden before the reward of his sufferings can be secured. Without the fulfilment of these conditions he cannot be the rightful possessor of "that name which is above every name."

In your meditations at Bethlehem *you will further discern a manifest proof of the Divine condescension.* What sweeter, softer, more heart-subduing word can be found in the world's vocabulary than that of *Mercy*? This moral attribute has been presented to our minds under the similitude of an angel visitant coming to man, on the wings of love, and bringing with him a healing medicine prepared in heaven to remove his agonies. But in the lap of Mary we see Mercy Incarnate—compassion embodied—the love of heaven in the very midst of a world of spiritual desolation and universal estrangement from righteousness. What other instance of condescension can be regarded as parallel with this?

If the monarch of a vast empire were to descend from his throne, and arrayed in regal pomp to enter the rebel's cell and proclaim to him a free pardon, and on compliance with certain conditions to open up for him a path to high distinction, men, in the ecstasy of rapture, would tire themselves in publishing the news. But in Bethlehem we see that the Son of God has, for our sakes, descended to the very last step of the mystic ladder, which reaches from earth to heaven, whilst hovering angels wonder at the grace. Man is deprived. "All have sinned and come short of the glory of God." No meritorious plea can be urged as a valid reason why God should stoop to bless us, and heaven should be ours. The messenger of the covenant draws nigh—a God appears.

"A God, a God, the vocal hills reply,  
The rocks proclaim the approaching Deity."

How does he come? No gloomy portents herald his approach. The beams of the sun are not extinguished. The moon wanes not, nor do the stars withdraw their shining. His advent is not announced by the convulsive heavings of the earthquake, or the unrestrained fury of the elements. The din of war is hushed. The hearts of men are not disquieted by civil or international commotion. The Promised One draws nigh to us. He is not a stern Elijah-like prophet, but the Shiloh, "unto whom the gathering of the people shall be." Bend lowly and reverently in the august, yet gentle, presence of the infant Son of Mary. Behold the brightest jewel of heaven placed in the humblest casket, and learn how great the love wherewith our Father in heaven has loved us.

In the humble birth of the Saviour *mark the wisdom of the Divine procedure.* "He cometh, lo he cometh!" For what object? Simply to settle disputed questions in philosophy?

No. Seek not for him, then, among academic shades. Has he appeared for the ultimate purpose of taking into his hands the reins of earthly power, and of ruling as a temporal king? No. Seek not for him, then, within the precincts of the palace, amidst the splendour of royalty. Has he descended from his throne to make a grand demonstration of heavenly glory on earth, attended by ten thousand times ten thousands of his angels? No. You are not called, then, to enter into some dazzling light cloud in which he is enveloped. Does he appear in order to sweep the wicked away in a moment, with the breath of his mouth, and to avenge at once, the insulted Majesty of heaven? No. Do not expect, then, he will be nurtured in the desert, and bear in his countenance the reflection of nature's sternness and desolation. Why, then, does he come? He is sent "to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." His designs are mainly those of redemption and salvation; the extrication of all classes of humanity from impending spiritual peril; the renewal of their natures; their restoration to the Divine favour; their eternal deliverance from sin and death. The peculiar earthly sphere on which he enters, indicates supreme wisdom. In the worldly poverty of Christ we perceive His complete identification with humanity in all its wants and miseries. He comes to us as a Saviour that may be approached. The Magi who journeyed from the East, guided by the miraculous star, "opened their treasures, and presented unto him gifts, gold, frankincense, and myrrh." The shepherds, startled by the vision of angels, and overwhelmed with the joyous intel-

ligence they communicated, "came with haste, and found Mary, and Joseph, with the babe lying in a manger." Some others, perhaps, entered into that obscure dwelling to gaze on the face of the Son of God, and many others might have done so if they wished. Individuals of all classes could have assembled around him to do him homage. Jesus was accessible to all. The barrier of wealth, or rank, or learning, or descent, was not raised to prevent any class from approaching him. So also it was a proof of Divine wisdom, that through the whole of his earthly and heavenly history he should be an *accessible* Saviour—a Saviour to man as man—a Saviour made like unto even the least of his brethren. How cheering the thought! There is nothing to hinder us from entering into the presence of Jesus, except our own reluctance, whilst, on the other, hand innumerable reasons may be adduced to lead us to repose in him our entire trust. In his accessibility the Son of God in heaven, at the right hand of the Father, is the same as the infant at Bethlehem.

We learn by the contemplation of Jesus in Bethlehem *how true greatness may exist in connection with lowly circumstances*. An individual's position in society does not always indicate his true mental or moral character. True dignity may be allied with him who is clad in coarse raiment, whilst the monarch surrounded by tawdy glitter, may not have it. Do not judge, then, of character by a man's lot in life. If you do, what opinion must you form of the Son of the Virgin? At Bethlehem man's narrow conceptions of greatness are set at nought. The child of Mary has been the burden of prophecy; he is the hope of history; he will declare to the universe that he is the "Son of God with power, by the resurrection

from the dead;" he will control the destinies of myriads of intelligences; he will be the object of the love, joy, and worship of ransomed hosts; he will sway the sceptre of universal dominion, "having on his vesture and on his thigh a name written, King of Kings, and Lord of Lords;" and yet he who will thus be so highly distinguished is born in a stable, and laid in a manger! Learn at Bethlehem, then, that the highest personal dignity is compatible with the meanest earthly condition.

Lastly, *we are admonished, whilst standing in the presence of Jesus at Bethlehem, "not to despise the day of small things."* Men are apt to do so. Who cared for young Newton when he made his first experiments in mechanics, those experiments which were the stepping stones to the very summit of the temple of fame. Who sympathized with James Ferguson the shepherd boy, when wrapped in his plaid, he prosecuted by stealth those observations of the starry heavens, which laid the foundation of far more brilliant successes. Few care for man's early struggles and aspirations. Nevertheless, all true greatness has sprung out of comparative obscurity at the first. May we be allowed to adduce the new born Son of God as the most striking of all instances of this kind? Few are concerned about Jesus as he lies in the manger. He is *only*, they think, a child of Jewish peasants. There is nothing *in him*, or in *his history*, or in *his prospects* to attract notice. Nobody cares for *him*. His position is an obscure one, and so it must remain. O man, dost thou

thus look with contempt upon the establishment of the dispensation of grace and truth? Dost thou not know that "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen, yea, and things which are not, to bring to nought things that are, that no flesh shall glory in His presence?" Wilt thou continue blind to the true character and the future destiny of Jesus, not suffering the inspired word of prophecy to teach thee. Despise the child of Mary, then, if thou wilt. His advancement does not depend on thy poor favour. He *must* increase in the manifestation of his perfections; in the extent of his spiritual influence; in the assertion of his power over his enemies; in his official fitness, through discipline, obedience and suffering to redeem and save. Who can tell what mighty signs and wonders will yet be accomplished throughout all nations in the name of the Holy Child Jesus?

Would you have appropriate conceptions of your heavenly Father's love, faithfulness, and wisdom; would you cherish satisfactory hopes of your own safety, of the spiritual renewal of fallen and depraved humanity, and of a bright and glorious future; would you truly "know the grace of our Lord Jesus Christ," your ceptions, hopes, and knowledge must be indissolubly connected with him who was born in Bethlehem, "wrapped in swaddling clothes, and laid in a manger; because there was no room for him in the inn." Worship him.

J. S.

Barrowden.

## THE HOPE OF BURMAH.

*From the Friend of India.*

WHEN the Governor of Rangoon insulted the British flag, and Commodore Lambert repaid the indignity by firing upon the Burmese stockades in the Irrawaddy, there was a people in Lower Pegu, who were regarding the quarrel with an all-absorbing interest. As the strife thickened, and the great war-steamers laden with English troops passed along the river, this interest grew more intense; a hope sprang up that perhaps days of untold oppression were passing away. But it was with joy inexpressible, that they saw the great Pagoda of Rangoon successfully stormed, and heard the salute which proclaimed that their province of Pegu was numbered among the dominions of the British crown. These people were the Karens. For two years before the war, the whole race in Pegu had suffered unusual ill-treatment from the Burmese officials: but the christians had been objects of special tyranny; many had been plundered, imprisoned, and cruelly ill-used; and some of their native christians had actually been crucified. It was natural therefore that they should regard with peculiar delight that course of events which had freed them from oppression, and placed them under English rule. During the war, they prayed continually for the success of the English arms; and even the heathen Karens had joined them in these petitions, aiding the request that they might thus be enabled to receive more teachers than the jealousy of their Burmese masters had heretofore permitted. So great was the desire for christian instruction among them, that even the children were taught to offer this prayer for more teachers.

The Karens, as a nation, in their

origin, extent, their peculiar notions and spirit, differ greatly from the nations by whom they are surrounded: and from the remarkable extent to which they have been prepared to receive christianity, must be regarded as a people likely to prove an eminent acquisition to the British rule in the great Burmese peninsula. Though Europeans have visited the coast and traded in the Martaban gulf for more than two hundred years, yet very little was known of the Karens till the first Burmese war: but the researches of the American missionaries now prove that they constitute an immense nation, divided into separate tribes, and spread over a vast extent of country. The Karens are now subjects of three separate kingdoms. Two hundred miles north of Ava, the interior of the country is everywhere inhabited by them, while Burmans and Shans occupy the towns and villages along the Irrawaddy. Two hundred miles further on, they occupy the country on every side, and are found in a wild and uncivilized condition. Their villages are built like barracks; they employ large herds of cattle for the cultivation of their fields; and exhibit considerable skill in the arts of painting, weaving, and working in iron. The nation extends again to the Eastward across the mountains into Siam, with whose tribes their own seem closely cognate. They spread through all the retired districts and jungles along the Eastern shore of the Martaban gulf; possess the country along the Salween and its tributaries; occupy the great Sitang valley in vast numbers, and form a chief part of the peasantry along the Irrawaddy as far as Prome. They thus constitute a very large

portion of our Indian fellow subjects in Arracan, Tenasserim, and Pegu. Their traditions connect their origin with the interior of China, and it is not improbable that they were the first people that took possession of the soil of Burmah, being subsequently conquered by a more powerful race, the Burmese, who are connected with the great Tartar tribes.

The religion of this singular people exhibits one of their most striking peculiarities. For more than two thousand years they have observed a simple Deism, untainted with idolatry. From age to age they have sung the praises of one eternal Creator, in their simple songs; and, according to remarkable traditions, have looked towards the setting sun for white men, who were to bring to them some holy book that should declare his will.

Buddhism entered among them, but has made no converts. Its mystic philosophy, its scientific dogmas, its morality of pride never perverted their simple faith. The gaudy temples with their gilded domes, and powerful priests, and gorgeous ritual, failed to seduce them. The arbitrary power of their conquering masters did not force them to forsake the religion and the legends which they had learned from their long line of ancestors. Through all temptation and all terror the overruling hand of God preserved them from the degraded doctrines and still more degrading vices of heathenism; and kept them, as no nation was ever kept before, in the simple faith which they embraced in the most remote antiquity. It is worthy of notice that even with that faith, they did not raise themselves in civilization, knowledge, and power. Such an elevation has been reserved for the revealed religion, which has reached them from a people once more savage than themselves.

Twenty-five years ago one of these

Karens became a Christian, through the instructions of the American Missionaries in Burmah. He at once proclaimed among his countrymen that their traditions were fulfilled; the white men had come and brought the revealed book of God, for which they had looked so long. From that time forward Christianity has been spreading amongst this interesting people and gradually taking deeper root in their tribes. The missions established in Arracan and the Tenasserim provinces previous to the last war have proved some of the most interesting and successful in the whole heathen world: and their offshoots had obtained triumphs of the most remarkable kind in the province of Bassein: it was with difficulty, however, that the latter place could be visited. The last shot had not been fired on the great Pagoda of Rangoon, when a deputation of three Karens was hanging about the town, ready to secure a missionary the moment the Burmese army should run away. They had been sent by the churches of Bassein. Since the conquest of Pegu, a period of only three years, no less than 4,000 adults have professed themselves christians, of whom three-fourths come from localities where the gospel was unknown before. Altogether, during the last twenty years, nearly a hundred thousand Karens have become christians, of whom 12,000 are communicants. The chief missionary stations have been much increased of late, Shwaygyeen in Martaban, Rangoon, Tounghoo, and Prome have been newly established, besides the older stations at Tavoy, Moulmein and other places.

Nor is this all. The christians are not only numerous and sincere, but they are anxious to do their duty as christians in maintaining their religion among themselves, and furnishing facilities for spreading it among their countrymen. All the



older churches, a hundred in number, have recently built themselves a chapel; and half of them support their own native pastors and their village schools. These are novelties in modern missions, and furnish the most solid grounds for future and more extensive success. The heathen Karens, too, are awaking to the benefits of their political emancipation. From one district, where no missionary had ever been, a deputation was sent to the Commissioner, asking for teachers and school-masters. The people had already built fifteen school-houses in anticipation of a favourable answer. These facts read like romance, or rather they carry back the mind to the first ages of christianity, when preachers and apostles were able to subdue kingdoms, and add provinces and districts to the church. From the day when they first heard the gospel, this great people, whose tribes spread

over immense tracts in Burmah, Siam, and British Burmah, have risen up from their ages of ignorance, and are earnestly demanding sound knowledge and true religion. The American churches are making special endeavours to secure the latter end. We trust the Government in Burmah will also strive to give such aid as belongs to it. We hope this long-enslaved but noble race, will receive their special fostering care, and that every thing will be done to secure them perfect freedom and justice in the possession of their lands and vested rights. Improvements must advance most rapidly amongst such a people; their influence with their countrymen and neighbours must increase: and not improbably through them the whole of the peninsula of Burmah and Siam may be brought into the dominions of the British crown.

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## THE ALTITUDE OF DIVINE LOVE,

AS MANIFESTED IN THE GREAT WORK OF HUMAN REDEMPTION.

*By Thomas Bird.*

LONG ages have departed, and many generations have passed away, since the Divine Redeemer trod this lowly vale of sorrow, an abject, suffering being in his humanity—the world's accumulated woes all meeting, and like myriad arrows piercing his generous soul unto the death—pangs felt on Calvary—where *He*, the immaculate Jesus, dearest of heaven—first-born, the gracious friend of man, in his human nature accomplished the inconceivably great and glorious work of our redemption.—A work of infinite magnitude! O love unutterable! Deep, fathomless abyss of holy love! the ceaseless wonder of admiring angels, and the constant theme of all the everlasting redeemed.

No love like *his*; no condescension so transcendent! no suffering so intense, no death so painful as Messiah's:—O ye angelic bands, who, in high heaven, hymned *his* praise! and ye, Cherubim and Seraphim! radiant Spirits! near the throne of *him*, whom ye adored, 'ere he assumed this earthly life and became our ransom;—O! *when in all time*, and *where*, in the measureless universe, did such abounding goodness, so much love in being dwell, who dwelt with us, as in the sacred person of the Saviour?—Jesus—Emmanuel—God of *all*, incarnate: Ah! so deep and ruinous were the many stains and varied forms of our guilt, so vile and wayward were we, in ourselves undone, and lost to hope,

that *He*, the immortal sire, and sovereign of the universe, was forced at length to leave the heavenly realms, and sweet adorings of the dwellers there, his own bright ones, to dwell on earth, in mortal flesh to dwell, for man's own sake, for man to live and die, himself our only ransom:—Yes, 'twas he, 'twas he, who, seeing us so wretched, helpless and hopeless, came to our relief, pardon and peace and endless life to give. What pity for our ruin! What sympathy with our soul's woe! And, O glorious attribute of Deity! brightest! best! what love in full perfection shines the world to illumine; it shines from heaven! shines from the cross on man's dark nature; lights up the portals of eternity and truth's soothing radiance, smiles on the pathway of mortality! 'Tis even so! Earth be glad, then! and ye teeming myriads of her sons rejoice, rejoice that the Omnipotent Creator of all worlds, and every living thing, has thus bestowed on you the honour of his presence; and given, moreover, incomparable manifestations of the love his heart hath borne toward *all* men, without respect to nation, colour, or language! Ye his saints, especially rejoice, with all your powers rejoice, and praise his name, that *now* to you pertains the grace of life, the adoption, and

the promise, in consequence of the stupendous work *that Holy One*, in love to you, accomplished. Work of infinite merit, and, to our spiritual nature, fraught with infinite blessings. O the vast immeasurable depth of love. Divine! infinite love! How wonderful it is! how graciously expansive, and how free to sinful mortals! "God is love!" This universal frame; nay, all his hands have made, and still sustains, in earth and heaven, magnificent, sublime—most beautifully and indelibly evince his goodness, love, to *all* his creatures: but the Great Redemption, blessed work, in wisdom, moral grandeur, and importance, transcends them all; transcends myriads of worlds launched into being glorious as ours;—love, O love immense! surpassing all conception, or of men or angels! Love to man! it is, it is the infinite love of an infinite God! Thoughts of *that* love, how precious! and to feel, withal, its sacred, hallowed influence, tuning each soul-string to its sweetness, is transporting! O the joy, the bliss unspeakable such love affords! How my heart bounds therein!—It is an everflowing, overflowing fulness to humble souls.—

And whosoever seeks, in heart, to obtain  
That fervent love, shall never seek in vain

*Late of Loughborough.*

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THE SAME JESUS.—O, it is blessed when you feel very vile to hide in Jesus, and though still as vile as ever in ourself, to say, "Abba, Father!" In reading a chapter, the only part I could dwell on at the time, was, "*this same Jesus*." It seemed so sweet to think that it

is the same Jesus who was so lovely, so gentle, so full of sympathy on earth, who is now in heaven, "the friend of sinners," pleading for them at God's right hand; that it is the same sweet voice that on earth said to the troubled soul, "come unto me and I will give you rest."

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## GIANTS AND GIANT KILLERS.

WHO does not remember the tales of childhood? They are fresh in the recollection of us all. The young man carries them with him through life in spite of ambitious or mercantile schemes, ever and anon do they present themselves to his imagination with the familiarity of old friends. Even the grey-haired sire, leaning upon the staff of age, may sometimes be detected in indulging in reminiscences of a fictitious character. Thinking of girlish or boyish days we also think involuntarily of the marvels recited to us by the domestics of our parent's household, and the companions of our play hours. With what interest did we listen to them! How our sympathy was enlisted on behalf of Cinderella and Little Red Riding Hood! As we heard with breathless attention of the barbarian Blue Beard, and the disastrous stain upon the memorable key, with what eager anticipation did we wait to know the fate of his unfortunate wife! Sitting by the fire in the nursery, we could not but draw nearer to the maid who was our oral novelist, and cast half-frightened glances behind us lest, by the exercise of some mysterious power, one of the dreaded monsters should have thought fit to pay us a nocturnal visit. Many a time has maternal solicitude been newly aroused by an unexpected outcry from the cot or crib, and often has it required all a mother's firm yet gentle persuasion to convince us that the alarm was only that of a dream haunted by the recent recitals of the nurse.

Among the heroes of youthful lore our readers will call to mind a famous personage known to all English juveniles by the somewhat vulgar name of Jack. Wonderous deeds did this boy perform. A public benefactor, he went abroad destroying certain giants, who oppressed the sons of men, and terrified the fair sex with their unequalled cruelties. "This is all myth," say we to ourselves. "This is all fable, and we can afford, in the days of electric telegraphs and steam printing-presses, to smile at the legends which were the favourites of infancy and boyhood." Very true; but are there now no giants? Setting aside the boasted attractions of sundry penny shows at country wakes,

are there no giants now? We think there are. Monsters there are, stalking through our land in this age of ours, whose power is greater and more mischievously employed than was that of the nursery heroes.

Look at some of these modern Goliaths, and see what they are doing. There is the giant intemperance. His face is swollen and bloated, his step is uncertain, his garments are disordered and unclean. What is he doing? Follow him to his miserable home, and its broken furniture, empty shelves, and fireless grate, will tell you. There is the giant sensuality. His visage is destitute of a single winsome feature, his body is the victim of malady, everything is "of the earth earthy." What is he doing? Listen to the peevish murmurings of the gout-afflicted, and behold the agonizing convulsions of the apoplectic. There is the giant lust. His countenance speaks wholly of carnality; there is but one expression—that of the animal, the repulsive glance of licentiousness is there. What is he doing? Robbing a thousand maidens of their virtue; condemning them to the rude assaults of the debased and depraved, and blasting their hopes both for time and eternity. There is the giant ignorance. His vision is self-destroyed, and he has deprived himself of hearing. What is he doing? Enticing the innocent to scenes of vicious pleasure, creating hatred in the heart of one man to his brother man, and stripping the worker's home of its attractiveness. There is the giant war. His eye glares with revenge, his hand clutches jealously a crimsoned weapon, he lifts to his mouth a brazen trumpet and the blast is loud and long. What is he doing? He is converting the stream of life into a channel of blood, he is tearing husbands from their wives, and citizens from their homes, he is laying waste the works of patient industry, and pointing the wildly bereaved to the largely populated cemetery.

Such are some of our modern giants and such some of their works; we might mention others but *quantum sufficit*. Our reader will admit that they exist and many others also. He will also readily admit, we doubt not, that they

are a curse to humanity and must be destroyed ere man can be secure and happy. How are they to be destroyed? This is an important question. "Let each man free himself from the power of that particular monster which threatens or molests him," say some. "Let each be a modern 'Jack the Giant Killer,' and go forth to wage war with the leviathan adversaries to our common peace and happiness." There is sound sense in this. Certainly, the best way in which to diminish the miseries of intemperance, sensuality, lust, ignorance, and war, is to be temperate, abstemious, chaste, educated, and peaceful ourselves. Reform, like charity, ever "begins at home." If we do this, and then each of us endeavour to make *another* what we are, depend upon it the giants' days on earth would quickly be numbered.

Were many writing this article they would close with the last recommendation; they would esteem *it* sufficient to meet the exigencies of the case. But we cannot thus act and thus think. We do not believe that a man will be really temperate, abstemious, educated, peaceful, etc., simply through making rules and forming plans on which to act. According to the present constitution of human nature, something beyond bare law and abstract regulations is necessary in order to live a truly virtuous life. As in commercial, so in moral affairs. A man will not zealously engage in business merely because he has certain trade rules and mercantile directions

placed before him. He must have an incentive. If he have the prospect of gain, then he will readily and perseveringly act upon the rules given him. Even so a man will not be likely to be zealous in observing the maxims of virtue unless he have an adequate motive-power leading to action. We only know of one adequate motive-power to a consistent and continuous practice of temperance, abstemiousness, pacificity, etc., namely, that afforded by religion, the incentive of love. Mere moral precepts will be powerless if not invested with life by spirituality of mind. He, therefore, who would be a successful social reformer, reforming himself and reforming others, must first be a christian. *Then* he has the necessary incentive:—love to God and love to man. Where there is supreme love to God the self-denial which a virtuous life necessitates will be readily practised. Where there is obedience to the great normal law, "Thou shalt love thy neighbour as thyself," there will be gradually matured that patient labour which is indispensable to a prolonged course of benevolent action. If, then, our reader would be a true philanthropist, if he desires to do his share in the work of destroying the social giants of the age, let him receive that gospel which can alone lift the drooping affection of humanity from earth to heaven, from the debasing idol to the perfect God.

T. R. STEVENSON.

## CORRESPONDENCE.

### ON WAR.

#### A REJOINDER.

DEAR SIR,—Permit me to make a few observations on Mr. Liggins' reply to my former remarks on the subject of war. In doing so I will be as brief as I can.

Mr. L. says I have "very lightly dismissed the main question to be decided." I must leave it to your readers to say whether, granting the arguments I very imperfectly advanced, the question is not plainly answered.

I am somewhat at a loss to discover the "main position" which Mr. L. considers he has attacked. Is it this—that "we find the authority of human government maintained" in the Scriptures? Mr. L.'s *own* conclusion, as the result of a commentary occupying more than one third of his letter, on the passage in the epistle to the Romans, which I instanced, is precisely mine—viz., that "it was the institution of government that Paul was vindicating." What the apostle did *not* vindicate, it would be useless to particularize here. This position, then, is one about which there is

no dispute, and we need not stop to enquire how we have found our way into it.

It would, however, be a mere mockery to speak in terms of approval of the institution of government, without granting the propriety of its necessary sanctions. These are essential to its authority. For instance,—write over your magisterial bench, the law, "Thou shalt not kill," and then let the assassin know that so long as he keeps the weapon in his hand, and challenges you to mortal combat, his crime shall go unpunished, and may be repeated without let or hindrance; and where is the force of your law? What becomes of your government? It is a nullity. So that if the apostle Paul in vindicating the institution of government, did not necessarily approve the "means by which in particular cases it is maintained," he did at least justify the use of means essential to its existence as an institution "for the punishment of evil-doers." And as in general society there are those who will not scruple to use any means, however lawless and bloody, for the attainment of their own ends; so it is necessary that these should be encountered with their own weapons, and that if need be, life should be sacrificed in their subjection. The only alternative, it is plain, would be, to allow these most vicious of mankind to retain the mastery and trample justice underfoot—to permit the "minister of God" to be unseated, and give unbridled license to crime. That Mr. L., and those who think with him, are prepared to carry out a creed that leads to such a consummation, I can scarcely believe.

I do not see, then, any reason to retract my statement that "the power of life and death is the very basis of all temporal government." Mr. L. says "more than one temporal government has existed which has never used this power, and made no provision for its exercise." An assertion so utterly at variance with common experience should have been accompanied by a statement of the facts on which it is based. I will venture to say, however, that it is true of no instance which can be brought forward as a precedent; and is therefore quite out of place. Of course, in my remarks I speak of the

institution of government in its relation to society as it was eighteen hundred years ago, and as it is now. I am not speaking of the ideal, but of the actual—not of government as it *might* be, under a possible combination of circumstances, but of government as it *must* be in this present matter of fact-world of ours; because it is this practical sense in which Scripture deals with the question, and in which we must handle it if we would rightly interpret our Bibles.

Mr. L. disputes, (and unintentionally, no doubt, misrepresents) my reading of the passage quoted from Matthew, and says the teaching of the lesson contained therein is "Resist not evil" without qualification or reserve. But let me ask, to what conclusion may we not wrest Scripture on the system of refusing to acknowledge the light thrown upon one passage by another? There is scarce a heresy in existence but may support itself by scissor-work like this. In this way Antinomianism, Socinianism or Romanism, may each claim allegiance to its scrap Bible. True, Scripture cannot be inharmonious with Scripture—truth with truth—but there exists no more universally acknowledged necessity than that of comparing different portions of Holy writ, the one with the other, and of taking them together, if we would clearly ascertain the will of God.

The congregation gathered around our Lord, whilst he was uttering the imperishable words of the sermon on the mount, would not mistake his meaning. When our Saviour referred to some of the manifestations of the spirit of revenge contention and selfishness he was condemning, which were of common occurrence amongst the Jews, the force of the particular application would be more keenly felt than it is by us. Moreover, with the perfect teaching of His life and ministry before them, Christ's hearers had no need to take an imperfect view of his truth as expounded on that occasion. Nor need we, if we will only receive the whole teaching of the Saviour's life and testament "Resist not evil" in the spirit of *revenge*. That is what is taught in the revelation of God's truth. I need scarcely say that neither the passage in Matthew, nor the one in the epistle to the Romans

stand alone in the sentiments conveyed, though their phraseology is peculiar and may be misconstrued. They are however, perhaps the most striking that can be selected as examples.

Let Mr. L. carry out his principles, and in no case "resist evil"—let him allow his property for instance, to be taken away by every rogue that makes the attempt to steal; and let him acquaint the London sharpers with his determination in no case to resist, and they will speedily leave him with little else than his reputation in his possession.

I do not see, then, that the conclusions of my former letter stand materially affected by what Mr. L. has advanced. I feel, however, I have trespassed sufficiently on your space; and should any further communications appear on the subject, I shall leave them to be dealt with by abler hands than mine, who may perhaps take up the question in other aspects.

There is one thing, however, in Mr. L.'s communication which must not be passed over, that is, this—that christians must be submissive to the "governments under which they may happen to live," but must "stand visibly aloof" from any active participation in them. This seems to me a serious mistake, but one which is perhaps the legitimate offspring of the opinion advocated in that communication. I maintain that for the

christian to refuse to exert the influence which his position affords in support of a just and equitable government, would be a manifest dereliction of duty, and would have the appearance of his being wise above what is written. Religion in the legislature, as well as in the nation; within our courts of law, as well as without; in the army and navy; as well as in our colleges and universities; this is what the christian citizen should aim at, and in proportion as he is successful will be the speedy approach of the time, when men shall beat their swords into ploughshares; and when the peace of expediency over which we are just now rejoicing shall become a loving, final, and unalterable reconciliation. Sorry indeed should I be, if by some decree of the ultra peace party, our magisterial bench and our legislature were deprived of those members, of whom there are not a few, who have the fear of God before their eyes, and who in their exalted position can exert an influence, in favour of true religion, which they could not otherwise possess.

I beg to remain, dear sir,

Yours sincerely,

CIVIS.

P.S. Allow me to correct a misprint in my former letter. For "naturally and individually" read "nationally and individually."

## OBITUARY.

MRS. DERRY, the widow of the late Rev. J. Derry of Barton, and mother of Mrs. Buckley, died on the 18th of Jan., at the residence of her son, Mr. William Derry. She had been staying with him for some time, and was expecting shortly to return to her own home at Bufton, when it pleased God to take her home to himself in heaven. Her health had been failing for some time; but the affliction, which ended in her death, only lasted a few days. She did not seem to suffer much, but slept a great deal; until at length she fell asleep in Jesus.

We speak thus confidently of her safety and happiness, not from anything what she said at the last, for she was

incapable of conversation, but from personal knowledge of her previous life and character for some years.

What she was as a *woman*, before our departed brother entered the ministry, she *ever* was—her habits and manners remained the same. But a kinder, more affectionate, more quiet, unpretending, unostentatious, patient, faithful, homely woman is rarely seen. Peter says, of women professing goodness, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a

meek and quiet spirit, which is in the sight of God of great price." 1 Peter iii. 3, 4. And whilst all who knew our departed friend will allow that she never sinned in what is here forbidden, they will none of them deny that she did possess what is here enjoined. In this respect she was eminent—no wanderer from house to house, no tattler, no busybody, speaking things which she ought not. The heart of her husband could, and did, safely trust in her.

In perfect keeping also with what she was as a *woman* she was also as a *christian*. No enthusiast, but a grateful, loving, humble, devoted, consistent child of God—the same one day as another, and one year as another, only that it might be perceived that the discipline of life has not lost upon her—that there was increasing tenderness of spirit—a growing indifference to the world, as if she was pleased with the thought of soon leaving it and going to heaven—a deeper insight into the evil of her own heart—a greater consciousness of her own weakness and unworthiness, and a closer cleaving to Christ. These things might be perceived by those who were intimate with her; and when it can be said, and said with truth, so far as moral character is concerned—that she was "blameless and harmless"—esteemed and loved by all who knew her, but most by those who were the best acquainted with her—of what consequence is it that she passed away without being able to tell us how she felt in the immediate prospect of eternity? The great thing, as John Newton says, is not how a man *dies*, but how he *lives*, and when—as in this case—the christian profession of many years is sustained and conducted throughout by a christian life, we may be persuaded that all is well.

My last interview with her was not marked by anything peculiar, but there was the same spirit of meekness and patient, though acute, suffering under the trials that were then pressing upon her, which I had frequently observed before. The path had not been a flowery one—far from it. Trials of no ordinary character had been her lot, which she felt as only a *mother* can feel. But she never murmured. Her heart might swell almost to bursting, and tears of bitter anguish fall fast and long, but still she did not complain. She

endured as seeing him who is invisible. And now her trials are over. The redeemed and emancipated spirit is with its God, perfectly holy, and perfectly happy. May her children follow her in the way of life and peace, and may the members of the church—who have had so many admonitions lately—have their loins girt and their lamps burning, waiting for the coming of their Lord.

The funeral was on the 22nd Jan. and on the Sabbath but one afterwards, Mr. Bott preached the funeral sermon. *Barleston.* J. COTTON.

MRS. HELEN KAY, of Burnley, departed this life Jan. 5th, 1856, in the 56th year of her age, having been a consistent member of the G. B. denomination for upwards of thirty six years. As her ancestors were connected with the General Baptists, she very early became acquainted with their doctrines and discipline, and retained a sincere and undeviating attachment to them to the close of her life. It is probable that her Grandfather, Mr. Joseph Balmforth, was a member of the Queenshead church at the time of its formation; soon after the commencement of the New Connexion in 1770. He was regarded as one of the founders of the church, and was the bosom friend of the pastor, the Rev. John Taylor. Honourable mention is made of him in the life of that devoted minister of Christ. His death was regarded by Mr. Taylor as a "dark dispensation of divine providence," and he mourned for him as one that mourneth for his only son. Her father, Mr. James Balmforth, came from Queenshead to execute the wood work of Burnley Lane Chapel, at the time of its erection. Both her father and mother afterwards became members of the church in Burnley Lane. She was thus in early life brought under the religious influences, and in the 20th year of her age, after giving satisfactory evidence of a change of heart and love to the Saviour, was baptized on a profession of her faith, by the Rev. H. Astén, who had recently been called to the pastorate. Mr. Astén being the instrument of her conversion, she always highly esteemed him for his work's sake, and ever spoke of him with respect and affection. The writer remembers on one occasion

when he visited her, and engaged in prayer, that he quoted the words "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." When he rose from his knees she exclaimed, "Mr. Asten often used to quote those words, I shall always respect him." From the time that she joined the church she took a deep interest in every thing that pertained to its prosperity. She frequently made it the subject of conversation to the person who afterwards became the partner of her joys and sorrows, and who is now called to mourn her loss. He can never forget the pleasurable sensations produced on his own mind, at the time she used to relate those sweet experiences she enjoyed in connection with her christian friends. After her marriage she soon became the mother of a numerous family, over which she watched with parental care and solicitude. She was now necessarily prevented from attending many of the means of grace, but amid all the trials of domestic life, she was enabled to commit herself to God in well doing. The prosperity of the church and the salvation of her family still lay near her heart. This was particularly evident during a revival which took place under the ministry of Mr. G. L. At the close of an afternoon service she affectionately invited her husband—who at that time was not a member of the church—to stay a short time at the special service which was to follow. The blessing of God rested upon the service, and by her kind request he was induced to attend again in the evening. At this meeting the power of God was manifested in a remarkable manner, and she had the joy and the satisfaction to see her partner brought into the enjoyment of christian liberty. About this time it became necessary that the family should remove to Todmorden. A G. B. church having been recently formed in that place, she was honourably dismissed from Burnley Lane to its fellowship. Here, too, she manifested the same zeal for Christ and continued to walk worthy of her christian calling. It should be mentioned to her honour, that at this place her house was ever open to receive the ministers who sup-

plied the infant church, and that in every respect she sought to make them comfortable, as the servants of Christ. Her piety, however, did not exempt her from the ills incident to this mortal state. She was the subject of many trials, crosses, and afflictions. At times she had to contend with doubts and fears. She constantly saw her need of guarding against the deceitfulness of her own heart, and that her only hope was in Jesus Christ. In times of need she applied to the throne of grace, when she obtained mercy and seasonable help. In 1852 the family returned to Burnley, and she once more united with her old and former christian friends, but bodily disease took such hold of her frail tabernacle, that she was frequently prevented from enjoying their fellowship, yet in all these things she desired to be resigned to the will of her heavenly Father, saying, "not my will but thine be done." Although she had suffered so frequently from various causes, her last affliction, though comparatively short, was too much for her emaciated and worn out frame. The writer frequently visited her during the last fortnight of her life. He always found her suffering great pain from the nature of her complaint. Her extreme affliction rendered life undesirable, but all things considered she was exceedingly patient and resigned. She had a desire to depart and be with Christ which is far better. He prayed with her about five minutes before she died. With her weeping partner and children around her bed, he watched her die, but she was permitted to breathe her last so calmly, so gently, and so composedly, as if falling to sleep, that it was difficult to say when she was dead. It was a solemn moment! It was good to be there! It was felt as if angels were present to convey her ransomed spirit to the Paradise of God. And no doubt it was so. "Let me die the death of the righteous, and let my last end be like his." The solemn event was improved by her pastor, to a large and attentive congregation, Jan. 27th, from 2 Cor. v. 1. This is the first breach that death has been permitted to make in the infant church connected with Ænon chapel, during the five years of its existence! J. BATEY.



MRS. SARAH DEY.—The subject of this brief memorial, who was a member of the church in Eldon Street, Sheffield, was blessed in childhood with a pious mother. She attended the Baptist Sunday School at Pitsmoor, near Sheffield. Her maiden name was Whitehead. At a comparatively early age she went out to service, and in this capacity won for herself the esteem both of her fellow-servants and her superiors. Her early instructions proved salutary to her soul, and for some time she was very unhappy, from a consciousness of her sins before God. She was at this time induced to attend the ministry of the Rev. T. H. Hudson. A sermon by him, together with a somewhat remarkable dream, (for thus God sometimes "openeth the ears of men,") were instrumental in establishing her faith in the all-sufficient Saviour. She soon afterwards offered herself as a candidate for baptism and fellowship, and was thus admitted into the church when about nineteen years of age. Her humility and amiable tenderness of conscience were now very conspicuous. Some of her companions at that time—now members of the church that mourns her—remember with very tender emotions her gentle reproofs of what she considered lightness and trifling in their conversation. Her modest and agreeable deportment, neatness of dress, regularity at the means of grace and the Sabbath school, and her evidently deep and settled piety, rendered her much beloved by her christian friends. Shortly after her conversion, it pleased God to remove first one and then the other of her parents. She has often since expressed her obligation and gratitude to that grace which had prepared her in a good degree for these trials, by making her acquainted with him who "is a father to the fatherless," and "a present help in trouble." A helplessly afflicted sister, older than herself, now fell to her care; and it was indeed admirable and edifying to behold her assiduous and patient attention, continued cheerfully for a series of years, towards the poor and—to any but a loving and forbearing spirit—wearisome object.

She was—after the lapse of some time from the death of her parents—united in marriage to a respectable

young man, who himself joined the church; and before her death they had become the parents of four lovely children.

"Oh days too bright!  
Too fair to last!"

Her watchings and exertions in attending and lifting her impotent sister, it is thought, proved injurious to her naturally very delicate frame. She became much debilitated, and especially so after the birth of her last child. Hoping to recruit her strength, she visited some friends in a rural part of Lincolnshire; and while there, during a walk to the post office, to ascertain if there were any letters from her beloved husband, she was overtaken by a drenching shower, which appeared to throw her into an ague and consumption; and hastened, if it did not occasion, her decease.

She returned home to flatter and disappoint the hopes of her husband and friends for a season, and then to die. Her amiable character created many friends amongst her neighbours, who showed great kindness in her affliction. One kind christian lady, in particular, the wife of the Duke of Norfolk's agent, was most attentive; visiting, and conversing and reading with her; supplying her daily with comforts and dainties, and imitating the goodness and care of Him who suffers not his children to "want any good thing." How beautifully and gloriously does this pure and undefiled religion—anxiously and expressively seeking comfort, to restore and save a stranger, contrast with the unnatural and satanic conduct of those who employ their utmost subtlety, for sordid or sensual ends, in sapping the vitality, and perpetrating the murder of their own flesh and blood!

These kind attentions, together with medical aid, were insufficient—had "not power over the spirit, to retain the spirit." Nevertheless, they were fragrant as morning incense to Jehovah; and were consoling to the dear departed. She became by divine grace thoroughly prepared to die—sublimely indifferent to her beloved family—because, as she said, she could not doubt the continuance towards them, of that paternal

care which she had constantly experienced, and had shared with them. She had no fear of death, and no desire to recover; and indeed expressed surprise at the enquiry, "Are you resigned to the will of God?"

The last struggle appeared to be very severe and protracted; but it is over, and was the last for ever. She is now

"From sufferings and from sins released,  
And freed from every snare."

Oh that her sorrowing husband and

dear children may follow her as far as she followed Christ, and ultimately rejoin her in that country where the inhabitant never saith "I am sick."

Her present and past character, and experience, may be summed up in the following words, 1 Peter iii 4, which formed the subject of her funeral discourse:—"Of a meek and quiet spirit, which is in the sight of God of great price." She died Feb. 26th, 1856, aged 32.

D. T. I.

## INTELLIGENCE.

THE MIDLAND CONFERENCE met at Melbourne, March 25th. Mr. Bott of Barton opened the morning service, and Mr. Lewitt of Nottingham preached from Eph. i. 10. The meeting for business in the afternoon was presided over by Mr. Gill, minister of the place, and opened with prayer by Mr. Kenney of Burton-on-Trent. Reports were received from nearly four-fifths of the churches, from which it appeared that eighty-one had been baptized since the last Conference, and one hundred and three remained as candidates.

1. Deferred case from Coalville and Whitwick. The Committee appointed to consider the matters in dispute between the church at Hugglescote and that at Coalville and Whitwick, reported,— "That before entering on their task, a communication from the church at Hugglescote was laid before them, in which the friends there pledged themselves to abide by the Committee's decisions. That the brethren who met the Committee on behalf of the Coalville and Whitwick church promised to use their influence with their friends to induce them to do the same. That having heard the statements of the deputation from each place, they come to the following conclusions:—

1. "That in consideration of the pecuniary aid rendered by the Hugglescote friends in the erection of the chapels at Whitwick and Coalville, we think the friends separating from Hugglescote, and occupying the above chapels, should pay over, as an acknowledgment, the sum of twenty pounds to the Hugglescote church on delivery to them of the deeds of both properties, and provide, at their own expense, a new trust deed. And as it appears from the tenor of the present deed that the legality of the conveyance of the Whitwick property to any other than members

of the Hugglescote church might possibly be called in question, we think the Coalville and Whitwick friends should give a bond of indemnity to the present trustees.

2. That those members of the Hugglescote church who have made themselves responsible for the sum of sixty pounds owing on the Coalville chapel should be liberated from such responsibility.

3. These matters being all arranged we see no obstacle to the admittance of the Coalville and Whitwick church into the Conference."

The report was received. It appeared, however, that the Hugglescote friends considered the legal difficulty, in the way of conveying the Whitwick chapel, in accordance with the recommendation of the Committee, as of too serious a nature to be satisfactorily met by the proposed bond of indemnity. A long and desultory discussion followed on this point. At length it was moved, That the thanks of the Conference be given to the Committee for their attention to the business, and that they be requested still to act in conjunction with the friends at Hugglescote, and at Coalville and Whitwick, in endeavouring to effect a settlement of the question in dispute, if possible, before the next Conference; and that if the matter be adjusted by that time, we recommend that the church at Coalville and Whitwick be then received.

An amendment was also proposed, That thanks be given to the Committee for the services they have already rendered; that the church at Coalville and Whitwick be now received; and that the friends there and at Hugglescote be urged still to place themselves in the hands of the Committee, in the hope that the legal difficulty may soon be satisfactorily met. The original resolution was carried by a majority of four.

2. Case from Grantham. "Mr. W. Bishop, our minister, having left us, we are anxious for the advice of Conference, whether we should seek supplies from neighbouring churches, or whether we could be adopted as a Home Mission Station. Want of time prevented the fair consideration of this case. The friends were recommended to secure the best supplies they can until the next Conference, when it is hoped the matter may be more fully entered into."

Mr. Winks gave notice of his intention to move a resolution at the next meeting on the subject of giving aid to ministers in insuring their lives.

Query from Stoney Street, Nottingham, deferred until the next meeting.

The next Conference to be at Quorndon, (D.V.) on Tuesday, May 13th. Mr. Gill of Melbourne to preach in the morning. Mr. Stevenson of St. Mary's-gate, Derby, preached at Melbourne in the evening.

The following is the plan of holding the Conference for the next five years, agreed upon at Derby, Jan. 1st.

- 1856. Easter—Melbourne.  
Whitsuntide—Quorndon.  
September—Ashby.  
December—Leicester.
- 1857. Easter—Beeston.  
Whitsuntide—Kegworth.  
September—Barton.  
December—Loughborough.
- 1858. Easter—Rothley.  
Whitsuntide—Leake.  
September—Hugglescote.  
December—Nottingham.
- 1859. Easter—Measham.  
Whitsuntide—Castle-Donington.  
September—Hinckley.  
December—Burton-on-Trent.
- 1860. Easter—Sutton-Bonnington.  
Whitsuntide—Broughton.  
September—Ilkeston.  
December—Derby.

ISAAC PRESTON, Sec.

THE CHESHIRE CONFERENCE met at Congleton; March 21st. Mr. Gaythorp prayed for the divine presence and blessings, and Mr. Gent presided. The following is a brief account of the states of the churches.

At Congleton the cause of religion has worn a discouraging aspect, but hope is still cherished that brighter and better days are approaching.

At Macclesfield though still favoured with the regular ministration of the word of life, which is cause for thankfulness, yet little or no progress is visible which is cause for deep humiliation. The church has purchased the school rooms adjoining the chapel for £135; and while they are making vigorous efforts to raise the money, they feel that the assistance of their friends

at a distance is very urgently needed.

The friends at Stoke cherish a feeling of gratitude to the Great Head of the church that they are favoured with the regular preaching of the gospel, and that on the Sabbath their congregations remain good. One has been baptized, and in others there are hopeful signs. Their Sabbath-school has much increased, and they are well-supplied with teachers. Religious tracts are also regularly distributed with the hope of good effect.

The church at Stockport remains in peace, but not progressing, as could be desired. And though the congregations remain about stationary in number, there are some among them who seem more concerned about their eternal interest.

The cause at Tarporley is in an encouraging state. Peace is enjoyed, and its proper attendant, some degree of prosperity, five having been admitted by baptism, and also two candidates waiting for admission by the same means. And in addition to the above hopeful signs they have raised, by private subscription £210, by which they have cleared off the last remains of their chapel debt.

No change has taken place in the church at Wheelock Heath, except that one friend has been restored to its fellowship.

1. Congleton. The church being deeply embarrassed in its financial affairs, £5 were voted to them from the Home Mission Fund.

2. Stockport. There being apparently no reason to indulge the hope of being able to support a Home Missionary at this place at present, the friends are encouraged to remain united, and, as heretofore, to avail themselves of the aid of sister churches in supplying their pulpit.

3. Mr. Pratt was requested to publish in the General Baptist Repository the substance of the discourse which he delivered in the forenoon.

4. That a petition be sent to Parliament from this Conference, to be signed by the Chairman and Secretary, against all Governmental interference with the education of the people.

5. That the churches in this district be requested to send petitions on the same subject as early as possible.

6. Mr. Ford having spontaneously provided, at his own cost, an excellent dinner for the members of Conference, the meeting rendered him a vote of thanks for his kindness in so doing.

Mr. Stocks commenced the forenoon service by reading and prayer, and Mr. Pratt delivered a discourse from Isaiah liii. 11,—"He shall see of the travail of his soul and shall be satisfied." There was a public tea-meeting in the evening,

when addresses were delivered by Messrs. Pedley, Smith, Stocks, Pratt, Gathorp, &c. The next Conference to meet at Wheelock Heath, on the second Tuesday in October next. Mr. Needham is requested to preach in the forenoon. R STOCKS, *Sec.*

THE YORKSHIRE CONFERENCE was held at ale chapel, near Todmorden, on Tuesday, March 25th. Mr. T. Horsfield presided, and Mr. T. Smith offered prayer. From the Reports it appeared that the churches generally enjoy peace and harmony. Mr. Marshall, the Treasurer for the Home Mission, was requested to continue in office another year. It was recommended that the churches in connection with this Conference, petition Parliament against Lord John Russell's Education Bill. And that one also be sent from this Conference. At Byron Street, Leeds, they have baptized five, and hope a few more will soon follow their example. At Call Lane they have five candidates, and the congregations are improving. Bradford, Tetley Street, the congregations are improving and they have nine approved candidates. Infirmary Street, Mr. Sole has accepted a call from another church and removed. They have invited Mr. Dunn, who has recently been baptized at Louth. He has accepted the invitation and will commence his labours early in May. At Clayton, the prayer and experience meetings are well attended; and they expect to baptize a few in a short time. At Allerton they have a few enquirers. Mr. Cockroft a valuable deacon of the church has been called away by death. They have baptized three at Queenshead. Six at Halifax. At Denholme, they continue to enjoy peace. They have sixteen approved candidates at Birchcliff. At Heptonstall Slack they have several of whom they hope well. At Shore they have baptized three, restored two, and others are in a hopeful state. They are peaceful at Lineholme and have many enquirers. Since Mr. Hargreaves entered upon his labours at Burnley Lane the congregations have greatly improved. They have baptized three and have many enquirers. At Burnley they have baptized four, and there are several enquirers. At Stalybridge they have called out one young man to preach the gospel, baptized nine, one candidate, and several are in a hopeful state. They are peaceable and united at Gambleside, and the prospects at their branch station are encouraging. At Bacup they have baptized one, and have a goodly number of enquirers. They are well attended with hearers at Todmorden and have a few hopeful enquirers. At

Vale they are peaceful and happy in the church, the Sabbath school is improving, and they have a few enquirers. In the evening, public worship was opened by Mr. O. Hargreaves; and Mr. J. Baty preached from 1 Tim. i. 15. The next Conference to be held at Heptonstall Slack, on Wednesday, May 14th. Mr. Hargreaves to preach. Subject—"The importance of the practical co-operation of the churches with their ministers in seeking the conversion of sinners, and the best means of promoting this object." Public service in the morning.

J. SUTCLIFFE, *Sec.*

THE LINCOLNSHIRE CONFERENCE was held at Boston, on Thursday, March 20th. In the morning brother W. Sharman read and prayed, and brother Judd preached from Prov. xi. 30. In the afternoon brother J. H. Wood prayed; after which, written or verbal reports, some of a very cheering character, were presented from a goodly number of the churches. From these reports it was ascertained that twenty-five had been baptized since the last Conference, and that nineteen remained candidates for baptism. Resolved:—

1. That the following list of places at which the Conferences shall be holden, be adopted.

1856.	1857.
Boston.	Bourne.
Long Sutton.	March.
Peterborough.	Gosberton.
Sutton.	Wisbeach.
Holbeach.	Pinchbeck.
Spalding.	Gedney Hill.
Fleet.	Tydd St. Giles.
Whittlesea.	Boston.

2. That the Secretary write to Mr. Smith of March, again, about Gedney Hill Trust Deeds.

3. That brethren Judd of Conningsby, Wood of Sutton, and Mathews and Noble of Boston, in connection with the Trustees of the Lincoln chapel property, be appointed a committee to consult as to the reviving of the General Baptist Church in that city.

4. That the next Conference be held at Long Sutton, on Thursday, June 12th, brother Wood of Sutton to preach in the morning.

In the evening a Home Missionary meeting was held, in which brethren Mathews, Noble, J. C. Jones, W. Sharman, Cholerton, and the Secretary, took a part.

THOMAS BARRASS, *Sec.*

N B.—As the annual accounts of the Home Mission will be made up at the next Conference, June 12th, it is earnestly hoped that those friends who feel an interest in the prosperity of the Mission will

be zealous in seeking to obtain subscriptions and collections, and forward them to the treasurer, Mr. R. Wherry, Wisbeach, before that time.

**THE NORTH DERBYSHIRE CONFERENCE.**—The churches comprised in this Conference met at Belper, on Good Friday, March 21. The meeting was opened in the usual manner, and brother Yates was chosen president. The reports from the churches were of an unusually interesting character. Most seemed in a much better state, congregations were good and improving; and to some, large additions had been made. The statistics were:—

Belper, three baptized, and twelve candidates. Crich, three candidates. Duffield, two candidates. Kirkby, ten baptized, and seven candidates. Milford, twenty-two baptized, and two candidates. Ripley, five baptized. Smalley, three candidates. Wirksworth, fourteen baptized, and two candidates. The total number added by baptism since our last meeting, fifty four; candidates, thirty-one. The Doxology was now sung with spirit, and two friends engaged in prayer. Business was then proceeded with.

Resolved, 1.—That the committee appointed to advise in the Tagg-Hill Chapel case be cordially thanked for their efficient and successful services.

2. That the committee for arranging supplies for Tagg-Hill pulpit continue the same.

3. That the Conference property, consisting of forms, &c., be sold.

4. That brethren Argile of Ripley, Sims of Belper, and Bell of Milford, be a committee to arrange for its sale.

5. That after paying brother Ward the sum owing to him as the late Treasurer of the Conference fund, the surplus money be appropriated to the Tagg-Hill chapel wall.

6. That the next Conference be at Sutton Ashfield, on Monday, August 4th, and that a revival, or Home Missionary, meeting be held in the evening.

After tea, a good congregation assembled, and the writer preached.

W. GRAY, Sec.

#### ANNIVERSARIES.

**PETERBOROUGH.**—On Lord's day, April 13th, services were held in the General Baptist Chapel, West-gate; when the Rev. J. C. Jones, M.A., Spalding, preached in the morning and evening, and the Rev. A. Murray (independent) of Peterborough, in the afternoon. On the following Tuesday a tea meeting was held, (trays gratuitously provided) after which, the Rev. B. O. Bendall, (independent) Stamford,

preached. The attendance at the different services was encouraging, and the sum of £16 was realized for the reduction of the chapel debt.

**COALVILLE.**—On Lord's-day, March 23rd, the Anniversary sermons of the General Baptist Chapel, Coalville, were preached by the Rev. T. W. Freckleton, of Longton. The congregations were scarcely so large, but the collections were in advance of the last and several former years. This we regard as an encouraging circumstance when it is associated with the fact that this newly formed church have, by a noble and generous effort, recently relieved their minister from the duties of the day-school, and set him at liberty to devote himself entirely to the interests of the church. May their praiseworthy efforts be productive of an abundant mutual blessing.

**BRADFORD, First Church.**—On Lord's day, March 30th, three sermons were preached by our minister the Rev. B. Wood, on behalf of the trust fund of the chapel. The collections were double those of last year, and one third more than the year before. The congregations were good, and the presence of God was evidently in our midst.

**TARPORLEY.**—On Tuesday, March 18th, an interesting meeting was held in the Baptist Chapel Tarporley, the object of which was to pay off the debt remaining on that place of worship, the whole of which amounting to £210 having been contributed during one month, one friend alone contributed £100, and several others very liberally. After a social cup of tea, the public meeting commenced at which Mr. J. Asten, of Brassey Green, presided. After a suitable opening address Mr. R. Bate, read the list of subscriptions and gave an interesting outline of the rise and progress of the cause. Addresses were then delivered by Revds. R. Kenney, of Burton-on-Trent, J. Harvey, Mr. Dutton, of Hoofield Hall, and the writer. The meeting was enlivened by several pieces of sacred music sung by the choir. The chapel was tastefully decorated, and suitable mottoes were placed on the walls. The whole services were deeply interesting, furnishing additional evidence of the continued existence and efficiency of the voluntary principle. H. SMITH.

**NOTTINGHAM, Broad Street.**—General Baptist Young Men's Christian Association. —The second annual soiree of this association was held on Wednesday, March 26th, when about three hundred friends took tea in the school room adjacent to

the chapel. After tea upwards of 500 persons assembled in the chapel, which had been very tastefully decorated with evergreens, mottoes, &c. The chair was taken by the Rev. W. R. Stevenson, M.A., President of the Association. A report of the proceedings of the Society during the past year was then read, which was, on the whole, very encouraging, and augured well for the future. Addresses were delivered by two members of the Association; the first on the difficulties and dangers to which young men are exposed, and the second, on the age, its tendencies and requirements. The Rev. T. W. Freckleton, G. B. minister of Longton, made a very eloquent speech on getting good and doing good. The meeting was also addressed by our esteemed President, and by two friends connected with the church. Several pieces of poetry were recited or sung. One of the leading and most interesting entertainments of the evening, was the presentation of an inkstand to our President. The inkstand bore the following inscription.—Presented to the Rev. W. R. Stevenson, M.A., by the members of the G. B. Broad Street Young Men's Christian Association, March 26th, 1856. A suitable address was read with the presentation, expressing the esteem and gratitude of the members towards our President, for his services during the past year. We hope that the Association may be made very useful to the church, and to the town and neighbourhood.

T. COOPER, Sec.

#### BAPTISMS.

**NOTTINGHAM, Stoney Street.**—On Lord's day, April 6th, nineteen dear friends were baptized and added to the church. Mr. Hunter preached, and Mr. Lewitt baptized. Our chapel was excessively crowded both morning and evening. In the afternoon, at the celebration of the Lord's supper, there was a much larger attendance than usual.

B. W. Y.

**BRADFORD, First church.**—On Lord's day morning, April 6th, after a sermon by our minister, the Rev. B. Wood, on the origin, mode, subjects, and design of christian baptism, nine believers put on Christ in his own appointed way. The interest of the interesting occasion was considerably enhanced by three of the candidates being mother, son, and daughter. May they all go on their way rejoicing. In the afternoon they were all received into our fellowship at the Lord's table. May the Lord continue to revive his work amongst us.

**COALVILLE.**—On Lord's-day, March 2nd, an interesting addition by baptism of five

friends was made to the General Baptist church, Coalville and Whitwick; the various services of the day conducted by the minister, Mr. Cholerton, were very interesting, and attended by congregations, it is supposed, larger than had on any previous occasion been assembled within the chapel. May the good seed that was then sown bear abundant fruit.

**ASTEBRY AND DONINGTON.**—On Lord's-day, March 2nd, two females were baptized in the latter village, after a sermon from the minister of the place, from—"See, here is water, what doth hinder me to be baptized?" Our little chapel was densely crowded, and it is hoped good resulted; for on Lord's-day, March 30th, two persons (a man and his wife) followed their Divine Master in his own appointed way, by being baptized in the name of the Triune Jehovah. The sermon on this occasion was preached from—"Ye are my friends if ye do whatsoever I command you." After which the ordinance of the Lord's supper was administered, and the newly baptized were received into the church by the right hand of fellowship.

**BELPER.**—March 30th, after an excellent sermon by the Rev. S. C. Sarjant of Derby, the divinely instituted ordinance of believer's baptism was administered to thirteen females, eleven of whom were out of our Sabbath school, by our old friend Simms, who also on behalf of the church, gave to each the right hand of fellowship. It was a high day to all those who love, and are connected with, the cause here. Many more seem to say we will also go with you. May the great and good Shepherd carry these lambs in His bosom, and preserve them unto His eternal kingdom; and continue to smile upon us.

J. T.

**BIRCHCLIFFE.**—On the 5th of April we had the pleasure of immersing sixteen persons in the name of the Sacred Three. On the following day they were welcomed to the Lord's-table, and received the right hand of fellowship.

**NUKEATON, Warwickshire.**—On Lord's-day, April 6th, our esteemed pastor Rev. E. Stenson, delivered a thorough baptism discourse, from Matt. xxviii. 19; afterwards baptized two persons (mother and daughter), the latter a teacher in the Sabbath school. In the afternoon the Lord's-supper was administered, and the two candidates received into the fellowship of the church. May they stand fast in one spirit, with one mind, striving together for the faith of the gospel. T.G.T.

**SOUTHWARK, Borough Road Chapel.**—On Lord's-day, March 30th, our pastor baptized eight persons.

**ILKESTON.**—We baptized four persons on the first Sunday in April.

**SHEFFIELD, Eyre Street.**—On the evening of Easter Sunday, our pastor, after preaching to a crowded assembly, had the pleasure of baptizing seven young females on a profession of their faith in Christ. We have still four candidates for baptism, and a number of enquirers, and hope soon to see some in the congregation come forward and join us. G. W.

**LOUTH, Northgate.**—On Sunday, March 30th, the Rev. George Dunn, with seven others was baptized. The chapel was densely crowded, and many were unable to obtain admittance. After a sermon by the pastor from the words "What doth hinder me to be baptized," Mr. Dunn addressed the audience, announcing his change of views, endorsing every sentiment uttered by the preacher, and affectionately urging all believers to be baptized. The Rev. gentleman is highly esteemed in Louth, and the good wishes of many will follow him to Bradford, his appointed sphere of labour.

#### OPENINGS.

**VINE STREET, Leicester.**—This place of worship, with the school rooms, &c., having been cleaned and painted, was re-opened on Lord's day, March 16th; when sermons were preached by the Rev. T. Lomas, and T. Stevenson of Leicester, and collections made towards defraying the expenses incurred in cleaning, &c. On Easter Monday a tea meeting was held for the same purpose, when upwards of 200 sat down to tea, after which, addresses were delivered by several friends. The sum of £10 13s. was realized by the collection and tea meeting; and the amount of sympathy manifested by our friends in the town is very cheering, and greatly encouraging to us in our efforts to sustain the cause. In connection with the effort in which we are engaged to pay off £100 of the debt, a Bazaar was held in the lower school room, on Easter Monday and Tuesday, when the sum of £25 was realized; which with the amount raised amongst ourselves, and the assistance rendered by a few kind friends in the Connexion, has enabled us to pay £75 of the £100 called in. While we feel grateful for the assistance so kindly given, we would take the liberty to remind those friends who have not yet administered to our necessities, that £25 has yet to be raised, and that

their contributions, however small, will be most thankfully received.

H. RILEY, *Finance Sec.*

#### MISCELLANEOUS.

**OPEN AIR SERVICES IN LEICESTER.**—The summer campaign was opened here on Sunday, April 6th, by the students of the General Baptist College. Six of them being in Leicester on that day, they held in different parts of the town five services. Mr. Holroyd preached on the Racecourse. Mr. Clifford in Granby Street, Mr. Maden in Wharf Street, Mr. Elliot in Foundry Square, and Mr. Colbrook in Belgrave Gate. These services were well attended, and good order observed. M. Hopps preached in the Hay-Market to an attentive congregation on Monday evening.

**MEASHAM.**—Last Sunday evening a sermon was preached on the occasion of the "Snareston murder," by Rev. G. Staples, from James i. 15, "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death," showing the beginning, the progress, and the end of sin, in the history and experience of the transgressor. And that the preacher was not acting unscripturally in seizing a passing occurrence to illustrate a great and eternal truth, is plain from the conduct of the Apostle Paul, who, on visiting Athens, there to proclaim the gospel of Christ, saw on one of the stones or altars of the country the following inscription:—"To the unknown God;" and he made this inscription thus traced upon the stone, a text for the illustration of the doctrines he was commissioned to convey: and if an apostle made an inscription on a stone the foundation of practical and saving truth, might not one, in the succession of the apostle's spirit and doctrine, though denied by some the succession of the apostle's person, make the "Snareston murder," which has startled and stirred the heart of the neighbourhood to its depths, the vehicle of truth that cannot die? The pulpit ought to lead the age, not lag behind it, showing that the fruit of the tree of life alone is food for the soul, and its leaves for service to the nations. The sermon closed with a forcible appeal to those who are invested with parental authority to beware lest by connivance and withholding due restraint they become accessories to the ruin of their children, and also with a solemn warning to the young, against the danger of yielding to the first temptation. The congregation was numerous and attentive. The service was eminently calculated to be useful. The chapel has a good choir under the direction of Mr. H. Buckley.—*Reporter*, March 21st, 1856

ARNOLD.—On Lord's-day, March 16th, we had a very interesting service in connection with the Sabbath school. The scholars filled one side of the chapel, and the congregation the other. During the afternoon a beautiful Bible and Hymn book, purchased by the teachers for the use of the pulpit, were presented to the church. They were received from the hands of two scholars, by two deacons, whose remarks on the present produced a deep impression on all assembled. Eight of the scholars were also presented with Bibles, with a suitable exhortation. Some animating and suitable hymns were sung, and altogether the meeting was one of great interest and enjoyment. J. L.

THE BURROWS' FUND.—Since my last communication the following donations have been received, for which many thanks are due:—

	£	s	d
Mr. C. Smith, Longford .....	1	0	0
A Friend, per J. Ward & Co... ..	0	5	0
N.B.—the sum received from			

Wirksworth was .....

Other donations are still solicited for our aged and afflicted brother Burrows.

Mrs. ROBERTSHAW.—Mr. Haworth has received the following sums for Mrs. Robertshaw:—

	£	s	d
Rev. J. Stubbins, Cuttack..	5	0	0
Rev. W. Miller, Piplee ....	2	0	0
Friends at Wymeswold, per			
Rev. J. Lawton .....	2	18	0
Rev. J. Wallis, Leicester...	0	10	0
Mr. Abram Robertshaw ..	0	10	0
A Friend, per Rev. R. Hardy	0	1	0

#### MISSIONARY INTELLIGENCE.

CONINGSBY.—On Lord's-day, April 6th, brother Bailey visited us, and preached useful sermons on behalf of the Foreign Mission. The congregations were good especially that of the evening when the chapel was crowded. On Monday evening we held our Missionary meeting, in the presence of an overflowing congregation, all of whom appeared highly delighted with the very appropriate address, and illustrations of idolatry, given by brother Bailey. It is believed a still deeper interest is excited in our neighbourhood in behalf of our useful Mission.

#### NOTES OF THE MONTH.

April 20th.—Europe is still waiting for the articles of peace which, though signed by the Plenipotentiaries in Paris on Sunday, March 30th, will not be published until they have been ratified by the various courts. They may be expected in a few days. Some sharp altercations have taken place, it is reported in the Congress, relative to the disjointed state of Italy. The States of the church, Naples, and Austrian occupation, not being pleasing to Sardinia. Both the Austrian and Russian delegates said they had no instructions on these points; Sardinia was supported by England and France and Prussia. The Peace Congress closed its sittings on the 17th. It will take the whole summer, it is thought, to remove the troops and munitions of war from the Crimea. As to America, it should seem, there is little danger of war. Mr. Dallas, the new ambassador from the United States, was entertained at the Mansion House, by the Lord Mayor of London, on the 17th. His sentiments and those of the guests were pacific and cordial, Lord Stanley said

that "on the union of the two nations depended the hopes and peace of the world. That at the present rate of progress, in a century there would be 300 millions of the Anglo-Saxon race in the world, whose energy and enterprise would materially influence the future state of the nations."

In India, the annexation of the kingdom of Oude progresses favourably, most of the soldiers of the late King having been enlisted in the British service, and all classes are rejoicing in the change. Lord Dalhousie, who arrived in India in Jan. 1848, left March 6th, 1856. An address was presented to him from the inhabitants of Calcutta on his retirement, full of affection and admiration. Since he came to the government the Punjaub, Berar, Nag-poor, and Pegue have been added to the territories of England in the East; rail roads have been introduced, 4,000 miles of telegraph have been made, cheap postage has been secured, and iron mines opened. All these events will be greatly for the good of India.



## MISSIONARY OBSERVER.

## LETTER FROM THE REV. J. BUCKLEY.

*Camp, Khunditta,  
Feb. 4, 1856.*

DEAR BROTHER,—You have doubtless heard that we have safely reached our distant eastern home; and as I write the sentence I cannot but add, "Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee." My remaining days, whether few or many, (very many they cannot be, for the larger part of life is past), will, I hope, be devoted to the benefit of poor, idolatrous Orissa. Benefited in body, and cheered in spirit, by my sojourn among dear friends at home, I desire to give myself afresh to the work of Christ among the heathen, and cannot but feel that it is, as it ought to be, dearer to me because its duties are discharged near to the dust of those with whom I was once associated, and who were for thirty years faithfully devoted to its interests. Peace to their ashes.

I am, as you will see from the heading of the letter, from home on a missionary journey, and as the day is very wet, and traveling is out of the question, I do not know that I can do better than spend it in writing. For several years I was wont to give you a description of

## THE ORISSA CONFERENCES,

and feel disposed to do so now. The usual Conference sermons were preached on the Lord's-day after our arrival—the last Sabbath in the year. In the afternoon the Oriya sermon was delivered by myself, from the Great Commission, to a congregation that would have gladdened the hearts of all the friends of the cause to see. It was, indeed, a very pleasing sight. Our chapel at Cuttack has for years been too small, and we must some day have a larger and better, for which we shall have to ask help, and shall no doubt get it. Here let me remark on an advantage of no inconsiderable importance which a returned mission-

ary has over one newly entering the field. He can use his weapons at once. He can open his mouth and tell the people in their own tongue, the wonderful works of God. The full value of this can only be understood by experience. None but a missionary knows the heart of one unable to understand the people, unable to make himself understood, and yet feeling that he has a message of infinite importance to deliver. In the evening, Mr. Hill delivered a carefully prepared discourse in English, from Peter's important words,—“Lord, to whom shall we go? Thou hast the words of eternal life.” It was shown that we need not go to the Jew, or the Pagan, or the spiritualist for the words of eternal life. None but Christ fully revealed the blessing or could bestow it. How worthy of being always remembered is the sentiment—

“In vain the trembling conscience seeks,  
Some solid ground to rest upon;  
With long despair the spirit breaks,  
Till we apply to Christ alone.”

Owing to changes and removals, the English congregation is not equal to what it was when we left it, but it was better than I had expected, from what I had heard. It has always been fluctuating.

On the following Sabbath the Annual Communion service was held. It was a deeply interesting service. Not the least interesting circumstance was, that six dear friends for the first time in Orissa commemorated the dying love of Christ, who had come to seek the benefit of the land. Many friends, too, from Choga were present. It was to me a time of solemn and tender recollection, for three years that day I sat by the side of brother Sutton at that table: he affectionately and publicly bade us farewell, assured us that our return was in accordance with the will of God, (which events, I trust, have proved,) and reminded us of the Lord's words to Jacob. “Return to

thy country, and to thy kindred, and I will deal well with thee." He *has* dealt well with us, and we will bless His name. We all felt it precious to remember the love of Christ with so many who had been rescued by Divine grace from the abominations of idolatry. Two addresses were delivered in Oriya and English, in the former language by brother Stubbins, and it was a very powerful one, from "How much owest thou unto my Lord." He showed our beloved native friends what they *had been*, what they *were*, and what they *would be* when Divine grace had completed its work. The English address by myself, was on a kindred theme—Rom. xii. 1,—“I beseech you, therefore, brethren by the mercies of God,” &c.

On the following day another interesting service was held. The ordination of Ghumoo Shyam, son of our late friend Doitaree. Rama Chundra opened the service by reading appropriate portions of Scripture and offering prayer. The introductory discourse was delivered by Mr. Wilkin-son from a happily selected text for such a service in this country. Dan. xii. 4,—“Many shall run to and fro, and knowledge shall be increased. The usual questions were proposed by Mr. Miller, and suitably answered by the young man. The ordination prayer, accompanied by imposition of hands, was offered with much solemn feeling by Mr. Stubbins, who supplicated many important blessings; and the charge was delivered by his only surviving tutor. “Be thou faithful unto death, and I will give thee a crown of life.” (He spent part of his academic course under brother Sutton’s tuition, the other part under mine.) Damudar closed with prayer. Such a service (all of which was in Oriya,) is at once encouraging and hopeful. Ghumoo Shyam is a very interesting young man. He has much improved both in spirit and piety since I became acquainted with him. His profiting is, I think, very manifest to those who, like myself, have watched his course for eight or nine years. He is possessed of a good degree of refinement of mind, and has some acquaintance with English. The Tract Society kindly granted him £2 worth of English

books, which I selected and brought out with me; and the friends at Commercial Road, London, with their esteemed pastor, sent Henry’s Commentary for his use. Unhappily, when we left the ship, the box containing this valuable present, with others from the same dear friends, could not be found, and we feared it was lost, but I am glad to say that we have received information of its being discovered, though it has not yet reached Cuttack. I hope the life of our young brother may be prolonged, and that he may be a burning and shining light in Orissa for many years to come. In the evening a native missionary meeting was held, at which addresses were delivered by Gunga Dhor on the moral condition of the people, by Rama Chundra on the excellency of the gospel, and by Damudar on the certainty of the increase of the kingdom of Christ. Ghumoo Shyam was to have delivered another address, but the time was too far advanced. For the sake of the new brethren and sisters, one of the brethren translated the substance of the speeches into English. I wish all the supporters of the mission could have listened to the scriptural and important sentiments expressed by our native friends.

The sittings of Conference were presided over by brother Brooks, and matters deeply affecting the interests of the mission, for probably a long time to come, engaged serious attention. In reference to the location of the new brethren; it was decided with their full concurrence that Mr. Hill should labour at Berhampore, and Mr. Taylor at Piplee. They are gone to their new and important spheres of labour; and all who read this letter will, I trust, pray that peace and prosperity may attend them. Both Miss Butler and Miss Harrison are to remain at Cuttack, the former with Mrs. Buckley, the latter with Mrs. Stubbins. These arrangements seemed the best under all the circumstances of the case. May it be seen that a wisdom higher than human directed the deliberations of the brethren to this issue. Mr. Brooks is to continue in charge of the Boys’ School, and the Female Asylum to be as before under Mrs. Buckley’s superintendence. Of this latter ar-

arrangement I should say that it was adopted with the approval of our estimable sister, who has affectionately watched over these lambs during our absence, and who has been actively engaged in the instruction of the young in this benighted land for a longer period than any of the sisters now in the field. Some delay will necessarily take place in carrying this into effect, and some expense be incurred, as school premises have to be erected. The expense will probably not exceed 700 or 800 Rs. (£70 or £80.) On the other business of Conference I have not time to enter into detail, but may briefly state that the revised translation of the New Testament was reported to have proceeded as far as the gospel of Luke. The printing-office appeared to be in a prosperous state; and the examination of the students was satisfactory, but the paucity of pious, promising, talented, young men is much to be regretted. It is, however, the Lord's work to give the men, and ours to make the best use of them when bestowed. May we suitably feel the importance of asking the Lord of the harvest to bestow on our beloved mission this much-needed boon.

A word on another subject. The Marquess of Dalhousie leaves India this month. He has proved himself one of the ablest Governors-General that India has ever known; and he was, I believe, one of the youngest that had been appointed to this important post. The period of his administration marks a mighty improvement. It will be known to posterity as the era of railways, and electric telegraphs, and cheap postage; for our inland postage is now half an anna, i.e.,  $\frac{1}{2}$  d; and on the first inst. the reduced regulations for steam postage came into operation; *this letter will pass from my house at*

*Cuttack to yours in Loughborough for four annas (sixpence).* I do not, of course, mean to convey the idea that these beneficial changes are to be attributed solely to the personal influence of the retiring Governor-General, but my conviction is, that if the highest functionary in India had not been an enlightened and energetic man—in the proper sense of the word, a man of progress—not one of these improvements would have taken place. The period of his rule has been, among other changes, marked by the second Punjab war, and the annexation of the country, by the passing of the Liberty of Conscience act, by the Burmese war, and the annexation of Pegu, by the lapse of Nagpore; and its closing act is to be the annexation of Oude, a miserably misgoverned kingdom, with five millions of people. All will admit that his administration has been eventful. None will deny that it has been energetic; and most of those who have studied Indian subjects with the advantage of a knowledge of the people, will readily concede that it has been for the most part marked by enlightened principles of government. One thing I much regret,—he has not severed the connection between the government of the land and the detestable temple at Pooree. May all the changes that have taken place be overruled by Him “who giveth wisdom unto the wise, and knowledge unto them that know understanding,” to the establishment and increase of that kingdom “which shall break in pieces and consume all other kingdoms, and which shall stand forever.” It is consoling amid the changes and fluctuations of mundane affairs to know that “the government is upon the shoulder of Christ.” Yours faithfully,

JOHN BUCKLEY.

## LETTER FROM MISS HARRISON.

*Continued from page 165.*

We reached Cuttack in safety about half-past eight on Friday morning, and a heartier welcome I never received. Mr. and Mrs. Taylor went direct to Mr. Miller's we to Mr. Stubbins's. Mr. Stubbins is looking exceedingly well, Mrs. Stubbins delicate, but I do not wonder at that, she having been in the country so long, and a large

school as well as her own family to attend to. They are in sad trouble just now, their baby, a sweet little girl of fifteen months old, is dangerously ill, and they have not the slightest confidence in the doctor that attends her. This evening we think she is somewhat better. In company with Mr. and Mrs. Stubbins and Mr. Buckley we

visited Mr. Miller and Mr. Brooks, their welcome was as cordial as the first. I like them very much, and am sure, if I remain at Cuttack, I shall have many friends and a happy home. After breakfast the school girls were allowed to come in and see Buckley Sahib and the new Missababa. I wish you could see the girls so clean and happy, some really pretty, indeed the Oryahs generally are a most interesting looking people, with European features and something of the negro about them. As usual, they began to make enquiries about my home, parents, brothers, and sisters, Mrs. S. interpreting. After a time they left, and I retired to my room. I stood looking at something when the girls, who had been watching their opportunity, came in, and all stood looking at me,—the gaze was mutual, and then the laugh. After a short time one ran for a chair, another for a stool, and motioned me to be seated. I did sit down, and fifteen immediately surrounded me. I shook my head, and they all laughed. You cannot think how interviews of this kind call forth my sympathies for the poor people at the tower of Babel. I went to Mrs. Stubbins, and the girls told her they were so glad to see me, and they wanted to teach or tell me something, "Would I hear them read." "Yes, most gladly." So, in accordance with the wishes of the girls, we adjourned to my bed room, though, I must say, I dreaded the idea of being alone with them, it places me so awkwardly. They all read, and I could follow them, but it is the speaking that is the obstacle. The natives speak very quickly, and abbreviate their words so, that the little we do know is lost in their volubility. A nurse, who understands a little English, sat by me and interpreted as well as she could. I told them how pleased I was with their reading, and wished they could teach me. They seemed delighted, and said, "any time," so next week I intend to take lessons from the girls. I have spent a happy day, the friends are very kind, all restraint is removed.

I saw Rama Chundra and Gunga Dhor this morning—the former is not unlike dear Mr. Pike in the lower part of his face, he is a tall, powerful man, and has a dry witty look about him. Poor old Gunga, he was sitting in Mr. Buckley's room when I was fetched to see him. He endures a great deal of bodily suffering, and appears to be fast wearing away. He has a most pleasing, intelligent countenance. Mr. Buckley told him my dear father sent him much christian love: whilst he was telling him, Gunga closed his eyes, turned his body backwards and forwards, then he turned and said, "As this dear brother whom I have not seen, sends love through

you, so I do the same, we hope to meet in the presence of the Lord." Dear Gunga, there is a simplicity and warm-heartedness about him that draws you to him immediately.

Dec. 31st. I shall never, never, forget my first Sabbath here. We had two sermons in Oriya, and one in English, the former by Mr. Stubbins, and Mr. Buckley, the latter by Mr. Hill. Not having been many yards from the house, and the chapel being a good distance, everything on our way there was novel and exciting; the scenery is very beautiful, but our attention was called from that to more important objects. A great number of the heathen natives were sitting about or pursuing their usual avocations. I saw an hideous idol in a niche between two huts, but am unable to give you a description except that it was large, red, and very ugly; but a sight more pleasing than this, and in striking contrast with it, greeted my eyes. Scores of native christians, their clean white robes flowing behind, books in their hands, with faces so happy and bright, were to be seen hurrying towards the chapel. It is a large building, white-washed, and the floors covered with matting, but chairs for all to sit upon, no distinction being made between natives and Europeans. The chapel was well filled, but the singing loud, but very sweet. Few Europeans were present at the morning service, except part of the missionaries. It was a scene angels might rejoice over. 200 or 250 persons, many of them had been raised from the lowest depths of heathenism, all united together in the closest of bonds. After the service was over great numbers came to speak to us, some wept, but all seemed glad to see us, and said they hoped we should be able to talk to them. Some of the women testified their affection by putting their arms around us and giving us a good squeeze. I went home, but the recollection of that scene made me weep, almost as heartily as the other night, but from a different cause. Oh, could our beloved English friends have entered that place of worship in the afternoon, and beheld its crowded audience, and have watched the deep feeling which they manifested, and the serious, earnest heed they paid to the words addressed to them, and beheld the brotherly affection displayed towards each other; then followed the same christians to their homes and contrasted them with the homes of the heathen, would they grudge the support they give to the mission? would they have felt that the money given by them, though at the cost of a little self-denial, was bestowed on an unworthy object, or wasted in idle pursuits? No, they

would feel that in this world they were rewarded a thousand fold, and in the world to come will reap a rich harvest. Each day we have a number of native christians calling, all appear glad to see us; a few of the young men speak a little English, so they with their broken English, and we with our broken Oriya managed to understand each other pretty well. Last Sunday all the dear mission friends met at Mr. Stubbins's for tea, they with Mr. Lacey's two sons made a party of twenty. It was very pleasing to see so many English faces round one table, and more especially as all expected to be, if not already, shortly engaged in the same glorious work. On Wednesday afternoon, Jan. 3rd, the beloved baby breathed its last, it suffered much until within a few hours of its death, it died as calmly as a child falls asleep on its mother's bosom. It was a grief to all, especially to the bereaved parents, but they recognized the hand of Him who chastens those whom he loves, and were enabled to say not my will but thine be done. It was committed to the dust at seven o'clock the next morning, to be seen no more till the grave shall give up its dead. Mrs. Sigourney's lines on the babe seemed very appropriate, it looked so beautiful.

The Conference has been held the most of this week; dear Mr. and Mrs. Wilkinson have been here. You will be rather surprised when you hear that I remain at Cutlack for a year. There are difficulties in the way of my going to Berhampore, and all things considered it was thought best, by my friends and myself, that I should remain here till the next Conference. I am very happy, and love the dear friends with whom I am located, deeply. I am quite at home, and could my dear parents see how comfortably I am situated, all fear for my happiness, comfort, or want of loving care would be removed. How little I deserve this great kindness. When I look back on the wonderful manner in which my Heavenly Father has led me all my life, the great perils by land and sea through which I have been safely carried, I am almost overwhelmed. Every trial and difficulty is lost, absorbed in the ocean of mercy and blessing, with which my life has been crowned. "What shall I render for all these benefits." A life of devotion, body, soul, talents, and all that I can give I will lay at His feet. Until Mrs. Buckley's arrangements are completed I shall render all the assistance in my power to Mrs. Stubbins in the girl's asylum, afterwards the school will pass into Mrs. Buckley's hands, Miss Butler assisting her. Then Mrs. Stubbins intends to take the su-

perintendence of several native schools; we think of establishing an English one for the more respectable East Indians who are able to pay, and hope to make this school self-supporting, and at the same time contribute something to the support of others, so you see we have the prospect of abundance of work. I have seen very little of Cutlack at present, what I have seen I like much; turn which way you will the eye is pleased till it rests on man, the most wonderful of God's creation, and he degrades himself lower than the beasts which perish.

I have seen two idol temples, the appearance of one very delapidated, the idol ugly, I forget its name. The worshippers certainly, so far as I am able to judge at present, do not pride themselves in the cleanly appearance or good condition of their sacred edifices. The other temple was in better order. A great number of flowers were strewed about, which I suppose were offerings to the gods. We went into the first room or court, several incarnations of Juggernaut were painted upon the walls; the idol was in an inner room, which we were not permitted to enter, their cooking vessels being there, and our touch would pollute them. Mrs. Stubbins entered into conversation with three women and showed them the impossibility of being saved by these gods; but they would have it that Juggernaut would hear and save them. When out one evening I saw a man who it is said has never lain down for years, he was a pitiable object: returning shortly afterwards, I saw him resting, which he did by leaning upon a rope which hung from a tree like a swing, thinking that by thus torturing himself he should propitiate his god. Poor deluded creature, what a contrast to the religion of the meek blessed Jesus. Oh pray, pray without ceasing, that the simple, powerful, elevating, life-giving truths of the gospel, may be spread abroad, and those who are now going forth weeping and bearing precious seed, may return rejoicing, bringing their sheaves with them. Let it not be said of us "ye have not, because ye ask not."

Sunday, Jan. 6th. At seven o'clock this morning, in company with Mrs. Brooks, I visited the East Indian Sabbath school. It is a very pleasing one—the attendance of scholars is twenty-three—under the superintendence of Mrs. Lacey and Mrs. Brooks. I assisted a little, and enjoyed it much, it was so home like. As the chapel is at a distance and the service in Oriya, I spent a happy morning at home. In the afternoon, being the first Sabbath in the month, the ordinance was administered. The chapel was crowded; the first address was delivered by Mr. Stubbins in

Oriya. I wish I could understand, he was so earnest and animated. Mr. Buckley delivered a very good English one, and told us that Mr. S. had founded his remarks upon "How much owest thou my Lord." The thoughts suggested were very serious: how great a debtor am I! It was like a double service, brother Stubbins and brother Buckley speaking alternately in English and Oriya. Sardar Mund (the ever joyful,) and Mr. Brooks, the two deacons of the church, took the bread and wine round. It was a precious time. A halo seemed to be thrown around all, and our Heavenly Father was very present with us. I can thoroughly understand, now, missionaries being anxious to return to their labours in India, I think I should be one of that number; and trust that when the summons from my Lord "to come up hither" shall come to me, I may be labouring with all my heart and soul here; and with the dear native christians around me, may pass through the gates of death. Oh, I shall love the work! Let me but get hold of the language. We have not begun to study in earnest yet; but now the friends are departing to their respective stations things will assume a quieter aspect, and we shall be better able to settle down. Miss Butler and I have resumed our studies under a pundit.

I think it almost time this epistle was closed. There is very much more I would

like to say to you, particularly about the native preachers and a trip to Choga, but time will not permit, so I will keep the material in hand for future use, and sum up the whole matter by saying that I do not believe there exists a mission superior to ours, when the small number of labourers are taken into consideration, one which is more efficiently conducted, or whose missionaries are more sterling devoted men, or better adapted for the work, or the whole aspect of which is more cheering (when we look at what has been done since its commencement). There are no inactive ones here, all are engaged in some department of labour; both brethren and sisters, and if the health of those who have recently come out be spared, the language speedily acquired, and their hearts thoroughly in their work, ought we not to believe that still brighter and more prosperous days are in store for this mission. I know my beloved parents will never forget to pray for this; let it be very near your hearts, and have a still deeper and more earnest interest in your prayers.

Mr. and Mrs. Stubbins, Mr. and Mrs. Buckley, Miss Butler, and Mrs. Taylor unite in kindest regards to you, and with my heart's deepest, purest, ever unceasing love and many prayers, I remain,

Your devotedly attached daughter,

SARAH.

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#### FOREIGN LETTERS RECEIVED.

CUTTACK—Mrs. Stubbins, Feb. 2nd.  
 „ J. Buckley, Feb. 16th and 18th.  
 RUSSEL-KONDAH—H. Wilkinson, Feb. 18th.

TENT, KENDAL—I. Stubbins, Feb. 4th.  
 TENT, MADHORA—I. Stubbins, Feb. 10th.

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#### THE LOCAL TREASURERS, &c.

*Special Notice.*—As the annual accounts of the Society must be audited early in June, it is earnestly requested that all subscriptions and collections may be paid ON OR BEFORE MAY 31st, otherwise they cannot appear in the report of the current year.

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*The List of Subscriptions is unavoidably postponed until next Month, through want of space.*

THE  
GENERAL BAPTIST MAGAZINE,  
REPOSITORY,  
AND MISSIONARY OBSERVER.

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VOL. 3.—NEW SERIES.

JUNE, 1856.

No. 30.

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MEMOIR OF THE LATE JOHN CHAPMAN, ESQ.  
(OF LONDON.)

ONE of the forms of usefulness in which Mr. Chapman engaged most zealously when young, was Sunday School teaching. He became a teacher in the General Baptist Sunday School before he was sixteen years of age. There he met with many youthful spirits of promise, who afterwards occupied important stations in the religious world. Among these were the Rev. Charles Lacey, missionary to Orissa; the Rev. George Pickance, also missionary to India; the Rev. T. Stevenson, pastor of the church in Archdeacon Lane, Leicester; the Rev. John Stevenson, late of Borough Road, London, now of St. Mary's-Gate, Derby; the Rev. Edward Bott, of Barton; and many other friends who, though not in the ministry, became leading members of large churches in different parts of the Connexion. In this concourse of intelligent young friends, mingled with the veteran teachers and founders of the institution, there prevailed a high spirit of independence united with an animated tone of confederate action. The school was very large. At one time it numbered as many as

eight hundred and thirty-five scholars. The principles of deliberative assemblies were well understood by them. A teacher's meeting was a miniature senate. The office of president was no sinecure; requiring, as it frequently did, the regulation of the proceedings of a meeting of sixty or seventy persons; each of whom held, and not seldom used, the right to address the meeting, to advocate his own views, and support them by his vote. Many of these individuals had been, or were, members of the Hampden Club, and there became fully initiated into the knowledge of the privileges and functions of a free deliberative body. The organization of the school, though in its early years comparatively crude, was superior to that of surrounding institutions, and ultimately became a model for general imitation. It was to this subject that Mr. Chapman soon turned his attention. One of the most useful measures in the promotion of its discipline, was the practice of holding quarterly meetings to report the attendance of teachers and scholars, as well as the other statistical details relating to admissions, ex-

elusions, deaths, &c. In order to introduce greater accuracy into these returns, Mr. C. proposed, and earnestly recommended, the adoption of a decimal system of reporting, by which the attendance of each class, as well as every teacher, was taken by percentage. This was adopted. Those who remember the eagerness with which these reports were listened to, will agree with the writer not only as to the powerful effect of the plan upon the perspicuity of the registration, but upon the interest which it excited in the current transactions of the school.

The next object which especially engaged attention was the classification of scholars who were unable to read the Testament. His project was energetically undertaken by his brother, Mr. E. Chapman. By a system of examination he ascertained first those who did not know all their letters; next, those who knew the letters but could not combine them in a syllable; then, those who could master one but not two syllables; and so on, ending with those who could read isolated words, but were incompetent to the fluency of continuous reading, until he included all the cases unprovided for by the old system of testament reading merely. Another of the teachers, Mr. Moore, who had recently come from Stockport, where was a large union school comprising several thousand scholars, imported the plan of exhibiting the syllables or words upon a board, which in revolving, presented one word only at a time to the view of the class, and so secured the object of concentrating the pupil's attention. The improvement, with all the additions which local adaptation required, was at length introduced; and upon trial may safely be pronounced to have justified the most sanguine expectations of its advocates. Such was the origin of "the telegraph system," for which the lower division of the

Loughborough General Baptist Sunday School were in after years so justly celebrated.

If it should appear to the reader of this homely memorial that its author is giving, not so much an obituary of his friend, as the history of every institution with which he was connected, the only apology he can offer is, that his connection with them *did* form so essential and prominent a feature in their history that the main facts of the one cannot be narrated without bringing to view the most striking characteristics of the other.

Mr. Chapman joined the church in the spring of 1822, and continued a member until he left Loughborough for London in 1834. Mild in disposition; dispassionate, but firm, in his opinions; immense in information; of superlative power in grasping and analyzing principles; prone to generalize; scrupulously nice in the determination of his conclusions; possessed of the power of elegant composition; singularly clear, but unpretending, in speech; prolific, to a marvel, in thought; of a most gentle and benignant nature; though few possessed the power fully to appreciate his character, he was deeply beloved by all to whom he was known. His pastor considered him, and justly, an intellectual ornament of the church; and the junior members, to whom he freely, but unostentatiously, imparted his counsel and instructions, revolved in his circuit with an affectionate gravitation, which owned more eloquently than words the source of the light and warmth which was diffused in his society.

Loughborough was the first seat of the manufacture of lace by machinery. Here it was carried on by Mr. Heathcoat, who after the outrage of the Luddites, removed to Tiverton in Derbyshire; for which place he afterwards became, and now remains, a Member of Parliament. During the former part of Mr. Heathcoat's resi-



dence in Loughborough, the manufacture of bobbins and carriages was a patent trade. Mr. Chapman, Senr., frequently lent one of his most intelligent workmen to Mr. Heathcoat for the manufacture of these important parts of the lace machine. When Mr. Heathcoat's patent expired, Mr. Chapman commenced the manufacture on his own account. The trade having extended to Nottingham and other adjacent towns, the manufacture soon became a very extensive one. Mr. Chapman, Junr., entered fully into it; and his eminent *penchant* for extreme nicety of construction and truth in working, soon gave the articles made by him the first place in the market. The lace trade in the Midland Counties was then, if not in its infancy, in its childhood, and growing with astonishing rapidity every year. The demand for goods became immense. Any price was offered for them. In order to check the multiplication of them, those who were already supplied urged the makers to raise the price, offering to give the weight in silver in order to restrict the production. These temptations, however, were without effect. In addition to the home extension, the lace trade developed itself on the continent. Calais, Boulogne, and Lille, became seats of it. All had to get their bobbins and carriages from England. Chapman's, of Loughborough, were the best. In order to meet the new state of things, enlarged operations were necessary. Mr. Chapman and his brother were induced by the prospect to build a large factory, and erect a steam engine for this purpose. This was done; and for many years the immense demand fully justified the step they had taken. The great difficulty was to get a sufficient number of skilled workmen. A difference of one five-hundredth of an inch in the thickness of a carriage would spoil the work. Common artisans could

not be held to such accuracy. Mr. Chapman speedily removed the difficulty by inventing a machine which the most ordinary mechanic could use, by which the error of one one-thousandth of an inch in the diameter of any body was made apparent to the eye instantly. The business soon employed a large number of workmen. The supply of the foreign market had to surmount another obstruction. The exportation of machinery was a prohibited traffic. It was a problem to get the bobbins and carriages into France. It was thus accomplished. The money was sent with the order to England. The goods were packed in strong boxes, and conveyed to London—where the concealment began. For this reason the English coast guard is well paid, and cannot be bribed by any price; the French is very badly, and may be at a very low one. Once in mid-channel, or on the French side, all difficulty was at an end. On the arrival at the coast, the boxes were sometimes tumbled down the funnel with the coals, sometimes in among the ballast; and then often unpacked by sailors and secreted upon their persons. On the French side a regular armament was fitted out for their reception. The goods were worth a third more at Calais than Dover, so that if a seizure was made once in every three voyages, a profitable trade was still carried on. One Captain Coché, a fine man and brave sailor, had a crew of twelve hardy fellows, dressed in white, plying always in boats painted white, which were only used at night, and so resembled the sheen of reflected light upon the waters, which met the vessel bearing the contraband merchandise some distance from the shore, received the cargo, and rowed them to an appointed place of rendezvous on shore, where the goods were deposited. The French officers knew

to it all, but were made easy by means known to the Captain. To save appearances, an occasional seizure was made. But so good was the understanding between the parties, and so highly was the esteem in which the gallantry of Cochéé and his crew was held, that frequently when the weather was so desperate that the ordinary messengers of the channel declined to sail, despatches of unusual urgency and importance were entrusted to the care of himself and his companions.

In the year 1824 Mr. Chapman was united in marriage with Mary, the eldest daughter of the late Mr. Wallis of Loughborough, the father of the Rev. Joseph Wallis, the Tutor of the General Baptist College. With this lady he enjoyed, until the close of his life, a domestic felicity with which it was beyond the reach of any power to interfere, save that whose fatal prerogative it was to dissolve the union. While many men of similar breadth of mind and cosmopolitan order of pursuits, might have exhibited some insensibility to the finer feelings of personal affection, so well adapted was her character to promote his happiness, and such was the high and delicate sentiment of attachment that marked every part of his conduct that had reference to her, or his children, that those best acquainted with him, knew not which most to admire, his character as a philosopher and a patriot, or as a husband and a father.

During the remainder of his residence in Loughborough, from 1824 to 1834—ten years of as stirring political interest perhaps as any that have passed over our country during this century—Mr. C. actively exerted himself on the liberal side. The great measures in the promotion of which he took part, were the Repeal of the Test and Corporation Acts, the Abolition of Slavery, Catholic Emancipation, and Parliamentary

Reform. Though not first in wealth, he was acknowledged as, intellectually, the leader of public opinion in the town. When the news of the rejection of the Reform Bill by the House of Lords arrived, a riot commenced. A parson, who had foolishly rendered himself obnoxious to the people, was chased from house to house; the windows were broken, thousands assembled; the street lamps were put out. The mob at last caught the idea that the offending party had taken refuge in the rectory. Mr. Chapman, and his brothers, Mr. W. Stevenson, and Mr. Wale, anticipating their movements, ran with all speed to the rectory, alarmed the inmates, closed the entrance, and planting their backs against the gates, confronted the multitude, and for two hours in the middle of the night, partly by force and partly by persuasion, kept the infuriated populace at bay, until the cavalry arrived, dispersed the crowd, and restored the semblance of peace and order to the town. Had it not been for this laudable exhibition of firmness, and its happy result, Loughborough would probably have been placed on the list of towns, which contributed their quota of victims to the stupid resistance of tyrants and the infatuated excitement of the people.

The many alterations which have rendered the history of the lace trade so chequered, now began to tell very injuriously upon Mr. Chapman's business as a maker of bobbins and carriages. Warp machines, Jacquard machines, and many other varieties were invented. The French demand declined. A period of commercial depression ensued. In short, the establishment of Messrs. Chapman was compelled to be closed. The principals removed from Loughborough. Though in this disaster the subject of our memoir did not suffer alone, we may venture to say

that among those who were injured in company with him by this reverse, none ever doubted his elevated integrity. Many of those who had long worked for him were most earnest in their sympathy, and loud in his praise. Considering that persons of this class were less able to sustain loss than most, and the heartlessness of feeling which too often prevails between the employers and the employed, such good opinion ought to be reckoned as the highest species of approbation that respect can render.

Mr. C. removed to London. He first endeavoured to obtain employment among the mathematical instrument makers. The masters soon perceived that he was too good *for a man*. Some time afterwards he was applied to by a company, which had taken out a patent for a new cab, to bring the invention to bear. Mr. Chapman found it impossible. In the despair of the disappointed capitalists, Mr. C. set to work, and, himself, in a few weeks produced an entirely new vehicle, which accomplished all the objects aimed at, and was soon acknowledged to be the best cab known, not only in London, but in every capital in Europe. This is the cab now known as "Hansom's Patent Safety Cab." Whoever recollects the dangerous and rickety conveyances that used to career along the streets of London twenty years ago, and has had the luxury of a run in a "Hansom" of the present day, will acknowledge the large stride forward which was made in this innovation. The improvement was not confined to its bearing upon the comfort of the traveller. Mr. C. invented a register, appended to each conveyance, which accurately denoted the number of miles it ran in the day, so that drivers who hired them were required and enabled to pay only in proportion to the work done; and the company was protect-

ed from fraud on the part of the driver.

The annual saving of life in London alone, through supplanting the old cabs, was very considerable; and while a "Hansom" remains running in London, Paris, or St. Petersburg, the name of John Chapman cannot be forgotten. It is by the alteration impressed upon such superficial, but palpable features of society, that the progress of civilization is indissolubly connected with the names of the wise and good, who might otherwise, through the hurry of business, or the ingratitude of the world, be abandoned to oblivion.

For many years, even while living in the country, Mr. Chapman enjoyed the intimacy of that important and useful public servant, Mr. James Deacon Hume, the senior working Secretary of the Board of Trade. Their sentiments on questions of political economy generally, and on the subject of free trade in particular, agreed entirely. During the mighty agitation carried on for the repeal of the corn laws, they were constant and unwearied labourers. When the committee in Old Palace Yard for evidence on the working of restrictive legislation, they were indefatigable in their exertions in collecting testimony; and Mr. Hume was himself one of the most important witnesses. Mr. Chapman *might* have supplied telling proof of the *inefficiency* of prohibitory enactments in commercial affairs; having himself, for a considerable period, carried on a large contraband trade with France in machinery. His justification of this evasion of law was, in the writer's opinion, conclusively satisfactory. He contended that if we could not sell the lace to France, owing to the false policy of the French government in forbidding its importation, the next best thing we could do, was to sell the tools to make the lace with; that to refuse them machinery

was only driving them to another market which would certainly supply it; and that the onus of the infraction of the unjust and unnatural laws belonged, not to those who actually broke them to supply legitimate wants, but upon those who were guilty of the violation of natural and social justice incurred by their enactment. If it is replied, that this line of argument justifies smuggling, it is again replied that the guilt of smuggling belongs rather to the legislation which produces it, than to the persons who carry it on.

At length the Irish famine occurred. Sir Robert Peel surrendered to danger, what he had denied to justice; and the abolition of the odious and pernicious system was celebrated, not only by the triumph of enlightened politicians, but by the rejoicing and emancipation of a starving empire.

Mr. Chapman's labours were occasionally literary. He assisted in the management of the *Mechanics' Magazine*, the *Railway Times*, the *Shareholder's Advocate*, the *Mechanics' Almanac*, &c. Some of these periodicals have ceased to exist. He occasionally contributed papers to the "*Times*," the "*Morning Advertiser*," the "*Leader*," and other newspapers. In general, it may be remarked that his papers were distinguished for their mastery of facts, perspicuity of expression, and idiomatic freshness, and power of style.

In 1842 he turned his attention to India, with its vast resources, its teeming population, and its rising importance as the largest foreign member of the British Empire. Considering the fertility of the soil, and the immense consumption which the maintenance of its countless millions must necessitate, he held that the first condition required for raising this vast eastern realm to a state of prosperity, was the possession of the means of communication. Of these

India was signally destitute. The produce of the cotton grounds, not far inland, was often entirely lost, and when not lost, generally spoilt, for want of means of transit to the coast. The people of one district would be dying of famine through the failure of crops; while the farmers of another, not more than twenty miles off, were literally beggared by the profusion of their harvests, which rendered the corn worthless; all for want of passable roads to connect the two, and equalize the markets. The cargos of salt would be lying unshipped in port at Bombay, while the natives thirty miles off in the interior were perishing of cholera or fever, for want of this indispensable element of daily diet. Mr. Chapman proclaimed that the only remedy for this state of things was railways. To the formation of these in India he at once bent his mind. The work was surrounded with difficulties: but two gigantic ones were more prominent than all the rest. One was, to convince and interest the monied classes in the project, the other, the Western Ghauts. The first object he assailed with an energy and perseverance truly wonderful. He knocked loudly at the door of the India House, of course for a long time unnoticed. He visited Manchester repeatedly to rouse the manufacturers to the importance of getting a supply of cotton, independent of America; he obtained from the merchants in Bombay, whom he had never seen, the strong confirmation of his views; and through the press, he plied the public with every different consideration that would be likely to reach its various classes; appealing, in turns, to their self-interest, their patriotism, their philanthropy, and their religion. At length he triumphed, and a company was formed. The next great impediment was an engineering difficulty. A little way from the western shore

of India rises a long chain of mountains, which runs through a large part of the peninsula, of about 2000 feet in height, which seemed utterly to forbid the possibility of communicating between the coast and the interior by railway. These are the Western Ghauts. No engineer had surveyed them; no engineer, who had *not* surveyed them, would admit the feasibility of carrying a railway over them. Mr. Chapman boldly proposed to go to India, and survey them himself. His proposal was accepted. He went; and with some junior colleagues, he made a survey and returned with a report which not only demonstrated the practicability of surmounting the Ghauts, but was pronounced by Mr. Robert Stephenson, as, for a *first* survey, a magnificent specimen of engineering talent. It is within the writer's power to enrich these pages with many observations and incidents of a most interesting character which occurred to Mr. C. in this strange and eventful enterprise; but the fear of incurring the condemnation of his readers on the score of prolixity—that sin which never is, nor can be forgiven—compels him to resist the temptation.

On quitting Bombay, Mr. C. embarked not only in possession of perfect plans for the construction of the railway, but commissioned by a large and highly influential committee of native merchants of the Bombay presidency, to act as their standing representative on Indian questions before the English parliament. In this capacity, he presented to the House of Commons a petition drawn up in four different oriental languages, in reference to the reform of the civil government of India, which, for its enlightened views and appropriate mode of statement, excited great attention, and might well bear comparison with those emanating from the enfranchized constitu-

encies of our own country. It is needless to say that he left behind him a high sense of his abilities and elevated character, as well as a large number of deeply attached friends.

During Mr. C's absence from London, however, mischief had been brewing in the Company's affairs at home. A person, whom the terror of the law compels us to leave nameless, had crept into the management of the monetary department; and so intent was he upon giving an artificial appearance of financial prosperity to its affairs, as to recommend the adoption of practices of an unprincipled character, which Mr. C. repudiated with all the indignation which characterises eminent integrity. There ensued at once a struggle for personal supremacy. The combat was between honesty on the one hand, and trickery on the other. Mr. C. resolved that rather than sanction, or connive at anything which his conscience would not approve, he would dissolve all connection with the Company. Mammon, however, prevailed with the shareholders; Mr. C. at once withdrew: and we regret to say, that it was only after an arbitration of the East India Company, from which there was no appeal, that payment was reluctantly made by the Board of Directors of the very modest claims of the talented originator and executor of this now prosperous line of railroad.

The injustice of the treatment which he received from the Directors of the East Indian Peninsular Railway Company, however, did not divert Mr. Chapman's thoughts from India. He had seen and conceived too much to let the subject escape from his mind. The fruit of his re-investigation and reflection appeared shortly in a work entitled "the Cotton and Commerce of India;" of which those best acquainted with this difficult topic have declared that it is one of the ablest productions

upon the physical resources and social and economical wants of India, that have appeared in the language.\* The publication of this treatise, connected with the known fact of his having projected, surveyed, and positively "got up" the railway himself, occasioned him now to be frequently appealed to upon Indian matters. He became well known at the Indian House. His labours for the regeneration of India now that his connection with the railway had ceased, took a more literary turn. He frequently contributed articles on Indian questions to the "Times," the "Morning Advertiser," "Economist," and "Examiner," newspapers: and was the standard authority for this and its related colonial topics in the Westminster Review. It may be safely said that he contributed the best articles in that Review which it ever contained; for while in a large proportion of its pages we search in vain for anything better than wild speculation and fantastic theory, and are often offended by meeting with baseless assertions and false reasoning, whose insipidity is vainly disguised by the piquant flavour of the most new-fashioned infidelity of the day; in his articles we find that truthful statement of facts and masterly comprehension of their relations, that continence in deduction and temperance of tone, which distinguish the philosopher.† His association with Professor Newman, Lewis, Martineau, and other eminent writers of that

\* See, "Times," "Examiner," "Economist," and "Westminster Review."

† The following are the titles of the papers contributed by Mr. Chapman to the Westminster Review. "On the Government of India." April 1852. "Our Colonial Empire." Oct. 1852. "India and its Finance." July 1853. "Constitutional Reform." July 1854, "The Civil Service." July 1854. "The sphere and Duties of Government," unfinished, in the midst of which he was seized by the fatal malady which terminated his life.

school of thinking, though purely literary was sufficiently close to mark the strong antithesis of his position towards them upon religious questions. Surrounded by a circle of despotic intellects and pampered doubters, he stood upright in manly strength; from the points of belief which offended others because they refused to *be accounted for*, he drew additional vigour to his faith, and exemplified the triumph of wisdom, alike over ignorance and presumption, by the courageous *admission* of difficulties; so that he, who, when at home among christian friends, stood pre-eminent as a philosopher amongst disciples, in this region of enemies, stood equally pre-eminent, as a disciple amongst philosophers.

It was a curious coincidence that Mr. Chapman, who had himself been the victim of gross injustice in reference to Indian affairs, should have been made the instrument of procuring for another public servant the redress which was denied to himself. The celebrated Colonel Outram, who, for the refusal of bribes, which it has been customary to pay even to English ministers of justice in India, and for other obstinate recusancy, had been dismissed from the government of Baroda, and was languishing in exile from his post of duty in London. Independent members of Parliament, acquainted with the real circumstances of the case, had remonstrated, representations had been made to the government, and every probable means of procuring a rectification of the mistake had been taken in vain; and the friends of the Colonel had abandoned in despair all attempts at procuring redress. At this time, Mr. Crawford, M.P., for Woolwich, who had resigned his seat at the Board of Directors of the East India Peninsula Railway Company in indignation at the treatment which Mr. Chapman had received, mentioned his old friend's

name to the Colonel, as the man more likely than any other in England to put his case in such a shape before the legislature as to compel its attention to the monstrous injustice and corruption which it developed. The Colonel applied to him. He placed all his documents,—most voluminous,—in his hands. The trials were analyzed—the evidence all gone through—the bribery of some witnesses, and the contradiction of others, were clearly brought to light—all the Indian peculiarities of the case were fully explained for the comprehension of English readers—and in a few weeks, a pamphlet was produced entitled, “Baroda and Bombay, their Political Morality.” This statement was placed in the hands of every member of parliament; and such was its magical power, that, in a few weeks, the Colonel was sent back with honour to his old post. On his arrival, he encountered an order from the home government to translate him to a government of more than double the emoluments! Many worthy persons throughout the country, at this event, exulted in the triumph of honesty over slander and malignity; but few who shared in this generous feeling were aware that that triumph was due to the masterly pen of the subject of this imperfect memorial.

The next, and last, scheme for the benefit of India which our friend

entertained and which might without exaggeration be justly termed a great one, was one for a system of irrigation. What was the mechanical outline, or the commercial character of the plan he proposed, is not within the writer's knowledge. Suffice it to say, that when produced before the attention of the East India House, it had to stand the competition of many rival projects. One of its leading features was, that it dispensed with the condition of a guarantee for a minimum rate of profit from the Company, which formed an integral portion, if not the basis, of every other scheme. Many meetings and much discussion ensued. The suspense of this probationary ordeal would have wearied out the energy of many projectors. Mr. Chapman, however, was not, so late in life, to learn the lesson of discouragement, from even the most formidable difficulties. A few weeks before his death, Mr. C. met the Chairman of the East India Company in the street, and enquired as to the progress of his proposal. The Chairman informed him that *his* was the only scheme that would be entertained at all. Mr. Chapman heard no more of it; but, *two days after his death*, a bundle of documents arrived at the house of our lately deceased friend, containing the formal sanction of the East India Company to the plan, and an authorization for him at once to commence the necessary proceedings for its execution!

*To conclude in our next.*

## THE PHILOSOPHY OF MIRACLES.

BY JAMES LEWITT.\*

Of the many subjects which demand the attention, and should engage the thoughts, of man, there are

two most worthy of his regard. First, “Is there a God? Second, “Has he revealed his character and will to mankind?” Inattention to these subjects, no plea can justify or excuse. Indifference to their claims is plainly criminal; for we sin

\* Monthly United Lecture delivered before the ministers and congregation in Park Street Chapel, March 19th, 1856.

against our own instincts of duty and happiness, if we do not press to the utmost the solemn enquiries, "Is there a God, and is He conversable with man?"

Although the first may be denominated a universal truth, a truth which men in all ages and countries have admitted, in some shape or other, and still retain: a truth which is the basis of all religion, and which, in proportion as it is clearly apprehended, and firmly believed, is the best and strongest guarantee of morality, and the fountain of the purest, most satisfactory, and permanent bliss; these, its happy effects, can only be realized as it is connected with the second. Viewed by itself, it may furnish a subject for speculation, and become a centre around which thought and imagination may revolve; casting upon it lights or shadows as taste or caprice may indicate; or lending to it their own peculiar hue. But it must continue to reflect a cold light upon the understanding, and cannot but fail to affect the conscience, mould the heart, and regulate the life, unless we prosecute the question, "Has the God whom we know to exist, uttered his voice to man?" Yet these two questions, though so closely related, do not logically imply each other, unless we contemplate the former as a moral, and not merely a metaphysical proposition. Still it should be observed, as an historical fact, that men have ever regarded the question of the Divine existence as a moral question, and therefore as logically implying a revelation; for all who have believed in a God, have admitted the propriety of a religion and a worship. Though they have differed in opinion as to their authority and rule, as to whether a revelation is given in the form of intuition; or objectively in physical nature, or in a book. These facts, at least, show that the idea of revelation has all the force and au-

thority of a natural principle; while they also show that idea to be grounded upon another principle equally important and equally natural, viz., that God can communicate his character and will to his creatures; and still further, that he has spoken to them, and told them what he is, and what he would have them to do.

It must not be denied, that what is called nature, or the world without us, is a revelation of God. An apostle has said that the things that are made teach us the eternal power and Godhead of the Creator; and in this conclusion most of the religions of the world acquiesce. The things that are made do reveal a wise, powerful and bountiful Creator: but the opposing inferences men have drawn from this revelation, must convince every candid mind that God has been, and still is, grossly dishonoured, rather than glorified, by the system of theology and religion which have nature for their foundation and authority. The impotence of reason to excogitate truth from such light, has been confessed by the ablest thinkers of ancient and modern time. They saw that the "things which do appear," go but a very little way towards solving questions concerning the being and perfections of Him by whom the whole framework of nature was devised and wrought, and of whose works but a very small part is open to our scrutiny. And since they know that religion has to do not with natural facts and relations, but the relation of moral and responsible beings to God, and to each other; and that reason can never transcend the sphere in which it is exercised; but from the sensible, the finite and the human, can never successfully excogitate the spiritual, the infinite, and the eternal, many of the wisest of the ancients affirmed that all true knowledge of God must be given by God himself.



Equally uncertain and limited are the ideas suggested by intuitive conscience, or moral nature, or by the "spiritual insight" of our modern infidels. We cannot conceive what these terms mean, except that man possesses a religious sense which serves the double purpose of a source and criterion of spiritual belief and development. But as we do not see how this moral sense or spiritual insight can do more than respond to moral truth, and receive its impressions; and cannot originate truth any more than the eye can originate the object which it sees, or the ear produce the sweet sounds that regale it; and as the moral nature or sense, or insight of man must come to its task penetrated with the consciousness of its moral unsoundness, or disorder, or derangement, it must even find out a God, not more perfect or excellent than himself. And hence we find that the teachings of the boasted revelation have been manifold and contradictory. Its voice has not been equally clear to all; nor has it conducted them into the same sunbright path of virtue and piety. Its utterance has perplexed and confounded man as he has imploringly asked its guidance through time to eternity. This moral sense has alone and unaided led man into superstitions that have fettered his intellect, dried up some of the finest sympathies of his nature, and chilled the benevolent actions of his heart. But the truths which float down to us in the voices of the past, teach that their so-called revelation cannot receive universal deference, or even very extensive adhesion. Its very abstruseness unfits it for the study of the great masses of mankind. Few can understand what it is; few can agree upon the extent, or appreciate the value, of its teachings. Its want of simplicity renders it incapable of aggression; its want of authority cannot ensure a wide-spread

acceptance. It is cold as moonlight. It lacks the full-orbed brightness and inspiring warmth of the sun. It has eye and head, but neither heart nor hands, and soon will vanish into the "airy nothings" of the past, and leave its vain and self-sufficient votaries to the merited scorn of mankind. It is clear, therefore, that we need a revelation wider than nature, and more certain, satisfactory, and comprehensive than that of conscience, or spiritual insight: a revelation which is infallible; against which there can be no appeal, and to which there can be no addition. We want a revelation to *man*, and not to *men*; to the nature common to all, and not adapted to the peculiarities of a few; whose truths are easy of apprehension to the peasant as well as to the philosopher; which unveils God so that any eye that will look may see him: a revelation whose high and stern morality will not bow to human caprice, or lower its exclusive pretensions at the solicitations or command of human passions. In fine, we want a revelation that will lead men to the knowledge and love of God, and bind him by firm and lasting, but loving, bonds to his brother man; that is commensurate with his wants and duties, and that will parallel his destiny.

Such a revelation could only be given in two ways. First, to every man separately God might discover his character and will, and give to him undoubted certainty that the revelation was from heaven. But when we consider how vast and continuous such a work would be; that this method would exalt every man into a little divinity, by conferring infallibility upon him; would make religion impossible by rendering thought, research, and choice unnecessary; and would contradict all the analogies of our moral nature, and of our social positions. It seems

incredible that God would select this method to reveal his will to man.

The second, and only other way, in which we can conceive it possible for a revelation to be given, is to enlighten one, or a few minds, and through them to enlighten the rest. This course, be it observed, would be strictly analagous to the constitution of things of which man forms an eminent and conspicuous part. This seems to be the law by which knowledge is at present distributed. The wants and woes of the many are in a great measure alleviated by the aid of the few: and thus mutual dependence and responsibility are seen to be the condition which make society possible, progressive, and permanent. On this method, too, there would be no unnecessary exercise of power and care. By economizing his own wisdom and energy, God would extend the sphere of man's sympathies and labour, and thus improve and strengthen his moral principles. Man would be dignified by being the keeper, and helper of his brother; and his own joy would be increased in his being made the instrument of happiness to his fellows. For this reason it seems to me, that Jehovah would make choice of this latter method to unveil his moral creation in this world,—the nature of his perfections and government, the thoughts of his heart, and his claims upon the love and obedience of mankind.

In this case, however, credentials must be furnished to the persons selected as the bearers of the communication by which they might satisfy the reasonable demands for the evidence of the divinity of the message. And here the question arises, what must these credentials or this evidence be? And, 1st, would the message be its own evidence? If its contents transcended in wisdom, purity, and sublimity, the moral and religious systems already in existence, a some-

what strong presumption would be furnished that they were from God; especially if the messengers had not enjoyed means of mental and moral culture, correspondent with the doctrines they taught. To us, living in an age in which ethical science is so widely cultivated and clearer notions of the divine perfections of moral government, and social law prevail, the superiority of the gospel attest, and that not weakly, their celestial origin. But this branch of evidence would not appear so certain and satisfactory in the age when christianity was first promulgated. Yea, we doubt whether this evidence would have gained for it even the attention of mankind. Philosophers might have been struck with the purity and novelty of its doctrines, but a system so evidenced could only gain access to pure hearts. But filled, as every mind was, with prejudice in favour of old theories, ruled as well by the authority of great names; and with every heart sated with licentiousness, and confirmed in its vices by a hoary and polluting snperstition, the gospel would at once have been rejected as undeserving of regard; its very excellence and superiority would have raised insuperable barriers to its reception and extensive advancement.

2nd. Would the position and character of the first preachers of the gospel ensure a favourable reception of their story? Admitting that their lives reflected the beauty and excellence of their teaching; that they were living epistles, read and known of all men, the reason why their doctrine would be neglected would also be the reason why their preachers would be despised. Men who hate truth in theory, will not love it in practice; and the rejection of a new doctrine is generally followed by contempt for its propounders. Besides, in an age when the names of Socrates, Plato, Aristotle, Zeno,

and Epicurus, were all powerful and popular; or in an age when the wisest men discoursed on curious and sublime subjects to the youth of the noblest families, and despised the vulgar crowd as unworthy of notice, it cannot be supposed that the learned would have listened to a few poor peasants and fishermen, who set forth "a strange God," and "preached to them Jesus and the resurrection?" Without patronage, and without power, unknown, and unpretended, they could not "have turned the world upside down," unless other and higher evidence gave authority to the message they proclaimed; and in Judea such a message would not have met with a better fate. The gospel did not flatter the prejudice of the Jew any more than the pride of the Greek and Roman. On the contrary, it declared that the system in which every Jew had been educated, and of which he boasted, was about to pass away. That all the rites and ceremonies of the law were to give place to the facts they represented; and that the shadow must vanish before the substance, and the twilight disappear before the streaming radiance of the Sun of Righteousness. For ages, the Jew had partly dreamed, that the Lord in which he gloried would claim universal dominion: and this hope had been the anchor of the children of Abraham, when the foot of the stranger had marched in triumph over the land and polluted the courts of the Lord in the city of Jerusalem. But now they are told that this is but a dream, is it likely they will look favourably on a religion which deals so deadly a blow to their natural pride, though that system be peace in itself, and be promoted by men of unspotted reputation?

Another testimony is wanted; fuller and more convincing evidence is required, or the gospel must fail to obtain the attention and faith of

mankind; and what that evidence can be, *but miracles*, we cannot imagine. Miracles must be the signs; that is, the credentials of christianity, or its benevolent message will be rejected and scorned.

And now we are met by the important question, "What is a miracle?" Many answers have been given to this question; some of which, if logically explained, would prove fatal to the subject at issue, between those who do not believe, and those who have embraced the gospel. One writer of some celebrity tells us that "miracles are beyond and above the nature we know," leaving room for the inference that they may not be above the nature we do not know, and are therefore miracles only in relation to our ignorance: that is not miracles. Another tells us that "the working of a miracle is but a change of key in the grand chorus of nature; and there is in the hand of the Divine Musician ready to take the needful means to produce the change which he wills." A moment's consideration will show that such views destroy the cause they labour to aid, by giving to the term nature a far wider sweep than in such a discussion it ought to have. We ought not to speak of "nature" as embracing the systems of being which are beyond our experience, but should limit it to the laws of that part of the universe with which we are conversant, or to which our knowledge extends. A very common, and far less, exceptionable definition is, that a miracle is a suspension or violation of the laws of nature, but many of the miracles do not answer the definition. No law of nature was suspended or violated when the water became wine; when the lame man was made to leap as a hart, and the tongue of the dumb to sing. I have met with no definition that, to my judgment, will accurately apply to all those facts

of Christ's life which we call miracles; but venture to think that in a popular address like this, it will be sufficient to define a miracle to be "a work which the unassisted powers of man cannot perform; which is therefore super-human, and so out of the ordinary course of nature, and thus at variance with those laws or generalized facts of nature with which we have been familiar." For example, if a man were to walk on water; or raise a dead person to life, or by a simple touch of his finger give sight to a blind man, or feed five thousand persons with five loaves and a few little fishes.

And it should be observed, that the kind of evidence for a revelation already shown to be necessary, is precisely that by which christianity is professedly supported. It is remarkable that Christ never once rests his claims as a Messiah on the purity of his life, and the superiority of his doctrines, much less upon mere asseverations. He knew that something different from them, but yet confirmatory to them, was requisite to establish and diffuse the system of faith and morals which he revealed and propagated. Hence, he says, "the works that I do in my Father's name they bear witness of me. If I had not done among them the works which no other man did, they had not sin. If ye believe not me, believe the works." In these passages, and others of a like nature which might be quoted, we already see what Christ regarded as the proper credentials of His mission; and his apostles sympathized with his views. Hence on the day of Pentecost, (Acts ii. 22,) Peter said to the wondering throng, "Ye men of Israel hear these words; Jesus of Nazareth, a man approved of God among you; by miracles, and wonders, and signs, which God did by him in the midst of you as ye yourselves also know." The reasoning is this, "the miracles

of Christ were evidences of God's approbation of Jesus, were the unmistakable credentials of the truth of his mission." Here Nicodemus' argument was reproduced, though in a somewhat different way. Paul also speaks to the following effect in writing to the Corinthians, 2nd epistle, xii. 12. "Truly, the signs of an apostle were wrought among you," meaning "by signs," evidences in the shape of miracles, that the message he brought was from God. By these credentials, therefore, Christ and his apostles hoped to convince mankind that the gospel was from heaven, and not a cunningly devised faith of their own fabrication. Not that the miracles were wrought to confirm men in the faith of the gospel, but to induce them to cherish that faith. In this respect, as well as in many others, the method of the gospel was unique. While nearly every religion has miraculous pretensions connected with it, none but the christian religion rests upon miracles. Mahomet did not pretend to miraculous powers, until he had made the first convert to his detestable imposition. But the faith of men in the gospel was challenged by miracles, and while no other evidence could establish it, no other evidence can account for its introduction, rapid diffusion, and permanence. So that the denial of the miracles which prove christianity divine, involves a belief in a still greater miracle, namely, that christianity could be originated, planted, and perpetuated without them.

But our observations must now take a more positive character; and we shall present them to you in the form of answers to questions: questions which involve the whole controversy between the unbeliever and the christian. And,

1. Is a miracle possible? Unless this question can be satisfactorily answered, all other arguments respect-

ing miracles will be of no avail; and, therefore, though the reply may seem at first sight to be very easy, we are bound to devote to it a few observations. The probability of miracles will scarcely be denied by those who admit the doctrine of a divine existence, for to admit the latter and deny the former, involves a contradiction, because it affirms an infinite being who is not infinite in power. Hence the denial of a God is far more consistent than to affirm his existence and limit his power. Moreover, the fact of creation must be conclusive against all assertions or arguments for the impossibility of miracles. We must admit that the things which *are once were not*; since we cannot logically affirm an infinite succession of finite things, or an unlimited succession of changes which never had a beginning. What we call "Nature" must have been created; and he who produced it must have the power to vary or change it according to his will, or even to blot it from existence if thus it pleased him. Whether we attach to the term "Nature" the idea of existence or law, or both, does not matter. The laws of nature are but the conditions under which nature exists and acts. The laws could not originate that which they control; nor could these laws be self-originated, or be framed, exercised, and perpetuated by the things they govern; and, therefore, both the laws and the objects they regulate, must be referred to the wisdom, power, and goodness of a Being anterior to both. And it must be admitted, that he who framed these laws can suspend, or vary, or supplement their operations, can give eyes to the blind, and feet to the lame, can turn water into wine, and raise the dead.

Again, it cannot be denied that he who put a spirit into man, and endowed him with capacities of thought,

can communicate to his mind a knowledge of God and his government, and can assure him that the knowledge thus imparted is from heaven. He who made the human intellect must have access to it, and as all access to it for the purpose of revelation necessarily involves a miracle; as, in fact, revelation is a miracle, so to admit the possibility of a revelation is to admit the possibility of a miracle; while to deny this possibility, is to affirm the impotence of God to manifest himself to the creature he has made.

But it may now be asked, admitting that it is possible for the author of the human mind to reveal himself to it, is there no moral impossibility that such a revelation would be made?" At once we reply, "No," because we are not supposing that God would interpose thus, without a sufficient reason to justify so obvious a departure from the established order of things. We do not suppose that God would capriciously or lightly do wonders and signs, or enable them to be done; that he would depart from, or supplement, the established order of things but for ends in all respects worthy of his own glorious perfections. For instance, this second kind of impossibility would hinder his interposition if he worked miracles to confirm a trifling truth, or a truth that could be demonstrated or discovered in some other way. In such cases, miracles would reveal the weakness and imperfection of God's character and government, and so lessen our admiration of his glory. If, moreover, miracles were opposed by equal or greater miracles, they would be morally impossible. All they would prove in such a case is, that God is his own antagonist, and therefore would shake the faith of his creatures in his wisdom and righteousness, and diminish their reverence for his adorable name.

*To be concluded in our next.*

## THE SPANISH INQUISITION.

IN the ninth, tenth, and eleventh centuries after the period of the Christian era, the power and influence of papacy had increased in a remarkable degree. The zeal which animated the church became fierce and ungovernable.—The persecution of heretics commenced, and at last, in an evil hour, St. Dominic arose—the father of the inquisition. The court of the inquisition was introduced into Romania, Lombardy and other Italian provinces in the year 1251, during the reign of Pope Innocent IV. It was not introduced into Spain until 1480, under Ferdinand and Isabella, and in Portugal 56 years later. It was established in Spain under the authority of a bull from the Pope, but it was established probably more from a desire to afford the King a pretext for confiscating the property of the Jews, his richest subjects, than from a sincere wish to advance the prosperity of the church. The power of the inquisition was vested in an ecclesiastical judicatory chosen by the King. The chief inquisitor was the principal judge not only upon the right and quality of the propositions maintained, but upon the guilt or innocence of the prisoners.

Era Tomas de Torquemada was the first Inquisitor General in Spain; and the period of his power, which lasted eighteen years, was distinguished for rigor and oppression. He died in 1498, and left the tribunal so well regulated, and in the possession of so much absolute power, that for more than two centuries regal tyranny, ecclesiastical ambition, and private malice found in it the accomplishment of their most atrocious purposes. The modes of punishment adopted by it were various—penance, excommunication, interdict, deprivation of office and dignities, confiscation of property, disinheritance of

children, and finally, death by fire. All their proceedings were distinguished by a peculiar refinement of cruelty which can hardly be imagined in our enlightened age. Thus in burning alive, the victim was frequently bound to a pole at a height of some eight or ten feet above the ground, so that the flames should not immediately reach above his knees—thus prolonging his agonies, and literally roasting him alive. Torture was frequently used to extort confessions.

In the secrecy with which all inquisitorial affairs were conducted, lay the great strength of the institution. The victims were never confronted with their accusers. The names of the witnesses remained locked in the breasts of the judges. During the period of Torquemada's rule it has been estimated that eight hundred thousand Jews were forced to flee from Spain.

From that time until the abdication of Charles V. 1556, eight inquisitors-general presided over the institution. Fernando Valdes, who was the last of these, was selected by that celebrated monarch as a suitable agent for carrying out his plans of secret infamy and crime. The period of his office was marked by cruelty and horror, official murders—the ruin of useful men and virtuous families. Sometimes in the dead of night a band of shrouded men would appear in the chamber of a worthy and respected citizen. The words, “in the name of the holy inquisition,” were sufficient to terrify the boldest, to quell all opposition, and the unfortunate man would be hurried away, perhaps never again to look upon the face of a friend. If wealthy, his condemnation and the confiscation of his property were hardly matters of doubt. Even great men, nobles, and members of the church did not escape.

The latter portion of the life of Charles was devoted, it has been said, to the expiation and repentance of his crimes. However that may be, it is known that his mortal career terminated amid the gloomy solitudes of St. Justus, with none around save austere monks and mercenary hirelings to soothe the last moments of the dying man.—It was a fitting consummation for one who had gained and preserved power by the tears and anguish of his fellow-men.

Under the fostering care of Phillip, the tribunal rose to a power which it had never before possessed. Its barbarities were innumerable. It has even been charged with having been Phillip's agent in the murder of his son, Don Carlos, but Prescott relieves the father from a crime so unnatural. No individual was secure from its persecution. The Pope himself, Sixtus V., was arraigned on a charge of heresy, and dying suddenly—some said by poison—in the midst of the excitement, was convicted, after death of the crime that was charged upon him. The most celebrated of *autos de fe*, or trials of faith, which occurred during Phillip's reign, were those of the year 1559. On the 21st of May, at Valladolid, fourteen persons, most of them above the middle rank, were burnt alive, and sixteen more were reconciled by a public penance. Five months later, the burning of sixteen apostate monks was signalized by an unusual pomp and display. Phillip himself, with some of the highest officers and ladies of the kingdom, were present at the occasion.

Under the kings who succeeded Phillip, the inquisition gradually declined with the waning monarchy, until its suppression by the French in 1809. During the latter part of the reign of Phillip III., however, witchcraft came into vogue, and the dungeons of the inquisition were

again filled with unhappy wretches. The details of the proceedings against them exhibit a revolting picture of fanaticism, superstition and cruelty. Suffice it to say, that all who confessed their guilt, "were reconciled," while those who maintained their innocence were burnt without ceremony. During the reign of Ferdinand VI., the power of the inquisition seemed for a while to have imbibed unwonted vigour in the persecution of Freemasons. Subsequently to the time of its downfall in Spain, the history of the inquisition presents a few features of remarkable interest. During the years of its existence up to that date (1809) it is estimated that in Spain 39,912 individuals had been burned alive at the stake; 17,659 in effigy, and their estates confiscated; and 294,450 condemned to infamous public penance.

On the return of Ferdinand to the Spanish throne in 1814, through the path which the British bayonets had carved for him, the old tribunal was re-established. Indeed this was the prime cause of the revolution of 1820, which was only quelled in 1823 by the interference of France, acting under the authority of the Holy Alliance—which, however, recommended to Ferdinand that the "holy office" be not again established.

And thus ends the history of the Spanish Inquisition—an institution of tyranny, fostered by the monarchs of Spain for a period of more than three hundred and twenty-five years—and considered by them an instrument of paramount importance, as affording an easy means of crushing their enemies, prohibiting odious publications and persecuting all whose opinions might interfere with their own despotic views; and it possessed the extraordinary faculty of discovering religious heresy in every mind and manuscript which assailed any of the royal prerogatives.

## CORRESPONDENCE.

## ON WAR.

*To the Editor of the G. B. Magazine.*

DEAR SIR,—Your correspondent "Civis," is at a loss to understand what I regarded as the main position of his first letter. It was this:—that the authority of human governments is so maintained in the Scriptures as to make it necessary that the commandments of Christ—"Resist not evil," "Love your enemies," be understood with considerable qualification; so understood, in fact, as to leave it possible to obey them, and yet, under given circumstances, to oppose force by force, and to slay an enemy.

The passage in the Epistle to the Romans was adduced to qualify the precepts of the Saviour in the Sermon on the Mount; and was unequivocally declared to sanction the christian in taking the life of a fellow creature, notwithstanding those precepts. I endeavoured to show that such an application of the Apostle's language was incorrect; and that his real object was to urge upon the Roman Christians the duty of submission to civil authority, on the ground of its being, as such, the appointment of God; but by no means to vindicate the violence by which the exercise of that authority was undoubtedly accompanied. "Civis" admits that I have given the true meaning of the passage; but unless he intended to go much further than this, and to represent it as authorizing the destruction of human life, I cannot see for what purpose it was quoted.

The passage in question is pressed into this service by maintaining that all civil government of necessity implies authority to take away life. The only argument advanced by "Civis" in support of this doctrine is a supposition of what would follow, if the chief magistrate in any community should proclaim to his subjects that in the exercise of his functions the lives of them all should be regarded as inviolate. This I take to be his meaning, though it is given rather in the form of caricature than of sober statement. I will transcribe the sentence that your readers may judge of it without the trouble of reference.

"Write over your magisterial bench," he says, "the law, 'Thou shalt not kill,' and then let the assassin know that so long as he keeps the weapon in his hand, and challenges you to mortal combat, his crime shall go unpunished, and may be repeated without let or hindrance, and where is the force of your law?" This is a mere hypothesis, and proves nothing. It would be more to the purpose to inquire what course of conduct Christ prescribes to his followers, and in simple faith in His wisdom to try the results of it in practice.

One conspicuous example of this mode of proceeding has been exhibited to the world by the State of Pennsylvania. The inviolability of human life was recognized as a fundamental principle in that state for seventy years. "And when was the security of Pennsylvania molested, and its peace destroyed? When the men who had directed its counsels, and who would not engage in war, were outvoted in its legislature; when they, who supposed that there was greater security in the sword than in christianity, became the predominating body. From that hour the Pennsylvanians transferred their confidence in christian principles to a confidence in their arms, and from that hour to the present they have been subject to war."\* Of Penn's treaty with the Indians, it was said by Voltaire, "that it was the only one ever concluded between savages and christians, that was not ratified with an oath, and the only one that was never broken." Mr. Hinton, in his history of the United States, writes as follows:—he never gave them unnecessary offence by treating their sentiments with bitterness, or what is still more keenly felt, by contempt. This prudent conduct, together with a still more extraordinary alliance on the protection of Providence in refusing to maintain any armed force, although surrounded with the warlike Aborigines, was attended with no less singular exemption from evils arising to every other European colony, without exception, from the neighbourhood of the Indian tribes.

\* Dymond: Tract, No. 7, of the Peace Society.



Whatever animosities the Indians might conceive against the European neighbours of the Pennsylvanians, or even against Pennsylvanian colonists who did not belong to the Quaker Society, they never failed to discriminate the followers of Penn, as persons whom it was impossible for them to include within the pale of legitimate hostility."

Other instances might be quoted, as well as this of Pennsylvania, in which the pacific principle has been carried out; less completely, and on a smaller scale, but with like success. Perhaps the most remarkable of these is the little republic of San Marino, in Italy, which is said to have preserved its independence in that distracted country, without material defences, for thirteen-hundred years.\*

Of course it cannot be expected that christian principles should be fully acted upon by worldly men. States and communities are no further christian than as the individuals of which they are composed are under the influence of christian truth; and until a large proportion of a people become the true disciples of the Saviour, that truth can scarcely be faithfully represented in their institutions and laws. But what is the christian to do in the meantime? The answer is obvious. He must give utterance as occasion may serve, and at all times practical embodiment, to the truth he has himself received. He is to bear testimony for his master.

Must he, then, abstain from occupying such positions of civic eminence as may be open to him, and so deprive the community of the benefit of his influence and example, where they may be more conspicuously displayed, and therefore more extensively observed and felt, than on the undistinguished level of common life? Clearly, his duty is to make his influence tell as powerfully as possible in favour of the right everywhere, and against the wrong. And if there are offices of social distinction to which he might have access, but in which he could not act without giving the sanction of a christian man to anti-christian practices or systems why, he cannot consistently hold them. Far better that civil offices should be abjured altogether, than that degraded and prostrate truth

should be dragged ignominiously into them, at the chariot-wheels of a worldly policy.

How does the christian feel called upon to act in parallel cases? A work of philanthropy is proposed, in which he deems it a privilege to unite with his fellow-citizens: say the maintenance of a hospital for the indigent sick. He pays his subscription cheerfully, and takes an active part in the management of the institution. Some who are associated with him think it desirable to make the general predilection for gaiety and sinful indulgence a means of increasing its funds, and invite the benevolent public to a ball or a theatrical entertainment. How does the christian act? Does he not say—"Here, gentlemen, I cannot unite with you. I must not do evil, even to promote a good?" And he stands aloof. Just so he should do in the case under present consideration. His influence as a citizen may often be made to bear most beneficially on public affairs. But when he cannot go on without compromising the truth he is commissioned to uphold, let him beware lest he become the dupe of Satan, instead of the servant of God.

There are one or two minor matters in the letter of "Civis," which I should like to notice if your space will allow.—Referring to the observation, that the christian ought to stand visibly aloof from all organizations for the destruction of life, he makes it synonymous with saying that he should "refuse to exert the influence which his position affords in support of a just and equitable government."

He thinks the hearers of the Sermon on the Mount would understand the language of Christ in the sense for which he contends, especially "with the perfect teaching of His life and ministry before them." I should be curious to learn what part of the life of Christ would have led observers to suppose that He would take the life of another to preserve his own.

Finally, "Civis" represents me as wresting Scripture, and refusing to acknowledge the light thrown upon one passage by another. There is scarce a heresy in existence, he says, "but may support itself by scissor-work like this." Surely there is here a want of the candour which I have pleasure in saying your correspondent has for the most

\* Manual of Peace; by Professor Upham, of America.

part manifested. I distinctly asserted the propriety of doing what he says I refused. It may be self-deception: but I really thought I was contending for the harmony of Scriptural truth. I recognise that harmony in the views I have endeavoured to explain; and of this I feel sure, that in proportion as the soul of the christian is chastened on earth, into a thorough appreciation of its beauty and grandeur, will he be prepared to join in the high symphonies of heaven. I am, dear sir, Yours very truly.

JOHN LIGGINS.

\*\*\* As we now have peace, and as the different views of opposite parties on the question of war in the abstract have been freely expressed in our pages, we think our readers will be glad of the truce between Civis and Mr. Liggins; and will willingly consent to let the subject have peace, at least for a time. While every christian must look upon war as an immense evil, which in time the prevalence of christian principles will destroy; there are many whose piety and moderation and enlightened understandings it would be absurd to call in question, who are convinced that under some circumstances it is both lawful and necessary to appeal to arms. Self defence is a law of our nature, and protection against the aggressor, whether in the shape of a burglar or an invader, one of the prime purposes of all governments.—Ed.

#### ON THE BREAD USED AT THE LORD'S SUPPER.

DEAR SIR,—In musing on the question of your esteemed correspondent, Mr. Kiddall, in the April number of the Repository, respecting the kind of bread that our Lord used when he instituted his commemoration supper, one is led to reflect on the numerous and serious disputes that have arisen from the two plain simple ordinances of the christian religion. When it is remembered that from these, as a test have proceeded the most deadly persecutions, consigning multitudes to the flames of martyrdom, we have a painful illustration of our Lord's intimation that he was not come to send peace on earth, but a sword. Still, though they have been so fearfully abused as the instruments of tyrannical bigotry and

intolerance, we may, in a spirit of meekness and christian forbearance, calmly consider any question relating to them.

It is asked, then, not for the first time, was the bread that our Lord used leavened or unleavened, and is it not incumbent on his followers to use the same, if they can ascertain which of the two? As to the former of these questions, it may be admitted as highly probable that the bread which the Saviour took at the institution of the Eucharist was unleavened. It was in the evening of the first day of the feast of unleavened bread when he ate the Passover with his disciples, that Jesus took bread and instituted this ordinance of the new covenant. It is reasonable, in the absence of information to the contrary, to suppose that he took the bread which was in use on the table, which at that time was no doubt unleavened.

But, in my apprehension, this is not a matter of any consequence any more than it is to know of what flour it was composed. The Saviour, we suppose, took the bread then in common use; and if we do the same we truly follow his example. If the bread that he used was unleavened, there seems no reason for us to leave our common use, and reject the bread of our common table, and have unleavened bread made on purpose for the Lord's Supper. This would be deviating from his example from an over scrupulous desire to imitate him. If his servants, on a voyage at sea, wish to commemorate their dying Lord, they would very properly use their unleavened biscuits for this purpose; and if any one on shore choose, they are at liberty to follow their inclination. But we cannot think that it is imperative to the right observance of the ordinance, that the bread must be unleavened. If this were essential it may be supposed that it would have been commanded. It is not usual for lawgivers, either divine or human, to leave anything essential to obedience to be inferred from circumstances, or to be supplied by mere conjecture. Such was not the case in reference to the Jewish feast of Passover. There was no room left to question whether unleavened bread was necessary there. The law is plain and positive, Ex. xiii. 5, 7. So it would have been in the Lord's Supper, if this were a matter of any consequence. But that this is necessary is nowhere

intimated in the New Testament, either in precept or apostolical example. Such negative argument we deem of consequence in reference to baptism, is it less so in the other ordinance.

For unleavened bread the Church of Rome contends against the Greek Church, that it is absolutely necessary; but her authority, unsupported by Scripture, will not have much weight with protestant dissenters. But in support of this notion her doctors refer to 1 Cor. v. 8., "*Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*" But this seems, as Dr. Ridgley observes, to be only an allusion to the use of unleavened bread in the Passover; which it may be might have a typical reference to that sincerity and truth with which all the ordinances of God are to be engaged in; but it does not sufficiently appear that he intends hereby that the bread used in the Lord's Supper should be of this kind, or that it was designed to signify the frame of spirit with which this ordinance is to be celebrated.

Then, further, let it be considered that this ordinance is for the observance of the universal church in all places where men reside, and that in some places it is extremely difficult to have bread of flour either leavened or unleavened. Mr. Vines asks, "What shall those places or countries do that have no bread of corn, no fruit of the vine? And he concludes that in case of extreme necessity, where the proper elements cannot be had, they must either be without the ordinance, or celebrate in that which is analogical and which passes for bread and wine with them, which is better, say some, than wholly to be deprived. That this is not a mere supposititious case appears from the following statement of Mr. Ellis (Polynesian Researches, vol. 2, p. 309) in reference to the ordinance in the South Sea Islands: "Wheat bread was an article of diet that we did not very often obtain ourselves, and which the people seldom tasted; we should have preferred it for this ordinance, yet, as we could not, from the irregularity and uncertainty of our supplies at that period, expect always to have it, we deemed it better to employ an article of food as nearly resembling it as possible, and which was at all times procurable. From these considerations

we felt no hesitation in using, on this occasion, the roasted or baked bread-fruit, pieces of which were placed on the proper vessel."

This, it may be said, is an extreme case, not likely to occur to us; but still it is a case that does occur where men and christians exist, and we cannot yet think that the ordinance is not of sufficient latitude to be acceptably and profitably observed in such circumstances. If so, unleavened bread is not essential to its proper observance, neither can we think that, with our usual habits, it is desirable. If any prefer it, we have nothing to say in opposition, except that we do not admire their taste.

J. JONES.

### THE NEXT ASSOCIATION.

SIR,—Will you please to state in the next G. B. Magazine, that the friends at Spalding are anxious to accommodate all the ministers and representatives (if possible) with beds at the coming Association. To attain this, a committee has been appointed, and all those friends who purpose attending will oblige by sending their names to me, on or before the 16th of June next, in order to facilitate arrangements for their location.

Yours truly,

WILLIAM WHITE, Sec.

Spalding, Sheep Market.

May 14th, 1856.

### MONUMENT TO THE LATE REV. J. G. PIKE.

DEAR SIR,—The time has arrived when it becomes our duty, not less than our privilege, to erect a public testimonial of our affectionate regard to our late revered pastor. It has been resolved that a tablet be placed in the chapel by the church and congregation, and that object is now being carried out in such a way as we trust will worthily represent our high admiration of his christian virtues, and his untiring devotion to the spiritual welfare of the people under his charge. The church have also resolved to build a monument in the cemetery.—But in fulfilling their wishes in this respect they feel it to be only due to the Connexion and the christian public at large to allow them to participate in

this last tribute of respect to the memory of a man so widely known and so eminently distinguished, not only as an author, but by his successful labours in the missionary cause. It is therefore proposed to allow subscriptions for this special object to be received from any persons who would gladly embrace the present moment to assist in placing over the ashes of departed worth a fitting memorial of our faithful love and fervent gratitude.

On behalf of the Committee,

GEORGE STEVENSON,  
WILLIAM WILKINS,  
C. STEVENSON.

Subscriptions may be forwarded to Mr. W. Wilkins, Queen Street, Derby.

### A SUGGESTIVE DREAM.

SIR,—The other evening an intellectual friend came in to spend an hour or two with me, and from a remark which transpired in conversation, began to abuse the Repository desperately. I fell to in defence.—(You know the reason, sir, if all the world does not. When a man has contributed ever so small a share to a work, let his acquaintance beware of pulling it to pieces before him.) The contest waxed and waned between us with the usual vicissitude of strife until he retired, and soon after I fell asleep.

I fell asleep and dreamed. I dreamed that calling one morning upon a patient who was not quite prepared for the interview, I was shown into the drawing-room, and to amuse myself in the interval, I took up from the table an elegantly bound book, marked on the back, "General Baptist Repository, 1856." I opened it, and running my eye over the 'table of contents,' was struck with the titles of the following papers, with the names of the writer's annexed.

"A Delineation of the Literary Characteristics of the Four Evangelists"—the Editor.

"The Use to be Made of False Presumptions in Reasoning, after a Truth has been Ascertained by proof,"—Rev. W. R. Stevenson.

"The Influence of Works of Art as Aids in Public Worship: has it been beneficial or pernicious; and whatever has been the effect, has it arisen from

the necessity of the case, or the design of those who introduced them?"—Rev. T. W. Matthews.

"The Civil and Religious Dangers which Threatened England during the Reign of Elizabeth: were the internal or foreign ones the greatest?"—J. Truman, Esq.

"A Comparison of the Tendencies of Mahometanism and Popery: and both Contrasted with those of pure Christianity,"—Rev. S. C. Sarjant.

"Our Relation, Obligations, and Duties, towards the Protestants of France,"—F. Ewen, Esq.

"The Limits of Responsibility in the Formation of Personal Character,"—Rev. T. Freckleton.

"The Past and Present Influence of German Theological Literature upon that of England,"—Rev. T. Goadby.

"The Power of the Evangelical, as Compared with some other Avowed Modifications of Christian Truth, over Daily Life and Practice,"—the Rev. J. Lewitt.

"The Religious and Literary Activity of England, Explained in Consistency with her Predominant Commercial Enterprise,"—G. Stevenson, Esq.

"The Present Position and Probable Prospects of Oriental Missions,"—Rev. J. B. Pike.

"Despotic Democrats; or, the Contradiction Subsisting Between the Religious State, and Current Morality of a People, and the Theory of their Political Constitution, as Shown in the United States of America,"—Rev. G. A. Syme.

I dipped hastily into these tempting pages. Not enough to satisfy my curiosity; but sufficiently to convince me that the papers I have named were of very superior excellence. I was going on, when the door opened, and the patient entered. With that circumstance returned the tedium of daily care and the sad consciousness that the charming volume was a dream!

Mr. Editor, on reflection, I thought this dream so suggestive that I could not do anything better for the interests of the Repository than publish it.

Yours very truly,

THE DREAMER.

N.B.—The talented dreamer rather modestly ignored himself in his visions. We shall be glad to have his dreams realized, and, with the addition now suggested, so will our readers.—Ed.

## OBITUARY.

MARY COLDERSHAW, of Widmerpool, in the county of Nottingham. The poor have the gospel preached to them. This is a cheering fact, and it is more cheering to think that through its instrumentality, and the supply of the spirit of Jesus, many of the poor have become rich in faith, and heirs to the kingdom which God hath promised to them that love him. The Lord Jesus Christ sanctified poverty when he said, the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head; and not a few of his pious followers have filled and adorned a humble station in life, like the lowly violet sweetly scenting the sheltered vale, their example has appeared the more beautiful for appearing lowly.

The individual whose death it is our painful duty to record, belonged to the class of the pious poor. Her piety, though unpretending, was of a superior order: like Enoch, she walked with God, and like him she was not, for God took her; for before her removal she had this testimony that she pleased God. For a period of more than fifty years she maintained a consistent profession of religion, and held a high place in the estimation of her christian friends. For her means she was a liberal supporter of the cause; it might be said, without flattery, that the depth of her poverty abounded to the riches of her liberality. She hath done what she could, was the encomium passed by the lips of infallible truth, upon one of similar character: higher commendation of this kind could not be bestowed upon an apostle or an archangel. Her simplicity in conversation and character, and personal appearance was quite of the primitive order, and reminded us of the times long gone by, when they that believed did eat their meat with gladness and singleness of heart; praising God, and having favour with all the people. She was strong in the faith which is in Christ Jesus. For this reason, she was contented and cheerful in her disposition; active and useful in her station; healthful and prosperous in her soul: thus her confidence had great recompense of reward.

Her consistent life terminated in a peaceful and happy death at the age of seventy-seven, Jan., 7th, 1856; after being a member, first at Kegworth, and then at Broughton, for upwards of half a century. Her extreme sufferings at last were alleviated by a hope full of immortality, and doubtless have issued in a far more exceeding and eternal weight of glory.

MRS. HARRIET HOE, the youngest daughter of John and Elizabeth Warrnaby, of Upper Broughton, died March 21st, 1856, aged twenty-six. It was her great privilege to have pious parents, and she became, very early in life, the subject of religious impressions. But it was not until she went, for a short time, to reside with her sister at Wimeswold, that she fully and unreservedly gave her heart to God. Two or three friends there, especially Mrs. J. Burnett, (now of Hose) kindly took notice of her, and watched over her Spiritual interests. She always considered the latter as being instrumental in bringing her to a knowledge of the Saviour. Feeling now a vital union with Christ, she desired to be joined to his people in christian communion. She was, accordingly, baptized at Wimeswold in 1845, in her fifteenth year; and was received by the Broughton church the year following. She ever maintained her christian profession with great consistency, and was particularly regular in her attendance upon all the means of grace. Our departed sister was remarkable for vivacity and cheerfulness of disposition; and her presence enlivened every social gathering; thus showing that liveliness and piety are not incompatible. This happy disposition, as well as other excellencies of character, endeared her to a large circle of friends and acquaintance. A good deal of disappointment was always felt, when any thing did occur to keep her from the house of God; especially would she be missed by the congregation when engaged in singing the praises of Jehovah; an exercise in which she excelled and took great delight.

She was married to the Rev. T. Hoe,

about two years since. Many of his friends augured the happiest results from this union; as, from the state of his health and spirits, he seemed to require a cheerful and sympathizing partner. But, alas! how shortsighted are all human calculations. In a little more than twelve months, the symptoms of an insidious and well known disease began to manifest themselves, and she became the object of much anxiety and solicitude. She continued for several months in a very feeble state: during the winter the disease made rapid progress; and it became evident, to all but herself, that she could not live long. She was, however, always hopeful and thought, to within a few days of her death, that she should recover. But when convinced that she could not, she cheerfully acquiesced and said she was not afraid to die. Death had lost its terrors.

Her voice nearly failed her for several weeks, and it became very difficult for her to speak towards the last. But what she was able to say was very satisfactory.

A short time before her death she said, "now attend to what I am going to say;" and then repeated that heart-cheering passage of Scripture, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," and again, "Lo, I am with you alway, even unto the end of the world," and "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee."

It was one of her last requests that the Sabbath morning prayer meeting should be resumed, and she said, "tell the friends to be more in earnest."

God was very gracious to her in her last hours: she never, for a moment, lost her confidence in Christ; and she died very happy.

"Her God sustain'd her in her final hour!  
Her final hour brought glory to her God!"

The remains of our departed friend were interred, on Easter Monday, in the burial ground adjoining the Broughton Baptist chapel. On the following Lord's-day evening, the Rev. J. Lawton, of Wimeswold, preached her funeral sermon, to a crowded congregation, from 1. Thess. iv. 13, 14. But I would not have you to be ignorant, brethren,

concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.  
T. B.

JUDITH GRICE.—"The righteous perish and no man layeth it to heart," is the exclamation of the prophet. This charge, though not universally deserved, is very generally applicable; and yet how important it is that we should lay to heart an event which is sure to happen to ourselves, and may happen at any moment. The departure of the soul out into eternity is in any case a momentous occurrence, but it is especially so in the case of those who were the light of the world, and the salt of the earth; their death is a loss to the church and to the world; and while we ponder over it, we are reminded of the exclamation of Elisha at the disappearance of Elijah, "My father, my father, the chariots of Israel, and the horsemen thereof."

Judith Grice, the subject of the following brief notice, spent nearly the whole of her religious career at Upper Broughton, where she was baptized, and joined the church, Oct. 17th, 1824; and where she remained a member until removed to the church above, Jan. 26th, 1856. She was decided in her views as a General Baptist, and sincere in her attachment to the cause she had espoused, while with the tenacity of principle, she adhered to the faith once delivered to the saints. She could, with the large-heartedness of charity, say, Grace be with all who love our Lord Jesus Christ in sincerity. She contributed liberally to the support of the cause of humanity and religion both at home and abroad, seeking as she had opportunity to do good to all, especially to them who are of the household of faith. Of her hospitality, many can bear witness. She was not forgetful to entertain strangers. At a time when the church being widely scattered, many of the members resorted hither occasionally from a distance, to hold their church meetings, and to commune together at the table of the Lord. On such occasions her house was a place of general resort, where visitors met with hearty welcome. All who knew her will bear me witness that she was of an eminently social disposition. She exemplified not only whatsoever things are

just, and true, and puro, but whatsoever things are lovely and of good report. In her, religion appeared graceful and amiable like a beautiful flower in its native soil. She has left behind her an extensive circle of friends, who not only honoured her as a christian, but loved her as a friend; as she lived much respected, so she died greatly lamented. While we sincerely and deeply mourn her loss, we have the unspeakable consolation to think that she died happy in God, and sleeps in Jesus. That religion which upheld her in life, was the solace of her dying hours. Some of her last words were, He hath said, I will never leave thee nor forsake thee. J. HOE.

**HANNAH HICKTON**, Kirkby Woodhouse.—But little is known of the early history of our departed friend, save that only she was a native of Walley, in Derbyshire, and came as a servant to Mr. W. Booth, (brother to Abraham Booth,) of Annesley Woodhouse; and with her master's family was in the habit of attending our place of worship at Kirkby Woodhouse. It was here under the ministry of the word by Mr. Hardstaff (then the pastor of the church), that it proved itself to be the power of God unto her soul's salvation. Having now received Christ as her Saviour, she wished to confess him whom her soul admired and loved, by being publicly baptized in his name. From the day of her covenant engagements, and her visible union with the church of Christ, to her death, a period of about fifty-four years, the solemn vows of that day were never broken. She loved the ordinances of the Lord's house; and, doubtless, when wending her steps to worship God in his temple, the sentiments of the pious Psalmist would often express her own feelings, How lovely are thy tabernacles, O Lord of Hosts. Throughout the protracted period of her connection with the church, it is not remembered that the rod of discipline had ever to be used; neither is it known that she was ever absent from the ordinance of the Lord's Supper, only when sickness, and distance with the increasing infirmities of age, forbid. Her life was meekness and humility, combined with christian consistency, so that her memory will be long cherished by the circle of her acquaintance. We doubt not, however, that our friend had feelings, best

known to herself, over which she did mourn and pray that all things might be brought in obedience to the will of her Divine Lord and Master.

Her death was somewhat sudden and unexpected. Being at work in the hay-field on the Thursday, it appears that through over anxiety, she exerted herself beyond the strength of her constitution, bending beneath the weight of years, became ill, and died on Lord's-day morning, August 5th, 1855, aged 74 years, leaving an aged husband to mourn her loss. Her illness was of too severe a nature to admit of much conversation with christian friends as to her hopes in the prospect of death; yet, from the tenor of her life, we have abundant reason to hope that, through Divine Grace, she is now mingling her song with the redeemed ones before the throne of God and the Lamb.

Mr. Ferneyhough, of Nottingham, improved the solemn event on Lord's-day, Sep. 2nd, 1855, from the words of the Apostle, "To die is gain."

May her surviving friends and relatives prepare in life to follow her who, through faith and patience, is now inheriting the promises. Let the church respond to the solemn call, and daily grow in meetness, and preparedness for an inheritance with the saints in light.

A. B. K.

**SARAH EWEN**.—Died March 11th, Sarah, the beloved wife of Joseph Ewen. She was early trained by a pious mother in the way she should go, and became a regular attendant on the means of grace, in which she enjoyed the greatest delight throughout life. She was forty-one years an humble and consistent member of the General Baptist church, March; was seldom or ever on the mount, but inclined to look at the dark side, having many doubts and fears in her mind, perhaps for want of a stronger faith. During her last illness her prospects became brighter, and she was enabled to put her whole trust in Jesus Christ, on whom she had believed, and who has said "Him that cometh unto me, I will in no wise cast out," which passage was a great comfort and support to her to the last. She was buried in our grave-yard, by the side of our late beloved father, Mr. Thomas Ewen, and her funeral sermon was preached on the following Sabbath

evening, from Cor. i 54, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory."

SARAH ISHERWOOD had the happiness to be the child of pious parents, James and Hannah Robinson. Accustomed to the exercises of family religion, she very early became the subject of religious impressions. She stated to the writer that she could scarcely recollect the time when she had not serious thoughts respecting the one thing needful. It was her privilege to attend the house of God in the days of her youth, and thus she soon learned her native depravity, and need of regeneration. Under these impressions, she began to attend the experience meetings, which, by the blessing of God were rendered beneficial to her soul. Her views of the way of reconciliation became more clear and distinct, and by the help of the Holy Spirit she was able to lay hold on Christ. She obtained joy and peace through believing, and rejoicing in Christ as her Saviour, she gave herself up to him and to his people. She was cordially received by the G. B. Church at Clayton, July 7, 1839. She highly valued the privilege of being united to a christian church, and was anxious to adorn the doctrine of God her Saviour in all things. She made the word of God her daily companion. She was modest and agreeable in her intercourse with her christian friends. Her course was consistent, and her profession honourable unto the end of life.

She was the subject of protracted afflic-

tion, which she bore with exemplary patience and resignation. Her confidence in her Saviour, and in the promises, and her hope of immortality and life, afforded to her sorrowing friends great consolation. While very grateful for their visits, and for them and her aged parents, and her husband, she poured out ardent prayers to God, she gave evidence of a complete victory over the king of terrors. She had some favourite hymns, beginning.

"To Christ a hiding place?" &c.

"There is a house not made with hands," &c.

which she would often repeat.

About a fortnight before her death she was so ill as to be speechless, and the solemn hour was thought at hand; but she rallied, said she had "dying grace given for a dying hour." She had her relatives called together that she might urge on them the great concerns of eternity.

The last night she spent in the body was signally marked with divine benignity. About one o'clock she began to pray for her mother, who was sitting by her, for her husband, father, brothers, and sisters, and for the church. Soon after she told her father she had had a happy night. "I have," said she, "been pleading with Jesus; I have appeared before him with joy; and I shall be with him before daybreak." She gently fell asleep in Jesus about five o'clock in the morning, Nov. 3rd, 1855. Blessed are the dead who die in the Lord. Her death was improved by her minister on the 18th, to an attentive congregation, from 2 Cor. v. 1. Her favourite hymns were sung. May her happy death be sanctified to her relatives and friends.

## INTELLIGENCE.

THE MIDLAND CONFERENCE met at Quorndon, on Tuesday, May 13th. Mr. Stanion, of Wirksworth, opened the morning service, and Mr. Gill, of Melbourne, preached from Rom. v. part of 8th verse, "Christ died for us." Mr. J. Stevenson, M.A., of Derby, offered prayer at the commencement, and Mr. T. Stevenson, of Leicester, at the close of the meeting for business. Mr. Staddon, minister of the place, presided. Seventy-four were reported to have been baptized since the last

Conference, and one hundred and seventeen remain as Candidatos. As only seven weeks have elapsed since the previous meeting, these numbers seem to indicate an increasing degree of prosperity.

1. Case from Coalville and Whitwick. —Resolved (1) that this Conference, understanding that there is some legal difficulty in the transference of the Trust Deed of the Whitwick chapel to the Coalville friends, recommends that the award of the Committee be adhered to by both



parties, with this exception:—that the church at Coalville be earnestly requested to accept the proposition of the Hugglescote church to give a perpetual lease of the Whitwick chapel at the nominal rent of one shilling per annum. (2) that the church at Coalville and Whitwick be now cordially received into the Conference.

2. Case from Grantham, deferred from last meeting.—Resolved that this case be referred to the Home Missionary Committee meeting, which is about to be held.

3. Mr. Winks wished to defer, for the present, the resolution of which he had given notice respecting assistance to ministers insuring.

4. Query from Stoney Street, Nottingham.—“Does the word ‘Removed,’ in the column of the Minutes of the Association, apply to a removal from one town to another where there is not a G. B. church, and thus leave the Connexion? or, does it apply to a removal from our own to some other denomination?” *Reply*—The removals caused by emigration, chiefly led to the introduction of this column; and it was intended to embrace those who have left the place and ceased all correspondence with the church, but who could not be correctly reported in any other category named in the minutes, so that it may properly include both classes referred to in the query.

5. Church rates.—Agreed that earnest petitions be prepared and sent to both houses of Parliament, in support of Sir W. Clay’s Bill with the Government amendments: such petition to be drawn up by Mr. Winks and Mr. T. Stevenson, of Leicester, and signed by the chairman on behalf of the Conference.

6. The next Conference to be at Packington, near Ashby-de-la-Zouch, on Tuesday the 16th of Sep. next; Mr. Sarjant B.A., of Derby, to preach.

Mr. Goadby, of Loughborough, preached at Quorndon in the evening.

ISAAC PRESTON, *Sec.*

WARWICKSHIRE CONFERENCE.—The above Conference was held at Coventry, on Monday, May the 12th. There was no morning service. In the afternoon brother T. Goadby, B.A., presided. Brother Veals of Union Place, opened the meeting with prayer. It was reported that the Warton and Polesworth side of the Austrey church is improving, and that they had baptized three. At Coventry the church is united; the Rev. T. Goadby, B.A. has just entered on his labours among them; they have four candidates, and gratefully acknowledge the kindness of those ministers who have supplied their pulpit during the time they have been without a pastor.

The cause at Cradley Heath is somewhat improved, the congregation, and Sunday school especially being considerably larger. At Longford they are about laying the foundation stone of some new school rooms: the congregations good nine have been baptized, and they have four candidates. At Union Place, they have eight candidates; the congregations encouraging; and the prayer meetings well attended. At Nuneaton baptized two. At Walsall two, and seven are candidates. Also at Wolvey two.

Total baptized eighteen. Number of candidates twenty-five.

The Revds. G. Veals, and T. Goadby having recently entered upon their respective spheres of labour, the former at Union Place, the latter at Coventry, they were both cordially received by the Conference.

The next Conference is to be held at Cradley Heath, on the second Tuesday in September; brother Goadby to preach in the morning, and in case of failure, brother Veals. Rev. J. Knight concluded with prayer.

W. CHAPMAN, *Sec.*

LINCOLNSHIRE CONFERENCE.—Dear sir,—Will you kindly allow me to correct an error in the account of the “Lincolnshire Conference,” as it appeared in the May Magazine. There will not be eight Conferences in each year as there stated, but four, and in the following order:—

- 1856 Boston.—Long Sutton.
- “ Peterborough.—Sutton.
- 1857 Bourn.—March.
- “ Gosberton.—Wisbeach.
- 1858 Holbeach.—Spalding.
- “ Fleet.—Whittlesea.
- 1859 Pinchbeck.—Gedney Hill
- “ Tydd St. Giles.—Boston.

I am, dear sir, yours truly,

THOMAS BARRASS.

#### ANNIVERSARIES.

BURTON-ON-TRENT.—On Good Friday, March 21st, we held our annual tea-meeting for the first time in our new chapel and school-room, and there were upwards of three hundred persons present on the occasion. The trays were given by those who we believe desire the prosperity of Zion, and the proceeds will be devoted to the reduction of the debt on our new chapel property. After tea a goodly number assembled in the chapel, to whom addresses were delivered by Rev. R. Kenny, minister of the place, who also presided over the meeting, Rev. S. Davies, minister of the P. B. Chapel, Station Street, Rev. T. Yates of Wirksworth, and other friends connected with the church. May we have many such Good Fridays J. D.

**BONSALL.**—The annual Sabbath-school Sermons were preached at Bonsall, April 27th, by Mr. Yates of Wirksworth in the afternoon, and by J. Smedley, Esq., of Lea Mills, in the evening. The attendance was large and the collections were in advance of some former years.

**WIRKSWORTH.**—The annual Sabbath-school sermons were preached at Wirksworth on Whit-Sunday, by the Rev. J. W. Stuart, of Swanwick. The chapel was much crowded, and the collections were fully equal to the requirements of the school—between nine and ten pounds.

**BURNLEY, *Anon Chapel.***—On Lord's-day, April 27th, three sermons were preached in behalf of our Trust Funds; in the morning and evening by the Rev. J. B. Lockwood, and in the afternoon by the Rev. O. Hargreaves. The collections, including the proceeds of the anniversary tea on Good Friday, amounted to £21 13s.

**UPPER BROUGHTON.**—On Lord's-day, April 27th, two excellent sermons were preached by the Rev. T. Stevenson, of Leicester, in behalf of our Sabbath-school. The congregations good and the collections upwards of £5.

**BARTON.**—On Thursday, May 15th, the thirteenth anniversary of our day school was held—one of the best we can recollect. In the afternoon the scholars were examined in Mental Arithmetic, Grammar, Geography, History, &c., and acquitted themselves well. The attendance was large, respectable, and evidently pleased with the proficiency of the children. The evening meeting commenced at six o'clock. Mr. Bott read the report, from which it appeared, that though six other schools had been established in adjacent places, and though in consequence this had in past years suffered some decline, the number was still more than double what it was at its commencement. Mr. Barrass of Peterborough prayed, after which Mr. Cholerton, T. Goadby, B.A., Mr. Lewitt, Mr. Goadby, sen., and Mr. Staples, successively addressed the meeting. Several pieces of sacred music were performed by the choir, assisted by neighbouring and distant friends. Some of our young people seemed disposed to make the anniversary a kind of peace demonstration. They prepared a number of appropriate devices and mottos, and suspended them in the more conspicuous parts of the chapel. The day throughout was one of unusual interest. The gathering was more than equal to what it had been for several former years, and the contributions very liberal. For tea, £17 4s 6d.; collection, £10 15s. 4d.

**NUNEATON.**—On Lord's day, April 20th, two affectionate sermons were preached by the Rev. J. Knight, of Wolvay; in the afternoon from Romans x. 1, in the evening from Romans xi. 29, in behalf of the G. B. Sabbath schools. Congregations large; collections £12 6s.

T. G. T.

#### BAPTISMS.

**LONGTON.**—On the 30th of January we had a baptism of nine persons, and on the 29th of April another of four persons. We have now several candidates. The church at Stoke kindly lent us their chapel upon both occasions.

**PORTSEA.**—On the last Sabbath in April, eight young persons were added to this church by baptism. The service was one of deep interest, one of the candidates being the second son of our beloved pastor, the Rev. E. H. Burton, who, according to invariable custom on such occasions, conducted the whole of the service himself. The church here, through great mercy, continues in a very united and prosperous state, and the congregations on the average completely fill our spacious chapel.

**MILFORD.**—It is truly gratifying to record the goodness and mercy of the Lord as manifested in this place during the last few months. We had an addition of five dear friends by baptism, on the first Lord's-day in May, on which occasion we were favoured with the valuable services of Rev. J. Cotton, late of Barton. R. B.

**PETERBOROUGH.**—On Lord's-day evening April 27, three persons were baptized in the General Baptist chapel, West Gate, Peterborough.

**HALFAX.**—On the 18th of May four young men professed their discipleship to Jesus by being immersed in his name.

**DERBY, *Sacheverel Street.***—Sunday, May 4th, was indeed a happy day with us. Its services will not soon be forgotten by those who were privileged to participate in them. In the morning after a sermon by our beloved pastor, which was distinguished by great candour and sound argument, seven persons professed Christ in his own appointed way; six were young females, the other a male friend of maturer years. The event was peculiarly interesting from the fact that these converts were the first fruits of our pastor's labours amongst us. May their example be followed by many others, and may they stand fast even unto death, and afterwards shine as gems in the Redeemer's crown for ever and ever.

J. T. B.

**LOUGHBOROUGH, Wood-Gate.**—On Lord's-day, May 4th, five young friends put on Christ by baptism.

**BURTON-ON-TRENT**—On Wednesday evening, April 2nd, three persons put on Christ by baptism, after an impressive sermon by our esteemed pastor, Rev. R. Kenny, to an attentive congregation, from Ps. lvi. 12, "Thy vows are upon me, O God." On Lord's-day, April 6th, six other persons publicly acknowledged their allegiance to Christ before many witnesses, by being baptized in his name. This truly was a time of refreshing from the presence of the Lord. On this occasion our minister preached from John xv. 14, "Ye are my friends if ye do whatsoever I command you." What gave most interest to these services was the fact that the candidates, with the exception of one, were all the children of the members of our church, and have been trained in our Sabbath-school. We have other candidates. May the number of such be increased. J. D.

**BARTON, FABS.**—On Sunday, April 20th, three persons confessed their attachment to the Saviour, by being publicly baptized; in the afternoon Mr. Bott received the newly baptized into the church. On Lord's day, May 18th. In the morning Mr. Bott preached on the subject of baptism, and eight persons (one a Wesleyan) were baptized. In the afternoon Mr. Bott again preached from "Who is on the Lord's side;" after which seven of the newly baptized received in behalf of the church the right hand of fellowship, (the other one retaining his connexion with a neighbouring body of Wesleyans,) and the Lord's supper was administered. Notwithstanding the wetness of the weather, the congregations were large and attentive, and evidently much pleased with the services, staying to witness both ceremonies, and to many "the Lord was precious." T. B.

**WIRKSWORTH.**—One young man was baptized here on Wednesday evening, May 14th. We hope to receive him into the fellowship of the church next Sabbath evening. T. Y.

**KIRKBY WOODHOUSE AND KIRKBY.**—On Lord's-day morning, Dec. 2nd, our much esteemed friend, Mr. Plowright, gave us an address on the subject of believer's baptism, (the weather being too inclement to attempt a sermon in the open air, which is our usual mode,) after which four males, in obedience to the command and example of Christ, followed him in the ordinance of his own appointment, and that day were received into the

church. One of the candidates had for many years been a member and local preacher amongst a sect called the "Free Gospellers, (a section of the original Methodists)." The services of the day were soul-cheering and edifying. Again, on Lord's-day morning, April 6th, it was our high privilege to witness another such like solemn and interesting scene. After an excellent sermon by Mr. Ferneyhough, founded upon, "Search the Scriptures," six young friends put on Christ by baptism, and were added to the church. May these dear friends shine as stars of the first magnitude in the church militant below, and live to give a lustre to their day and generation, that by them God may be glorified, and the kingdom of Christ promoted. A. B. K.

**LEEDS, Call Lane.**—On Sunday, April 20th, six of the members of the Bible Class, put on Christ by baptism, and others are in a very hopeful state. May the Lord continue with us. J. W.

**WHITTLESEA.**—On Sunday evening, March 30th, our minister, Mr. Mee, baptized two females, and on Sunday, April 6th, four females and one male. In the afternoon we had the ordinance of the Lord's supper, and after an address to the newly baptized on their duties and privileges, by our minister, three of them were received into the church by the right hand of fellowship. The other four being Wesleyans, remain amongst their own people. As a church we have cause to thank God and take courage W.

#### OPENINGS.

**BRADFORD, Infirmary Street, Re-opening of Bethel G. B. chapel.**—The Rev. G. Dunn late of Louth entered upon his pastoral labours in connection with the above church by re-opening the chapel. Three sermons were preached by him on Lord's-day, May 4th, after which collections were made. Including subscriptions already received from the friends of the place to the amount of £65, together with the nett proceeds of the tea party making £72; about £60 more is promised by the church and congregation. The outlay in building new schoolrooms and alterations of the chapel will amount to about £450, which sum the friends are going to make an effort to raise amongst the christian public, and that they may add as little as possible to the already existing heavy debt. The friends had a tea party on Whit Monday, when about 160 sat down to tea. The meeting was afterwards addressed by brother Dunn, Lugham, Wood, and Rhodes, all heartily wishing pros-

perity of this new cause. May the united efforts of the pastor and church be crowned with success. W. K.

#### ORDINATIONS, &c.

WHITTLESEA.—On Tuesday, April 8th, we had a public tea meeting to welcome Mr. T. Mee, late of Old Basford, among us as our future minister. A goodly number of friends from various denominations sat down with us. After tea we had a public service when stirring and animated addresses were delivered by the Rev. T. Barrass, of Peterborough, T. Mee, our own minister, J. Hurst, Independent minister, Mr. J. Nassau, and Mr. C. Halford, Jun., of March. We may add that through the kindness of the Rev. H. Hunter, of Nottingham, our attention was directed to Mr. Mee as a suitable person to become our minister, and after spending three months amongst us on probation, we have given him a unanimous invitation to become our pastor. Since our dear brother has laboured amongst us our congregations have greatly increased. His labours are very acceptable, and we pray that he may prove abundantly successful in winning souls to Christ. W.

#### MISCELLANEOUS.

LEEDS, *token of respect to Rev. J. Tunnicliff*.—The members of Mr. T's Bible Class being anxious to testify their esteem for him, and at the same time give a cordial welcome to Mrs. Tunnicliff, (to whom he was married, April 8th.) invited Mr. and Mrs. T. to tea, in the girl's school-room, attached to the chapel in Call Lane, on the 22nd of April last; at which, about sixty of the members of the class and friends invited sat down. The room was tastefully decorated with choice plants and evergreens, interspersed with very appropriate mottoes, and presented a very pleasing appearance. After tea, a meeting was held, the Rev. W. Hudswell, of Leeds (Independent) was called to the chair; letters of apology were read by the Secretary of the class, from Revs. C. Bailach, R. Horsfield, and R. Brewer. The meeting was then addressed by the chairman in an appropriate manner, singing and speeches from some of the members of the church and class followed; after which, the Secretary in a short speech, in which he stated the origin of the meeting, and an account of the rise and progress of the class, presented to the Rev. J. Tunnicliff, a very beautiful pair of Gold Spectacles enclosed in a case, mounted with silver, on which was engraved—"presented to the Rev. Jabez Tunnicliff by the members of his Bible Class, April 22nd, 1856." Mr. Tunnicliff's address will long be remembered

by many who were present; many other speeches followed, and after singing and prayer the meeting separated.

J. W.

"THE BURROWS' FUND."—Dear Sir, an apology to Mr. Barton, of Nowthorpe, is due for some unaccountable delay, in acknowledging the sum of *ten shillings*, kindly sent by him to the above fund. I beg now to express my thanks for the above sum, and hope other friends have yet a mite to spare for an afflicted and aged servant of God. W. GRAY.

Ripley, May 12th.

MRS. ROBERTSHAW.—Mr. Haworth has received the following sums for Mrs. Robertshaw. Second subscriptions from Nottingham—

	£	s	d
Per Mr. Kemp Sanby ..	3	13	0
Previous subscriptions ..	10	0	0
Being £7 5s. from Broad Street friends, and £6 8s. from other persons.			

RECOGNITION TEA MEETING.—The recognition of the Rev. Thomas Goadby, as pastor of the church and congregation assembling in White Friars's-lane Chapel, Coventry, took place in Saint Mary's Hall, (kindly lent by the Mayor,) on Monday evening May 12th. At five o'clock, the hour fixed for tea, it was discovered that the company was larger than could be accommodated at one sitting, it was therefore requested that all who could not comfortably seat themselves would wait and form a second party; this prevented the more important part of the business from commencing till near seven o'clock, at which time Mr. Abijah Jarvis was called to the chair, and gave out that well known verse, "God in his earthly temple lays," &c., after which, the Rev. G. Veals, of Longford, offered up prayer. The chairman then in a short but appropriate address alluded to the coming of Mr. Goadby as a new era in the history of White Friars'-lane church, appealed to the church and congregation to co-operate with their minister, and trusted Mr. G's connection with Coventry might be the occasion of much good. The Rev. J. Chapman, of Longford, said he had been requested to introduce Mr. Goadby, and why he could not tell unless it was his long and intimate acquaintance with him; he then referred to his paternal grandfather, his honoured father then present, his brother also in the ministry, and a younger brother who was about to cross the ocean as a missionary. Mr. C. then spoke of the name of Goadby as being known and respected throughout the length and breadth of the Connexion, and closed a lengthened address by expressing the pleasure he felt

that his friend had received a warm and intoligent welcome among the friends at Coventry. "I," said the speaker, "have welcomed him among us this day, the Warwickshire Association of General Baptist Ministers have also welcomed him, and if this meeting welcome him, may I ask them to express it by rising." The whole company instantly stood up, and the Rev.—Carey gave out the 72nd Psalm, which was sung by the assembly. Mr. Dyall, on behalf of the church and congregation, read an address expressive of the unanimous wish of the entire body that Mr. G. should become their pastor, and pledging him their sympathy, support, and co-operation, in the great work in which he was engaged. The Rev. Joseph Goadby, sen., next addressed the meeting, and with all the emotions common to a kind father under such circumstances, expressed himself as scarcely able to find utterance to his feelings, but rallying, he gave a very interesting account of his son's early life, his determined resolution, to let no difficulty become his master; he then referred to the welcome his son had received at Coventry, and calling to mind the words of Solomon "a wise son maketh a glad father," said Mr. G., "if half what I have heard to night be true, I have reason to be that glad father." Then glancing at the history of the church at White Friars'-lane and his son's connection with it, he exhorted both pastor and people to "be steadfast unmoveable, always abounding in the work of the Lord." The choir then sung, "How beautiful upon the mountains," &c.

The Revds. E. H. Delf and W. T. Rosevear, in very appropriate speeches, assured the meeting of their entire concurrence in the proceedings of the evening, and pledged their sympathy for and their desire to co-operate with Mr. G. in works of christian activity and benevolence. Mr. Thomas Goadby, the minister elect, next followed, and in an address full of feeling, expressed his thanks to the church at White Friars' for their kind and unanimous invitation, to christian friends of other denominations who had joined in the welcome, and to his brethren in the ministry resident at Coventry, for the kind assurance of their sympathy and co-operation. The Rev. Joseph Goadby, jun., (Mr. G's brother,) Revds. Carey of Walsall, and Guest of Coventry, occupied the meeting a short time. The assembly after singing the doxology, separated about half-past nine.—*Coventry Times.*

#### MISSIONARY INTELLIGENCE.

WISBEACH.—On Lord's day, April 13th two sermons were preached on behalf of our Foreign Mission, by the Rev. T. Watts, of Wisbeach. On the following Wednesday evening, we held our Annual Missionary meeting; at which, the pastor of the church presided, and interesting speeches were delivered by Revds T. Watts, J. C. Pike, and W. Bailey the returned missionary. The congregations at all the services were very good, and we hope fresh interest was felt in our missionary Society. Collections over £9.

J. S.

## POETRY.

### ONE BY ONE.

ONE by one the sands are flowing,  
One by one the moments fall;  
Some are coming, some are going—  
Do not strive to grasp them all.

One by one thy duties wait thee,  
Let thy whole strength go to each;  
Let no future dreams elate thee;  
Learn thou first what those can teach.

One by one (bright gifts from heaven)  
Joys are sent thee here below;  
Take them readily when given,  
Ready, too, to let them go.

One by one thy griefs shall meet thee—  
Do not fear an armed band;  
One will fade as others greet thee,  
Shadows passing through the land.

Do not look at life's long sorrow:  
See how small each moment's pain;  
God will help thee for to-morrow—  
Every day begin again.

Every hour that fleets so slowly,  
Has its task to do or bear;  
Luminous the crown, and holy,  
If thou set each gem with care.

Do not linger with regretting,  
Or for passion's hour despond;  
Nor, the daily toil forgetting,  
Look too eagerly beyond.

Hours are golden links, God's token,  
Reaching heaven; but, one by one,  
Take them, lest the chain be broken,  
Ere the pilgrimage be done.

## MISSIONARY OBSERVER.

## NOTES OF A TRIP TO SERAMPORE.\*

BY REV. J. BUCKLEY.

SERAMPORE is a place that will ever be celebrated in the annals of missions. When residing in England I had often visited Kettering, where the Baptist Missionary Society was formed, and where its first Secretary, after many years of arduous labour, finished his course. With Clipstone, too, I was familiar, where its founders often met, and talked together of the object in which they were so deeply interested; and where the two memorable sermons previous to the establishment of the Society were preached, by Sutcliffe and Fuller, the former from 1 Kings xix. 14; the latter from Haggai i. 2, "This people say the time is not come," &c. I once well knew an old disciple, who in his boyhood heard these discourses, and who had a lively remembrance of the grave and solemn manner with which Sutcliffe pronounced the weighty words, "I have been very jealous for the Lord God of Hosts." I was naturally, therefore, very anxious not to leave Calcutta for Orissa till I had visited Serampore. Circumstances prevented other dear friends from going, as they intended, and I had to go alone; but it is a journey I should have been very sorry not to have taken; for three such men as were there long associated in the work of Christ, the world has never seen together elsewhere; and the reflections to which the trip gave rise had, as I trust, a salutary influence on my own mind.

I must begin with describing the journey, which was to me extremely interesting, as it was the first time I had traveled on the

## EAST INDIAN RAILWAY.

I went over the water to the station at Howrah; and as I was in good

time, had some opportunity of observation. It was delightful to see the crowds of natives running as the last minute approached; and that the word—railroad—had been engrafted on the native language. I took a second class return ticket, for which I paid twelve annas, (one shilling and sixpence,) the distance going and returning being 24 miles; and the rate of speed 16 miles an hour getting up stoppages. The reduction on return tickets is one-third of the charge for two single journeys. No return tickets are given to third class passengers, who are natives; and who, as the Company well know, would be sure to cheat them. The former part of the way reminded me of the fens of Lincolnshire; but the appearance of certain trees not known in our colder clime, and of mud huts embosomed in the trees soon dispelled the momentary delusion. Thinking on the past, and speculating on the prospective results of the railway in this country, the forty minutes were soon gone, and we soon reached the Serampore station. The stations, though not equal to our second class English ones, are very good for India, and will, in time, be improved. The Railway will be a great thing for India. It will diminish apathy, stimulate activity, illustrate the folly of caste, lead the natives to dress with more decency, teach them punctuality, (a much needed and very important lesson) and what the reader will hardly expect—lessen the prestige of their gods. Not long since a pundit confessed to a missionary that the "gods whose dwelling is not with flesh" (referring to the recorded exploits of Indra and Rama,) did not travel faster than vulgar mortals do now every day by the rail; and he admitted, too, that the gods never deigned to enlighten ignorant mortals as to the way in which they accomplished their wonderful aerial journeys,

\* The writer of this paper regrets that urgent engagements have prevented him from preparing it earlier.

while Europeans let the world see how the rapidity of their journeys was effected. The electric telegraph appears very remarkable to the natives, the hindoo name for it—*beejulee dawk*, or, *lightning post*—is very expressive.

On leaving the station I walked to the town, about a mile distant, in company with the Rev. E. Storrow of the London Missionary Society, and a young lady, a missionary's daughter, who was a fellow-passenger in the *Sutlej*. We went first to Mrs. Penney's, who inquired very kindly respecting Mrs. Bampton. We then went to the PRINTING OFFICE. Near here Carey translated the Scriptures into many Indian languages, and here Ward printed them. The operations in this important department are now carried on in Calcutta, but Baptist brethren are still the honoured means in the hands of God in carrying forward this great work. Here we saw a large room full of old books and papers. The PAPER MILL, the only one in India, was next visited; but as the reader is not likely to become much wiser in the art and mystery of paper making by any description of mine, I pass on to the COLLEGE LIBRARY, which is a little more in my line of things. The collection of Bibles in different languages is unique, and of Oriental works select and extensive. There is a set of the Bades nearly complete; and many native books in manuscript, one of which was written in letters gilt with gold. Here, too, I saw the only book saved from the Serampore fire in 1812; and an old book on botany, Carey's favourite study, which the good man much valued. The College Hall faces Barrackpore, the country residence of the Governor General; and the prospect is exceedingly lovely. I walked into THE GARDEN where Carey spent many of his morning hours, and imagined that it was better attended to than at present. While a missionary is ever intent on the great work for which he lives, let him enjoy in his leisure hours any rational and innocent recreation that he may prefer. If he have a passion for books, let him have a library. If the studies familiar in other days still attract, let occasional hours of relaxation from severer duties be devoted to

the chosen pursuit. If he love a garden, let him have one, and admire in every plant and flower the Great Source of all beauty and blessedness. He will be happier in his exile for temperately indulging his innocent preferences, and will be more likely to enjoy that healthful flow of spirits on which the ability continuously to labour so much depends. God has differently constituted and endowed us; and I have no doubt we shall carry our respective mental peculiarities with us to heaven. I was not particularly anxious to visit the DANISH CHURCH, where the missionaries preached for many years. It has been for seven or eight years an Episcopalian place of worship. The MISSION CHAPEL appears a nice place, but I could not go inside, as the bearer who had the key could not be found.

With my visit to the BURYING GROUND I was very deeply interested. I felt it to be a hallowed spot. Here the three men who so long laboured together sleep in peace. Ward was the first of the immortal trio who entered into rest. The inscription on his tomb is lengthened, and I did not take a copy. It mentions his being born at Derby Oct. 20th, 1769; becoming converted, devoting himself to the missionary work, arriving at Serampore Oct. 13th, 1799, engaging in preaching the gospel and printing the Scriptures till his faithful and useful course was finished in 1823. But I most admired Carey's epitaph, of which I had before heard, but which I had not seen. It is, as such inscriptions should be, brief, simple and truly christian. It was by his own express direction,—“William Carey, born August 17th, 1761; died June 9th, 1834.

“A wretched, poor, and helpless worm;  
On thy kind arm I fall.”

This is *real* greatness. When he had done all he felt that he was an unprofitable servant. Like his friend Sutcliffe, he felt that if saved it must be in the same way as the penitent thief, and that he could gladly take a seat at his side. It is hardly in keeping with his wish that the precise spot where his remains were deposited, is marked by another inscription in which the

D.D. is added to his name. While standing here, I hoped if my poor dust should ever be honoured with one of those frail memorials which record the immortality of the children of Adam, that I might be described by that name in which apostles delighted—"a servant of Jesus Christ"—one who reputed it his highest honour and happiness to labour for Christ on earth; and who was cheered in doing so with the hope of serving and loving him for ever in heaven. How incongruous at the grave are pompous epithets, high-sounding eulogiums, and swelling titles! But there are more durable monuments than those just mentioned, which every christian should be ambitious of rearing—monuments, the inscription on which no storm can ever efface, and which in the lapse of years and ages will never decay—monuments that will survive the wreck of nature, and the dissolution of all things. Oh the honour and privilege of winning souls to Christ, that shall shine as the brightness of the firmament, when the heavens have vanished away like smoke, and the earth has waxed old as a garment.

I must add for the information of my readers, that the Doctor's three wives, Dorothy, Charlotte Emilia, and Grace (who survived him about a year,) are interred here. So, also, is Felix, his first-born son—the one whom his father described after relinquishing his mission work to take office under the Emperor of Ava, as "shriveled from a missionary into an ambassador." The course of Felix was a painful one, but it yields instruction. He went to Burmah, married a native of the country, who had been a Roman Catholic, and did not understand English. Such marriages never turn out well: there must be congeniality of tastes and habits in the conjugal state, or it is no blessing. He left the God of his father, and soon after left the work in which he had expressed his intention of spending his life: but the Lord did not forsake him. The backslider often finds in his life that "it is an evil and bitter thing to forsake the Lord." So did he. In a severe squall on the Irawaddi, his wife and two children were drowned; he himself escaped

but with the utmost difficulty, and when boats came to his relief was hardly in his senses. His last days were spent at Serampore, but of his state of mind I am ignorant. Let us hope that the prayers of his father's friends were answered, and that he found by experience the truth of the words, "I will heal their backslidings, I will love them freely."

Dr. Marshman's epitaph is as follows:—"Joshua Marshman, D.D., the last of the Serampore missionaries, by whom christian truth and general knowledge were first introduced into these provinces, was born at Westbury, Wilts, April 20th, 1768, died at Serampore, Dec. 5th, 1837; and lies buried at the foot of this stone, in the same amnesty with his beloved colleagues, Carey and Ward. They that turn many to righteousness, shall shine as the stars, for ever and ever."

Mrs. Marshman survived her husband eight years, and then came to her grave in a full age, as a shock of corn cometh in season. Mack, who was for several years the beloved associate in the college and in the mission of these three honoured men, is buried here. The burial ground at Serampore was, to me, a solemn and hallowed spot.

Serampore was for many years the head-quarters of Indian Missions, and any account of it would be incomplete that did not advert to the assistance and direction which in olden time missionaries newly arrived obtained there. Our first missionaries were encouraged by the elder brethren here to proceed to Orissa, and they always cherished a strong attachment to Serampore. In Dr. Judson's memoirs (which is a very valuable contribution to Missionary literature,) Serampore is referred to again and again. One of his children was interred in the burying ground that I visited. The Doctor was a great and good man, he nobly lived for one great object,—the advancement of the kingdom of Christ among the heathen. All honour is most justly due to his memory. I should be sorry to lack the information and instruction which his Memoirs have furnished; but it is to be hoped that the readers of the work will neither admire nor imitate the asceticism of



the good man.\* Christian virtue is imitating Christ—"standing perfect and complete in all the will of God." It is no part of christian holiness to have our grave dug while we are living—to spend hours in looking into it, wondering how each limb and feature will look years after we have been laid there—to retire from the haunts of men, live in the jungle on rice, and expose ourselves unnecessarily to danger from wild beasts. Judson did not require a grave. His body was committed to the deep. The remarks of the biographer on this part of his life, are, in my judgment, very unsatisfactory. The end does *not* sanctify the means. The end the good man sought—the highest advancement in holiness of which he was capable—was a most important one—the suitableness or otherwise of the means must be tested by the law and the testimony. Asceticism has a dark and suspicious origin. Popery sanctions it, as it does other things that "have a show of wisdom in will worship, and humility and neglecting of the body;" but it originated in paganism. Its merit is greatly extolled in all the Hindoo shastres. Good men are only to be followed so far as they follow Christ. Thousands have sung with delight, Bishop Ken's

"Praise God from whom all blessings flow,"

as well as his morning and evening hymns, who would be surprised to know that when he went from home he regularly took his shroud in his portmanteau with him, because, as he said, he might require it as well as any other of his clothes; and that when he found death approaching he might employ his last strength in putting it on, to save his surviving friends a little trouble.† I think we may properly leave the digging of our grave, and the putting on our last dress to those who survive us.

As my visit was necessarily brief, I am unable to speak from personal

observation of the present condition of the native church, or of the progress of the work of God at this station. I saw Mr. Denham, and Mr. Trafford, both of them good men and true: the former, after eleven or twelve years of faithful, earnest labour in this wasting climate, is now with his family on the way to England. I had intended to call on Mr. Robinson, the other missionary, but having heard that among the many additions made that morning to the world's population, one had been made to his household, I thought it might be inconvenient in such circumstances to see a stranger. I returned to Calcutta by the train at five o'clock p.m.

A hint to Missionary Committees is suggested by the age at which the three men who lived and laboured so long at Serampore, entered on missionary work. Each of them on reaching India had passed the age at which our Lord was baptized and entered on his public ministry. In closing, I am reminded of the words of holy writ, "The memory of the just is blessed;" and of Henry's comment on the text, "Blessed men leave behind them blessed memories." We shall all soon cease to be MEN, and become MEMORIES—memories that will exercise an important influence for good or evil on the next generation. The conduct of every day adds a line to our obituary record. Character is estimated not by a single act, but by a series of actions. The words spoken, and the actions performed day by day through life, form a total from which our character will be judged when we are no longer in the flesh. It may seem of comparatively small moment how it is estimated by our fellow mortals, though the best of books teaches us that, "A good name is better than precious ointment;" but never let us forget that all these actions, and the motives from which they spring, are known to God, and be brought into judgment. They are the seeds that will spring up in our eternal abode. "Whatever a man soweth" on earth, "that shall he reap" in heaven or hell. Happy they who sow to the spirit here, and who will of the spirit reap life everlasting in the world to come. J. BUCKLEY.

\* See Judson's Memoirs, Vol. 1, p. 390, 432—438.

† Macaulay's estimate of the character of this pretate is as follows. "His intellect was, indeed, darkened by many superstitions and prejudices; but his moral character, when impartially reviewed, sustained a comparison with any ecclesiastical history, and seems to approach, as near as human infirmity permits, to the ideal perfection of christian virtue."

## RECENT BAPTISM AT CUTTACK.

ON Lord's-day, Feb. 17th, Mr. Buckley baptized a young woman from the Christian College. An excellent sermon was preached on the occasion by Jugo, from Ephes. ii. 19—22.

## DISCONTINUANCE OF GOVERNMENT CONNECTION WITH JUGGERNAUT.

WE are gratified to learn that there is now a prospect of the unhappy connection between the Government of India and the shrine at Pooree, speedily terminating. It is said that the last act of the Marquis of Dalhousie's administration was to direct the authorities in Orissa to carry out the wishes of the Honourable Court.

## THE MAY MEETINGS.

OUR brief notice of the annual gatherings of the principal missionary and religious societies, which usually are called "the May Meetings," must begin, this year, with those connected with the Baptists; because, though not equal in magnitude to some others, they were among the first that were held; and, as will be seen from the dates, actually begun in April.

THE BIBLE TRANSLATION SOCIETY held its 16th anniversary, on Thursday evening, April 24th, at Bloomsbury chapel. Dr. Steane presided. The attendance was larger than in some previous years. The chairman stated the grounds on which the Society was called into existence, as being the refusal of the Bible Society to sustain in India a faithful translation of the Scriptures, because it was favourable to Baptist views; and expressed his hope that this policy would be laid aside in time.

The Rev. J. Bigwood read the Report, which related to various translations now in progress, in Sanscrit, Bengali, Hindo, &c. The income of the society was £1,368, and the expenditure £1,350.

The Revds. J. Hiron, C. Vince, D. Kattens, H. Dowson, &c., addressed the assembly.

THE BAPTIST IRISH SOCIETY held its annual meeting on Tuesday evening, April 29th, at Kingsgate chapel, Holborn. Peter Broad, Esq., presided. There was a large attendance. The chairman stated among other things that the "original purpose of this society was to employ scripture readers to go from house to house instructing the people." The report stated that the income

for the past year was £1,552, and the expenditure, in excess of the income, £117, leaving a debt with previous arrears of £600. Interesting accounts were read from several stations occupied by the Society.

"The peculiar claims of Ireland on British Christians; the encouragement to labour; the need of more money and more agency," were topics inculcated on the meeting, by Revds. Hiron, Lewis, Betts, Davies, &c.

THE BAPTIST HOME MISSIONARY SOCIETY anniversary was held at the Poultry chapel on Monday, April 28th. Thomas Thompson, Esq., presided. The Report, read by Rev. S. J. Davis, stated that the number of central stations occupied by the society was 107, and the communicants, 3,704. The income for the past year was £4,306, and the expenditure £4,478. Revds. J. Penny, W. Rosevear, C. Vince, and others eloquently advocated the claims of the Society.

THE BAPTIST MISSIONARY SOCIETY, held its sixty-fourth Annual meeting, on Thursday morning, May 1st, at Exeter Hall. There was a large attendance of ministers of various denominations on the platform, and a goodly number of friends in the body of the Hall. The Hon. A. Kinnaird, M.P., presided. The Hon. chairman referred to the early history of this mission, to Carey, Marshman, and Ward, to the fact that the last act of the late Governor General, Marquis Dalhousie, on his leaving India, was to disconnect the Government of India from the idolatry of the country, and ex-

pressed his hope that soon all christians would unite against the great enemy of mankind.

*Rev. F. Trestrail, Esq.*, read the Report. It alluded to the deaths of Eustace Carey, J. L. Phillips, Esq., and Mr. Jones, the owner of the William Carey; also Mrs. Evans of Muttra, Mrs. Smylie of Dinagapore. Only one missionary has been sent out. The entire income was £21,402; thus the debt was redeemed, and £301 left in the hands of the treasurer. The report alluded to operations in France, the Bahamas, Africa, Bengal, and to the cruelties inflicted on the ryots through idolatry.

*The Rev. J. Lord, of Ipswich*, urged on the friends of the Mission the extension of their operations in India, and contended that the Baptists ought to do more to keep pace with the efforts of other denominations.

*Rev. J. Allen*, from Ceylon, showed that the results of missionary labour were most encouraging.

*Rev. W. G. Lewis* expressed most eloquently his sympathy with returned missionaries, and concern for the necessity of their return, and the importance of a spirit of dependence on God.

*Rev. J. Stoughton* (Independent) advocated preaching as the divinely appointed method of turning sinners to God, and also the use of every other means adapted to this end. In dilating on the first part of his sentiment, he referred to a report of a missionary conference held in Calcutta, and to an address prepared and read by Rev. I. Stubbins of Cuttack, which delighted him greatly.\* He says, as to vernacular preaching—i.e., in the bazaars, festivals, &c.,—"First determine to do it. A thousand difficulties may present themselves to the mind, some really important, and others only apparently so. The claims of the church, the interests of the station, spiritual and secular, or the schools, will all present obstacles. There may also be a shrinking from the toils and privations inseparably connected with itinerancy, separations from our families, especially if the station be a lonely one. Until there be a determined resolution to leave all, nothing will be done."

And then, said Mr. Stoughton, he goes on to say,—and let us brethren take the matter to our own hearts, for there is a great deal of truth, pith, and power, in what he says:—"Having determined to do it, go into it with all your heart—(cheers). Hav-

ing got to the preaching stand, work hard. The ranter preacher at home quietly took off his coat, and laying it on the pulpit rails, said, 'Now Mr. Devil, here's at you'—(laughter and cheers). So do you at these festivals. Be in earnest, be accessible to the people; be familiar with them; invite them to your tent; treat them to a cigar; cultivate tact, winning expression, simplicity of language, ardent love. Do all you can to get into their hearts, that you may deposit your master there"—(Loud applause.)

There is another passage in this address that I must read to you. Mr. Stubbins says:—"You will sometimes find a congregation like so many statues; just as uninterested and unfeeling. This, of all things, I most utterly abhor. They are silent; they do not oppose; and this to a novice might be very pleasing. He might go to his tent, and write in his journal, "Large congregations, very attentive; no opposition. May the impression left be deepened,"—(Laughter and applause.) Whereas any one knowing how the matter really stood, would more properly write, "Dead; dead; all dead! No feeling, no impression! when shall these dry bones live?"—(loud cheers.) Wherever this horrible placidity manifests itself, leave your subject—make a dead pause—say something that will rouse, either to laughter or rage. Anything is better than this dead sea. Tell some rather humorous tale; relate some incident; address some one person; bore him till he answers you. When you have got him to open his lips, go on with another question, and another, till you get the people fully awake, and then revert to your subject."—(Hear and cheers.)

Now, said Mr. Stoughton, I think that Mr. Stubbins must be a model missionary preacher.

*Edward Corderoy, Esq.*, of the Wesleyans, referred to the difficulties arising from local oppression of the converts, and especially that of the Zemindars of Bengal over the poor ryots, and regarded its tolerance as a disgrace to the British Government.

**BRITISH AND FOREIGN BIBLE SOCIETY.**—The annual meeting of this society was held on Wednesday, May 7th, in Exeter Hall; the president, the Earl of Shaftesbury, in the chair. There was a large audience. The Report stated that 120,644 copies of the Scriptures had been circulated in France during the year; in Belgium, 6,804 copies; in Amsterdam, 20,716 copies; in Cologne, 153,530 copies; at Frankfort, 55,071 copies; at Breslau, 43,000 copies; at St. Petersburg, 13,276 copies; and at several other places in similar proportions. In India, the issues at Calcutta, within the year, were 46,000

\* We have not been favoured with a copy of this pamphlet, though several were sent to this country. We are also indebted for this report of Mr. Stoughton's speech to the *Nonconformist*. The *Freeman*, we regret to say, though professing to give the fullest reports of the Baptist anniversaries, entirely omitted all reference to Mr. Stubbins in this speech.—Ed.

copies; at Madras, 40,400; at Bombay, 13,406. In Ceylon, the circulation of the year was 1,376 copies. In China satisfactory progress had been made in the carrying out of the million New Testament scheme; 81,940 copies of the Scriptures had been circulated in China during the year. At the Mauritius the issues of the year were 3,874; in South Africa, 4,295. An agent had recently been sent by the committee to South America to conduct the society's operations there. Under the head, United States, it was observed that the issues of the American Bible Society during the year were stated to have been 749,896 copies,—being an increase of 65,000,—and that the total circulation from the commencement was 10,653,647. The receipts of the year had exceeded those of any preceding year. The amount applicable to the general purposes of the society was £65,624 13s 9d, and the amount received for Bibles and Testaments, £63,100 16s 4d; making the total receipts from the ordinary sources of income £128,725 10s 1d: being £4,247 0s 7d more than in the last year, and £3,059 11s 3d more than in any former year. The total issue of the society now amounted to 30,863,901 copies. Addresses were delivered by the Bishop of Carlisle, the Rev. Hugh Stowell, Canon Bickersteth, the Rev. James Spence, Lord Teignmouth, the Rev. W. Landels, the Rev. W. Chalmers, and others.

**RELIGIOUS TRACT SOCIETY.**—The fifty-seventh annual meeting of this society was held at Exeter hall, on Friday evening, May 9th; Lord Charles Russell presided. The great hall was quite full, and the platform unusually crowded with the friends and supporters of the institution. The Rev. W. W. Robinson, announced a hymn, and the Rev. E. Mannering engaged in prayer. The chairman then addressed the meeting. Mr. George Henry Davies, the secretary, read an abstract of the report. It first took a survey of the home field. Thirty-six tracts were issued during the year, on a variety of important subjects; and a large number of valuable books, adapted to interest and profit the young, as well as works of a more grave character, suited to the adult and the student. The remarkable success of the periodicals, "The Leisure Hour," and "The Sunday at Home," was noticed. After a brief record of the society's proceedings in reference to colportage, in Scotland and Ireland, the report invited attention to the proceedings of the society, directly, or by co-operation of kindred foreign societies, in France, Spain, Sweden, Norway, Denmark, Russia, Holland, Belgium, Germany, Switzerland, Italy, Turkey, Smyrna, Egypt, India, Ceylon, Burmah,

China, the South Seas, New Zealand, Australia, Canada, South America, the Mauritius, and different parts of Africa. The benevolent income of the year had been £7,751 0s 3d; while the grants were £10,289 8s 5d. The sales of the year showed an increase of £5,720 15s 2d. The total receipts, including the balance in hand in 1855, amounted to £91,828 9s 8d. The report concluded by an appeal for enlarged support, grounded on the claims of the times, and the character of the work in which the society is engaged. Addresses were delivered by the Rev. Canon Bickersteth, the Rev. George Smith, the Rev. W. Wright, the Rev. Dr. Archer, the Rev. Dr. Heather, W. E. Baxter, Esq., M.P., and Edward Corderoy, Esq.

**SUNDAY-SCHOOL UNION.**—The annual meeting of the Sunday-school Union was held on Thursday night, May 8th, at Exeter Hall, the Hon. Arthur Kinnaird, M.P., presided. The hall, as usual at this anniversary celebration, was filled to overflowing, while the platform was equally thronged with ministerial and other friends of Sunday-school operations. The proceedings were commenced by singing and prayer by the Rev. Charles Brake. After the chairman had addressed the meeting, Mr. W. H. Watson read the report. It stated that grants had been made in aid of schools in France, India, South Australia, Van Diemen's Land, New Zealand, Jamaica. The number of libraries voted has been greater than in former years, amounting to 261. The value of these libraries was £1,116 5s 2d, while the schools only paid for them £480 1s 5d. The sales at the Depository during the year ending December 31st, amounted to £11,326 17s, being an increase on the previous year of £507 14s 3d. In conclusion, an appropriate tribute of respect was paid to the memory of one of the members of the committee, Mr. John Stoneman, recently deceased. Addresses were then delivered by the Rev. John Graham, the Rev. J. C. Harrison, the Rev. J. P. Thomas, F. Crossley, Esq., M.P., and others.

**RAGGED-SCHOOL UNION.**—The twelfth annual meeting of this society was held on Monday evening, May 12th, at Exeter Hall, under the presidency of the Earl of Shaftesbury. Notwithstanding the inclemency of the weather, the hall was densely crowded. The noble chairman having commended the objects of the society to the meeting and the public, called upon the secretary to read the annual report, which stated that additional schools had been opened in various localities, and the total number in operation was,—128 Sunday-schools, with 17,327 scholars; 98 day-schools, with 14,093

scholars; 117 evening schools, with 8,026 scholars. The voluntary teachers, who last year numbered 1,850, now numbered 2,118; and the paid teachers, 332. The amount which the schools raised, independently of grants from the Union, exceeded £20,000 a-year, which, however, fell considerably short of their expenditure. The number of industrial classes in operation was 83, with an average attendance of 3,000 persons. Of the shoe-blacks, there were now three brigades in London, numbering in all 108, who had earned in twelve months £2,270, of which £1,235 had been paid to the boys,

£527 had been placed in the bank on their behalf, and £516 paid to the society. The number of boots and shoes cleaned was 343,383. The scholars placed in situations exceeded in number any former year; fifteen boys had been sent abroad during the year. The finances had, owing to the war and other drawbacks, been less than were required to meet the expenses, and the committee had consequently drawn £1,500 from the deposit fund. The report was unanimously adopted, and several gentlemen delivered addresses in advocacy of the objects of the society.

## FOREIGN LETTERS RECEIVED.

H. Wilkinson, Berhampore, March 1st.  
W. Hill, " " 3rd.  
I. Stubbins, Cuttack, " " "

W. Miller, Piplee, March 3rd.  
J. Buckley, Choga, " 4th.  
Miss Butler, Cuttack, " 18th.

## CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society, from March 18th, to May 18th, 1856.*

£ s d			£ s d			£ s d		
<b>BARNBY.</b>			Mr. Bunker ..	0 10 0	Mr. J. Wells.....	0 5 0		
Col. by Miss Middleton .....	1 0 0		Mrs. J. Reading ..	0 5 0	Mrs. Overy .....	0 5 0		
Miss Middleton .....	0 10 0		Mr. Butcher ..	0 5 0	Miss Temple .....	0 5 0		
Mrs. Jackson .....	0 2 6		Mrs. J. Birch ..	0 5 0	Miss Lane .....	0 5 0		
Mr. Smith.....	0 2 6		Mr. G. Darvell ..	0 5 0	Mrs. Duddles .....	0 5 0		
Lucy Capp's box.....	0 0 8		Mr. J. Harding ..	0 5 0	Mr. S. E. Wells .....	0 5 0		
	1 13 2		Mrs. E. Reading ..	0 5 0	Mr. Buffham.....	0 5 0		
<b>BELPER.</b>			Mr. S. Puddephatt ..	0 5 0	Mr. Atkin.....	0 5 0		
Public Collections .....	3 2 1½		Mrs. F. Payne ..	0 5 0	<b>Missionary Boxes—</b>			
Col. by Sabbath Scho-			Mr. Wilson ..	0 5 0	Mrs. J. Clarke.....	0 11 7		
lars .....	1 12 3		Mr. Warner ..	0 5 0	Emily Thacker .....	0 10 0		
Do. Miss P. Chambers	1 12 0		Mr. W. Staple ..	0 5 0	Mr. W. Clarke .....	0 9 1		
Mr. W. Sims.....	0 10 0		Rebecca Pearce ..	0 5 0	Mrs. Hall .....	0 9 0		
	6 16 4½		Ann Staples ..	0 5 0	Mrs. Buffham .....	0 7 6		
Less Expenses.....	0 3 0		Smaller Sums ..	6 4 6	Mrs. Hare.....	0 7 0		
<b>BILLEDON.</b>			Collected by Mrs. Batchelor—		Ann Sellers .....	0 5 8		
Public Collection ...	1 6 6		Mrs. Garrett ..	1 0 0	John Sellers.....	0 5 1½		
A Friend ...	1 0 0		Mrs. Butcher, Tring	0 10 0	Mr. Clapham .....	0 5 1		
Mr. Turner ...	1 0 0		Collected by Mrs. Batch-		Elizabeth Parker ..	0 5 0		
Miss Atkin ...	0 10 0		elor for Orphan School—		Maria A. Wells .....	0 5 0		
Mr. C. Fox ...	0 5 0		J. Garrett, Esq. ..	1 0 0	13 boxes under 5s ..	1 13 8½		
Two Donations...	0 5 0		Mr. & Mrs. Batchelor	1 0 0				
Small Sums ...	0 2 2		Mr. and Mrs. Deaby	0 5 0	Less Expenses.....	16 16 4		
Profits of Tea Meeting	2 12 6		Mrs. Cole, Flamden	0 5 0		0 12 4		
	7 1 2		Small Sums ...	0 7 6	<b>CROWLE.</b>			
Less Expenses	0 5 0		Chesham Juvenile Mis-		Collections and Sub-			
CASTLE DONINGTON ...	11 0 0		sionary Society, Boy's		scriptions .....	4 9 10½		
<b>CHESHAM.</b>			Department ...	3 8 0½	Less Expenses.....	0 6 6		
Public Collections ...	12 15 0		Girl's department ..	4 5 3	<b>DERBY, Mary's-Gate.</b>			
John Garrett, Esq. ....	21 0 0		Collected by Children's		Public Collections .....	26 13 10		
Collected by Lydia Holt—			cards ...	2 17 7½				
Mr. Andrews ..	1 0 0		Donation ...	0 2 10½				
Rev. W. Underwood	0 10 0							
Miss Ball ...	0 10 0							
Mrs. Elliott ..	10 0							
<b>CONINGSBY.</b>								
Public Collections .....	5 10 7							
Rev. G. Judd .....	1 1 0							
Mrs. Judd.....	1 1 0							
Mrs. Lane.....	0 10 0							
Mrs. Blades .....	0 10 0							
Miss Blanchard .....	0 10 0							
<b>EPWORTH.</b>								
Collections and sub-								
scriptions .....	8 1 1							
<b>FORD.</b>								
Public Collections ...	2 15 5½							



THE  
GENERAL BAPTIST MAGAZINE,  
REPOSITORY,  
AND MISSIONARY OBSERVER.

VOL. 3.—NEW SERIES.

JULY, 1856.

No. 31.

MEMOIR OF REV. W. ROBERTSHAW, OF BURNLEY.\*

"It is appointed unto men once to die." From this there is no discharge. "Death comes alike to the righteous and the wicked; to him that sacrificeth, and to him that sacrificeth not." "Death levels all distinctions." "Our fathers, where are they? and the prophets, do they live forever?" Health and strength, learning and wisdom, are all equally, and without distinction, cut down by the stroke of death. The ways of Divine Providence are unfathomable. "Clouds and darkness are round about him; righteousness and judgment are the habitation of His throne." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." It is not to be wondered at that the proceedings of the Almighty should be involved in obscurity to us, who are but of yesterday, and know nothing. "His paths are in the deep waters, and his footsteps are not known."

"God is His own interpreter,  
And He will make it plain."

These and similar reflections have often suggested themselves from the subject of the following memoir.

The Rev. W. Robertshaw was born in the town of Heptonstall, Yorkshire, April 18th, 1813. He was not blessed with pious parents, although they bore what is termed a good moral character. Of his youthful days the writer knows but little. Like many besides, he was fond of worldly amusements, and entered upon them with avidity, but he found that "the way of transgressors is hard." According to a document left, in the hand-writing of our brother, he was at an early age the subject of serious impressions. These, alas! through the example of evil associates, were as "the morning cloud, and as the early dew that passeth away." At one period of his youth he began to embrace the principles of infidelity, and tried to defend them; but this, he says, "I never could do with an easy conscience. Whenever I attempted, I was always repaid by an

\* Mr. John Chapman's Memoir will be concluded next month.

increase of mental restlessness and disquietude." About this time his father sickened and died; this had a happy influence over his mind, and tended to uproot these principles, although he did not then give himself to the Lord.

After his father's death his religious impressions returned, and grew stronger, until at length he was led like the publican to make known his penitential grief in the prayer, "God be merciful to me a sinner." For some time he groaned for deliverance, and sighed for the appearance of the Saviour. He tried various plans for relief, but in vain, until he trusted in the word of his grace for pardon, which he no sooner did than he found relief, and knew by happy experience that Jesus Christ had power on earth to forgive sins. This took place in the year 1834.

"The means by which this change of heart was effected," he says, "by the blessing of God, were my father's death, hearing and reading God's word, and particularly Bunyan's *Pilgrim's Progress*." After his conversion, he had a growing desire to understand the Scriptures, and to become more acquainted with God's purposes and intentions towards mankind. Having tasted the sweetness of the grace of God, and knowing that his favour is better than life, he was anxious that his fellow-men should be made partakers of the same love and mercy. As his knowledge of Divine things increased, he became more fully convinced that he ought to communicate to others what the Lord had done for him. He saw and felt it to be his duty to "let his light shine before men, that they might glorify their Father who is in heaven." At public prayer-meetings held in the neighbourhood, Mr. R. frequently gave an address founded on some portion of Scripture. These addresses, it is believed, were rendered a blessing to many souls.

At this period he was a member of the Wesleyan Association Society at Cross Lanes, near Heptonstall. His friends seeing that he possessed talent for public speaking, requested him to preach more publicly: for some time he declined to do so, but his refusal was always attended with uneasiness of mind. In the end, he saw that he must either accede to the request of his friends, or his peace would be injured, if not destroyed. He felt his unfitness for the work, and under this he cried and groaned to God for help. Having preached several times with general acceptance, his name was inserted on the plan as a local preacher. In this capacity he was engaged nearly every Sabbath, until he gave himself wholly to the work of the ministry, in which work he laboured with some degree of success as an itinerant preacher about four years.

In the year 1843, he was at Preston, where he witnessed the ordinance of believers' baptism, and heard an address on the subject, by the Rev. J. Harvey. After this occurrence there followed a succession of doubts and inquiries respecting the ordinance of baptism. In a short time, however, he was led to see the scripturalness of the immersion of believers only, and accordingly left the Wesleyans, and was baptized at Heptonstall Slack, by the late Rev. W. Butler on the 1st of January, 1844. After supplying neighbouring churches for some time, he received the unanimous call of the General Baptist church at Shore, near Todmorden, which he accepted, and entered upon his labours in December of the same year. On the 13th of May, 1845, he was solemnly set apart to the pastoral office. The following ministers were engaged on the occasion:—The Rev. R. Ingham, now of Halifax, delivered the introductory discourse; Mr. James Hodgson proposed the questions; Rev. H. Hollinrake offered



the ordination prayer, and also preached to the church; and the Rev. W. Butler, delivered the charge to the minister. The services were interesting and impressive. At this place he laboured for several years; was instrumental in the conversion of sinners, and in building up believers in the faith of the gospel. Mr. R. was very much respected and beloved in the neighbourhood, and many hoped that he would close his life and labours among them. But towards the close of the year 1850 events occurred which induced him to listen to the call from the church at Burnley Lane, in Lancashire, and with his family he removed thither early in 1851. At this place Mr. R. was beloved and useful, and up to the time of his illness and death was becoming more and more endeared to the church and congregation. But the most valuable and useful life must come to a termination in this world. His last public labours were on the first Sabbath in 1855, and his last sermon was from the words,—“Jesus Christ, the same yesterday, and to day, and for ever.” After which he administered the Lord’s supper, a season which the friends who were present will not soon forget. Through life our friend had been remarkably healthy, almost a stranger to pain and sickness. His last illness was a most painful one. To a friend who visited him in his affliction, he said, “Oh the pain I have endured is indisable; I never expected to suffer so much in this world, as I have already done.” With regard to the state of his mind, he said, “It is comfortable. I have no ecstasies, but a steady reliance on the finished work of Christ, as the ground of my acceptance with the Father.” To the same friend he also said, “Oh, my brother, if I ever am able to do my work again, I will be more practical and experimental in my preaching than I have

been.” During his affliction, he did not say much respecting the state of his mind, but what he did say was satisfactory to his friends. He hoped almost to the last that the Lord might restore him to health again for the sake of his beloved partner and children; nevertheless, he was resigned to the will of his Heavenly Father. On the Monday before he died, Mr. R. underwent a surgical operation, after which he was easier for a day or two, and hopes were entertained of his recovery. On the Thursday, however, he became worse. Fever set in, and the doctor expressed his fears that he would not survive, which fears were realized, for he sank rapidly. On the Sunday evening, two of his ministerial brethren hearing that he was not likely to continue long, paid him a visit, and arrived at his house about ten o’clock. On going into his room, one of them asked him, “Is all well, my brother?” He smiled, and cheerfully replied, “All is well.” He afterwards prayed with him, and to his various petitions Mr. R. heartily responded. On the other friend going into the room, he seemed to be pleased. He asked how he was, to which he replied, “Poorly, very poorly.” His friend said, “I hope you are on the rock, Christ, Jesus, the sure foundation.” His reply was, “I either am, or else I am very much mistaken.” He again said to him, “Well, my dear brother, we must say the will of the Lord be done;” to which he heartily responded, “Amen.” After this, his mind became more wandering, he was incapable of further conversation, and rapidly sank in death. About a quarter-past seven o’clock in the morning of Feb. 26th, 1855, he calmly breathed his spirit into the hands of a faithful Creator. Thus died our beloved friend and brother Robertshaw, in the 42nd year of his age. Though no costly mar-

ble record his name, yet it is engraven upon the heart, and embalmed in the memory, of many dear friends.

To literary attainments Mr. R. made no pretensions; nevertheless, he was a good and useful minister of the gospel. He was faithful in proclaiming the word of life, anxious to do good, and to "save them that heard him." In the general christian character of Mr. R. there was much to admire. As a friend, he was faithful and sincere. He was strictly conscientious. He was esteemed by many who knew him, and loved most by those who knew him best. He was a good husband, a kind and loving father, an agreeable neighbour, a confidential companion, a consistent christian, and "a good minister of Jesus Christ."

The Rev. J. Tunnicliff, of Leeds, in a letter, says, respecting him,— "I knew enough of Mr. R. to esteem and love him as a brother, while he resided in Leeds. He was a sincere and humble believer, he could be anything or nothing as God determined, and yet maintain his christian temper and character unblemished. I often admired this trait of our beloved brother. He was my former wife's greatest comforter in her affliction. Among all her religious acquaintance, he was ever welcome to her side in severest sufferings. His spiritual conversation, and fervent supplications left a heavenly savour behind them, and made him to her especially dear." Another brother in the ministry, says, "From the time I first became acquainted with him unto his dying day, I had this opinion of him,—that he was a good man. His private conversation was always profitable to me. I could always learn something from him, for he could speak almost upon any subject. He had that regard for his Master's cause that he would never suffer it to be abused, without standing up in its defence. He seemed

always to have the cause of religion at heart. He was a sound preacher, and faithful to his trust. As a father, husband, minister, and pastor, I thought highly of him, and as a confidential christian, companion, and friend, I have not found his equal before or since."

In discharging the last offices of friendship, the writer would not forget that his deceased friend and brother, though possessed of many real excellencies and undissembled piety, was, nevertheless, like all other men prone to err, and the subject of many imperfections: these, however, Mr. R. deeply felt, and very much deplored.

The following account of his funeral has been furnished by the Rev. C. Springthorpe. "On Thursday, March 1st, the amiable and lamented W. Robertshaw was interred at Heptonstall Slack in accordance with his oft expressed wish. When in the full vigour of health and spirits, he has been heard to say, when life's labour is done, my desire is to repose in the grave yard at Slack. The relatives and friends of the deceased in this vicinity, joined the funeral procession near Hebden Bridge. The day was exceedingly wet and stormy. On arriving at the chapel the corpse was taken inside, and the solemn service was commenced by the minister of the place giving out that beautiful hymn of Mrs. Barbauld's,

"How blest the righteous when he dies;  
When sinks a weary soul to rest," &c.

Rev. J. Batey read suitable portions of Scripture and prayed. Rev. R. Evans, P. B. of Burnley, delivered the funeral oration, in which he referred to the mysterious Providence manifest in the sudden and unexpected removal of brother R. from all terrestrial scenes. He also bore honourable testimony to the sterling piety, christian spirit, and ministerial

devotedness of our departed brother. Rev. Mr. Evans, Independent, of Burnley, then offered an appropriate prayer, commending the widowed mother and her fatherless children to that Gracious Benefactor, who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." The mortal remains of our brother were now conveyed to their last resting place, amid the sighs and tears of kindred and acquaintance dear. After a short pause, Rev. C. Springthorpe paid the last tribute of affection to departed excellence, and expressed his sympathy and condolence with the afflicted family, who had now lost their best earthly friend. Rev. J. Horsfall, of Shore, concluded the mournful ceremonial with prayer. All seemed to feel that the voice which came to us from the grave

of our brother, was the echo, in earnest and sepulchral tones of the inspired utterance: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

On the last Sabbath of March, the writer of this notice improved the mournful event to a crowded and deeply affected audience, from Psalm lxvi. 10; a great many were unable to get into the chapel. Funeral sermons were also delivered in the different chapels in Yorkshire where our deceased brother was known and respected. May the admonition of the Saviour be enforced on all: "Work while it is day, for the night cometh when no man can work."

*Stalybridge.*

J. SUTCLIFFE.

## THE PHILOSOPHY OF MIRACLES.

*Concluded from page 223.*

HENCE we are led to consider the 2nd Question, which is, "If Miracles are physically and morally possible: is it probable they would be wrought?" To answer this question, we must ask and answer another, namely, "can we imagine anything to occur in the history of our race which would render the working of Miracles necessary and proper, and in all respects worthy of God?"

We can imagine such a case: and the propriety and necessity of Miracles may be satisfactorily proved, if it can be shown that a Revelation is necessary to secure to God the love and worship of intelligent and moral beings whom he has made, and to lead them into the practise of that communion with their Maker, which is at once their purest dignity,

their noblest employment, and most exalted bliss. I say if it can be shown from all we know of God, and of the operations and aspirations of the human mind, that a revelation is necessary and proper to the object just mentioned, such a revelation will be proved probable, and as the only true evidence of a Revelation is Miracles, it will follow that in proportion as is the probability of the Revelation will be the probability of the Miracles necessary to confirm it.

You will agree with us, that no truth is better established, than that man has a capacity for worship and a consequent tendency thereto. He can learn and retain the idea of God, can comprehend its mighty meaning sufficiently for all practical purposes, and can admire, love, imitate, and

obey that invisible, but infinite being, who made, sustains, and governs the universe. That man is a worshipper, all history and observation demonstrate. A nation utterly destitute of religion has never been found; and so deeply was David Hume impressed with this fact that he gave it as his opinion, that a people without a religion would lack the evidence that could establish their humanity, and that they ought to be classed among brutes. Wherever you look you will find man a worshipper; bowing before the rude altar erected amid the silence and solitude of the desert; or in the presence of the splendid shrine which civilization has taught him to rear; having the broad blue sky for the roof of his temple, the dome of mosque or church or cathedral resounding with his songs of praise, or the more humble, but in God's eye, not less beautiful conventicle, the scene of sincere and heartfelt devotion. And this faculty and tendency, man, with all his progress in knowledge, science, and philosophy, has not outgrown. He was a worshipper when the leafy groves of Eden echoed his first hymn of thanksgiving; he is a worshipper still; and unless he lose the altitude of humanity, he will continue to bow in adoration, to bless and to adore. It would weary and disgust you, were we to enumerate the variety and grossness of the objects man has deified. In his searchings after God, he has swept through heaven and worshiped its glowing fires. He has peopled the invisible with divinities, and his ready hands have built many an altar "to the unknown God." Dead heroes have received his homage; he has invested human passion with divinity, and fallen prostrate before the beasts that roam over, and the reptiles that crawl upon, the face of the earth.

Again, every form of religion man has adopted, implies the existence of

a Divine Revelation. The priests of these religions have ever been regarded with peculiar veneration, and their office has been looked upon as peculiarly sacred. The reason is, that they have been received as enjoying intimate communion with the gods, and as knowing the rites which express or constitute acceptable worship. Every religion has had its prophets and augurs. The oracles of Greece need not be specified. The Brahmins of India, and the Druidical priests of Britain, were, and still are, thought to be inspired. All these facts seem to me, to express as clearly as it is possible, the belief of mankind, that a revelation was not only necessary, but had been given to instruct man in the nature and modes of acceptable worship.

That the religions of the world contradict each other, I need not stay to prove. No two pagan religions are alike, they do not call upon the same God, nor have they ever taught the votaries to worship at the same shrine. Some have admitted the existence of one God: others of "Gods many and Lords many." Some have inculcated the doctrine of a future life; while others have cast doubts upon it, or altogether denied it. And the moral codes of these contradictory systems of faith have not more closely approximated. Some have legalized theft, adultery, and murder; and others denounced them as deserving the severest punishment. But these contradictions result from that very principle of Reason, to which our modern infidels would have us resign ourselves; and whose guidance they would have us accept as preferable to the "sure word of prophecy." Now as there can be but *one* true religion, and *one* acceptable worship, and as these have not been discovered by man's unaided powers; and among these conflicting systems, he has no means of ascertaining which is the true one, it is

necessary that God himself should instruct us in the doctrines which express his mind and will, and in the homage of heart and life he will be pleased to accept.

And this will still further appear if we consider that supposing philosophy could show all the present systems of religion to be false, it would be utterly incompetent to propound and propagate a true one. Philosophy has lived to do this; its greatest masters have attempted the task, but have signally failed; and the confession of Plato to his friend Alcibiades, as one day they walked to the temple, would well become modern, but less modest, theorists, "We know not certainly of ourselves what petition or worship would be acceptable to God, and we must therefore expect and hope for a divine language to instruct us." What Plato and his followers confessed they could not accomplish, smaller men have tried to do in recent days. Rosseau, D'Lambert, Mirabeau, and their associates smote to the earth the reigning superstition of France; but men at length loathed what philosophy offered them in place of what they took away, and atheism in France lived to see itself despised. And will modern rationalists and spiritualists succeed in their effort to dechristianize the nations? Grant that by sneers and sophistry, Emerson, Parker, and Newman, rob us of our faith, will they teach us a truer and a better one? They would take our bread, and give us stones for food; but we decline their offer. And after a while, when the novelty of their principles and doctrines has worn off, these would-be-high-priests of humanity, will be held up to the merited scorn of the world. No; philosophy in all its searchings has not, and cannot, find out God. It cannot take us by the hand and lead us into His awful presence; unveil his throne to our vision, and teach

us to offer acceptable praise and prayer. Where, then, shall we look for aid? Oh who can shed light on our darkness? What hand can lift the huge fall of gloom that wraps our world in its folds? Will God do this? In him only our help is found. Is it opposed to his wisdom to expect this? Will his righteousness prevent him from pitying us? Is his mercy clean gone for ever, and will he be favourable no more? True, it is, that he would not have been unrighteous in leaving mankind in the ignorance, and dishonour, and ruin, into which they had judicially sunk; but it would not be unrighteous in him to make known his name. He would do us no wrong if he taught us to worship him; but would satisfy the craving that is consuming us. His throne would be not less glorious, nor his government less splendid: not a single gem in his diadem would grow dim, if it should please him to unveil himself to us, and tell us how to worship him. We are his subjects; will he not instruct us in the obedience we should pay? We are his children, straying and sinful; but as he has the heart of a father will he not call us back to our duty, and show us how we may return? Oh, such a work would be worthy of the moral perfection of a God; as it is certain that he alone can perform it.

If, then, a revelation is so necessary, and so proper, there is no improbability in supposing that God would give one: and as miracles only can be its credentials, there is no improbability in supposing that such credentials would be attached to the message of mercy thus bestowed. I know and confess that there is a probability against miracles considered simply and of themselves; but when they would subserve a purpose so high and excellent, when they would answer an end so valuable in moral government as instructing a

fallen race in the knowledge and love of God, and so show them the possibility of attaining the truest dignity and joy on earth, and an immortality of bliss hereafter; shall it be deemed improbable that God will depart from the ordinary course of procedure, and alter, suspend, or supplement the laws of nature, to effect his sublime purpose. Improbable? Does not the material world subserve the purpose of the intellectual and spiritual, as now constituted? And if a departure from the constitution and government of the former, may contribute still further to promote the interests of the latter, is it too much to suppose that God will make the deviation when the high purpose of his government can be effected in no other way? To me, at least, it seems highly probable that God will work supernaturally in giving to man the revelation so urgently rejoined.

III. Has such an interposition taken place? Have miracles been worked? These questions cannot be answered from the records of our own consciousness, nor by the experience of living men. The age of miracles is past. It lasted only while sufficient evidence for the truth of christianity was furnished: had it continued longer than this, miracles would have lost their character as such, and cast doubt upon the doctrines they were intended to confirm. How long the church was edified by signs and wonders, is a matter of opinion; but the last seal to the credibility of the gospel of a miraculous kind was put many years ago.

An appeal for a solution of the question, "have miracles been worked," must therefore be made to the testimony of men of ancient times; and though eighteen centuries have rolled away since they wrote of "what their eyes saw, and their hands handled of the word of life,"

the roll of ages does not diminish the value of testimony, nor abate the evidence of a fact. If miracles were worked by Christ and his apostles, the lapse of time has not altered their character; if holy men of God bore witness to the reality of "these mighty acts," their witness is as good now as when first offered.

Since the days of Hume, a celebrated argument propounded by that acute and powerful reasoner, has been urged against the reception of testimony to miraculous events, and is used to preclude all enquiry into the testimony by which the miracles of Christ and his apostles is supported. This famous argument is thus expressed, "It is more likely that testimony is false than that miracles are true;" or, in other words, miracles are contrary to experience, and therefore are not true, or cannot be proved credible. The fallacy of this argument, if it deserves the name, lurks in the word "experience." Now if the term experience be what logicians call distributed, that is, made universal, so that Hume meant by it contrary to all experience, it will be clear that this celebrated sceptic has begged the question at issue; that is, he has taken for granted what he ought to have proved. Miracles may be contrary to the experience of one man, or a body of men, or even a nation, but it does not thence follow that they are contrary to the experience of all men and all nations, and that, too, in all ages of time. But Hume has quietly assumed this, and on premises so unsound, has proclaimed that no testimony can prove a miracle.

Again, Hume denies the authority on one case, of that which he admits in another. He says that testimony cannot prove a miracle, whatever the amount of the testimony may be. But if asked for evidence in favour of the uniformity of these laws, from which miracles are a de-

parture, he falls back at once, as he must do, upon the very testimony which in the former case he so unceremoniously rejects. With great force, Dr. Wardlaw has here said, "Hume disowns anything miraculous, on the ground that nature is uniform, and human testimony uncertain and fallacious, and yet it is only by this same uncertain and fallacious testimony that his faith in the uniformity of nature is determined." We are ready to admit that testimony sometimes does fail us; but the real question at issue is, is *such testimony* likely to be false as that which is offered in support of the miracles on which the gospel rests? Let us see. Of course I assume the genuineness of the gospel narratives. That they are historically credible, I must also assume in this argument; but as in the case of any other christian advocate, I only do this after a minute investigation into their historical character and credibility. That they are as much the production of Matthew, Mark, Luke, and John, and as the annals of Tacitus, and the commentaries of Cæsar are the productions of these illustrious men. The evidence of the genuineness of all these writers is the same, viz., public notoriety reaching back from the present day to the age when their writings are said to have been given to the world. If there be any difference it is in favour of the historians of the life of Jesus: for their accounts have been more frequently referred to, commented upon, and quoted than any of the writings of antiquity. Am I not, therefore, fully justified in assuming the evangelical history to be real history, and a real history of facts? Let us then look at the testimony borne by the sacred writers to the miracles of our Lord and his apostles, simply premising, that that testimony, which is moral, agrees with the truths to which the

testimony is borne, viz., moral truths, by the cordial reception of which only, a moral and religious character can be obtained.

In examining the evangelical history, you will find it impossible to separate the miraculous portions from the thread of the narrative. You break the harmony, and destroy the beauty, of the account of Martha and Mary, if you try to detach from it the story of the raising of Lazarus from the dead. A similar remark will apply to the journey to Emmaus. That inimitable tale has no consistency or charm but in the introduction of him "who appeared in another form" to the sorrowful wayfarers; talked to them of the things that had come to pass at Jerusalem, was constrained to tarry with them; broke bread before them, and then their eyes being opened, "vanished out of their sight." It would, indeed, be a strange specimen of literary ingenuity and historical criticism, to omit the miracles from the gospel narrative.

Now, forgetting, for a moment, the persons bearing testimony, it must appear to you that the facts to which the testimony is borne, are such as did not require extraordinary qualification to judge of them. Miracles did not require any abstract thought, any metaphysical acumen, or any logical ingenuity to judge of their reality. A ploughman is as good a judge of facts, which appeal to the senses, as a philosopher. The most common understanding could judge whether Jesus gave sight to a man that was born blind, or not; or called from the grave one who for four days had been its occupant. Miracles are not like doctrines and opinions. The former appeal to, and are tested by, the senses alone, and therefore admit of unmistakable proof. The latter depend on a series of arguments. Men may be wrong in their logic; but cannot

err as to what their ears heard, and their eyes saw. All, therefore, that was required in those who bore testimony to the miracles of Jesus and his apostles is, that they had the use of their senses, and opportunity for witnessing what they say they beheld. Such men have declared that they saw Christ's miracles, and those who were the subjects of Christ's wonderful works have given their testimony also. I answer the question, "Were miracles worked," in the affirmative, and for the following reasons:

1. Christ, himself, frequently spoke of his own mighty acts, and appealed to them as the credentials of his message, and the evidences of his Messiahship. Hear his own words, "If ye believe not me, believe the works; the works that I do in my Father's name, they bear witness of me. If I had not done among them the works which none other man did, they had not had sin." Must we not receive such testimony as this? Which of us convinceth Christ of sin?

2. We have the testimony of those upon whom Christ performed his miracles. The demoniac was told to go home to his friends, and tell them what great things the Lord had done for him, and had compassion on him, "and he departed, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel. Mark v. 19. The man to whom sight was given, but who had been blind from his birth, bore witness to Christ's wonder-working power. John ix. A leper whom Jesus cleansed, in the excess of his joy and thankfulness, forgot to show himself first to the priest, as his great benefactor commanded him; "but went out, and began to publish it much, and to blaze abroad the matter," and crowds of those who heard of it flocked to Christ from every quar-

ter. The cripple who had lain at the beautiful gate of the temple for thirty-eight years, when healed by Peter and John, went before them dancing with joy; he walked, and leaped, and praised God, and with them entered into the courts of the Lord, and gave thanks to his name.

3. We have the testimony of the twelve apostles, and the seventy disciples, who were the companions and fellow-travellers of Jesus; who saw his miracles, and in the full belief of their reality, and his superhuman power, went forth at his bidding through all the towns and villages of Judea preaching, and saying "the kingdom of God is at hand."

4. Lookers on who believed, gave their testimony also. Those who saw him heal the deaf and dumb man in Galilee "were beyond measure astonished," saying, "He hath done all things well; he maketh both the deaf to hear, and the dumb to speak." Many of the Galileans received him, because of the miracles he had done at Jerusalem at the feast. Others gave evidence to the woman who had met him at Jacob's well, and who said of him, he told me all things that ever I did." And "many more believed because of his word." John iv.

5. The evangelical testimony to Christ's miracles has never been contradicted. Neither Pharasee nor Sadducee; neither Jew nor Greek, during his life, or after death, ventured to refute, or try to refute, the historian of his life on this vital point. Had the credulity of the inhabitants of Judea been practised upon, an exposure of the deceit had not been at all difficult, but so full and conclusive does the evidence seem to have been, that not only during the life of Christ, but for centuries after his death, even the bitterest and boldest enemies of the gospel, did not, because they could



not, deny the reality of the miracles of the Son of God.

6. We must not forget to notice the moral excellence and dignity of character possessed by the persons who have given us this written testimony. That they believed the miracles of Christ, and received them as the credentials of his message, is certain, because they became his followers. They abandoned all their prejudice as Jews, and these were not few nor weak, they forsook a religion which could boast of being the most valuable and historically glorious,—a religion, round which the faith and love of their fathers for so many generations had clung, and in which they themselves had been nursed from childhood, and to which they had adhered with all the traditional obstinacy of the Jewish race. And for what? For a life of poverty and danger. They knew that Christ had not where to lay his head, and that to follow him was to commit themselves to a course of poverty and suffering. And yet they became his disciples. That they were men of unmistakeable morality, none have denied; and that they laboured and suffered shame for the name of Jesus, has ever been confessed. With the exception of John, it is almost certain that the twelve poured out their blood like water for the gospel's sake, and rejoiced to be "offered up" in defence and attestation of the doctrine they professed, hailing death in such a cause, as an incomparable dignity. Would they have done this if they had not believed that Jesus was a teacher come from God, and that the signs and wonders he worked before their eyes were proofs that in and by Christ, "God had visited his people?" They lost everything that men held dear; they gained nothing but infamy, persecution, and death; in their own blood they wrote that Jesus rose from the

dead, and from such testimony I cannot turn away.

In drawing these remarks to a conclusion, I cannot omit a few practical observations. We have seen how necessary it is to the spiritual happiness of the human race, that they should possess an authorized and sufficient revelation of the character and claims of the everlasting God, and that miracles only can be the proof of such a revelation. We have shown you that miracles are physical and moral possibilities, and that for the honour of his name, and the spiritual improvement and joy of mankind, it is probable that God would give a revelation; and that it is, therefore, probable that he would exercise superhuman power for its authentication. We have shown that on testimony, the most satisfactory and abundant, the revelation, so unjustly required, has been graciously bestowed, and evidenced by signs, and wonders, and divers gifts of the Holy Ghost. What, then, is the conclusion of the whole matter: what is the moral of the lecture we now close?

I ask you, brethren, whether the fact of miracles is not a sufficient warrant for the faith we exercise in the divinity of the gospel? We have not followed a cunningly devised fable. The God of truth will not, cannot, work to confirm falsehood; he appends his signature and seal to that only which is veritable; and the discovery of that signature and seal are a guarantee of the strongest confidence we can cherish. To a gospel, thus attested, we yield an unhesitating assent, and on the truth of its doctrines we risk the welfare of our immortal souls. We feel that in doing so we plant our feet upon a rock, and defy all attempts to dislodge us from a position so stable and so secure. As the *arguments* of infidelity cannot drive us from this ground, its *sneers* shall not induce us

to abandon it. Until better reasons than these already urged can be adduced to persuade us to give up our confidence in christianity, infidels and spiritualists must excuse us if we maintain the good old fashion of believing the gospel, because of the miracles which prove it to be from God. We know whom we have believed, and are persuaded that he is able to keep that which we have committed to him against that day.

But let the signs and wonders wrought by the Saviour and his apostles induce us to believe the gospel if we have not as yet embraced it. What God said to the apostles on the mount of transfiguration, "this is my beloved Son, hear ye him," he is still saying to man in the miracles of the gospel, and in its doctrines also. By these he claims our attention and challenges our faith in the testimony he has given us of his Son, "hear him," is the voice floating down to us through the eighteen centuries that have rolled away. Not to listen, is to treat this awful voice with scorn; not to obey it, is to be guilty of the blackest ingratitude and the direst presumption. Oh, my readers, he who in the doctrines and the mighty deeds of Christ has graciously spoken to you, cannot excuse inattention to his words. He who has revealed himself to you in

the person, and the teachings, and the death of his beloved Son, will not hold you guiltless if you dare to disobey him. Then "hear him," and examine the credentials to his mission. "Hear him," and prove that mission false, and those credentials lies, or your unbelief is the climax of folly and a risk too dreadful to be conceived. "Hear him," and obey *all* he has said, believe *all* he has spoken, for the miracles of his gospel are evidences of all its doctrines; therefore "each of his words demand your faith; your soul should rest on *all* he saith." "Hear him," believe with your heart unto righteousness, and he will bless you with his favour, spread his shield over you amid all the dangers and sorrows of this mortal life, and over even death itself make you *more than a conqueror*. "Hear him," for he calls you to life, to honour, and to happiness on earth, and will at length call you to sit by his side, and share the glories of his everlasting throne. Then, at your peril, I charge you, "hear him;" hear him now, he will not always call you; but if you refuse to listen to his voice, he will cast you off for ever. Yes, the hand that wrought miracles shall drive you from God's presence into that fiery prison from which, hope is excluded for ever and for ever.

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## CHRISTIAN MISSIONS IN BENGAL.

ONE of the most important, and, to the friend of christian missions, most interesting documents ever given to the public, is contained in a pamphlet of about 190 pages, printed in Calcutta, and entitled "Proceedings of a General Conference, of Bengal Protestant Missionaries, held at Calcutta, September 4—7, 1855." In this publication we have the concurrent testimony of a large number of

excellent missionaries of various denominations, some of whom have had long experience, as to the progress of christianity in Bengal; the peculiar difficulties of their work; vernacular preaching; education; and on various other questions of common and vital interest to the cause of God among the Hindoos. As the pamphlet will be but in comparatively few hands, we shall endeavour, in this, and one

or two subsequent papers, to lay before our readers a condensed account of the facts and opinions, contained in its pages; being assured that they will peruse them with intense interest and delight.

The following is the account given of the origin of this Conference.

"During the first week in September, there was held in Calcutta a series of meetings, of peculiar interest to those who watch the progress of the missionary cause in India. Owing to various circumstances, which rarely occur at one time, nearly all the missionaries residing in the country parts of the province of Bengal were brought to the chief town of the Presidency, and it was arranged that, with the Calcutta missionaries a General Conference should be held to take into consideration the present position of the chief questions connected with their common work. The meetings of the Conference lasted four days, and by careful attention to orderly arrangements, a great amount of business was got through in that brief period."

This true evangelical alliance was harmonious, avoided all ecclesiastical differences, and has presented the christian public with the results of its Conference in the publication referred to.

The Conference consisted of fifty-five persons, of whom eighteen were connected with the Baptist Mission; twelve with the Church Mission; six with the Kirk of Scotland; ten with the Free Church of Scotland; four with the London Mission; besides the treasurer of the Calcutta Tract Society, the minister of Union Chapel, two Laymen, and Mr. Underhill, secretary of the Baptist Missionary Society. The whole number was fifty-five.

After an early meeting for devotion the Conference met for business at 10 o'clock, when a resolution was adopted expressive of their thankful-

ness for the opportunity thus afforded for mutual conference and improvement, and recognizing their attachment to the cardinal doctrines of evangelical truth, their practical union, and their common purpose to advance the kingdom of Christ in the world.

The president then called on Rev. J. Mullens, of the London Missionary Society, to read a paper on THE PROGRESS MADE BY CHRISTIAN MISSIONS IN BENGAL.

The writer *in limine* observed, "The present is the first occasion, during the sixty years' progress of Protestant Missions in Bengal, on which the missionaries of all societies, from the country, as well as the chief town of the presidency, have met to deliberate on their common affairs, and to endeavour by bringing their experience into a common stock, to throw light upon each other's labours, and estimate the efficiency of each other's plans." Referring to the difficulty of giving *exact* descriptions of the results of missionary labour, as distinct from other sources of good, the following striking facts are mentioned: "As an illustration of this we may notice the great improvement that has taken place in Bengal, in the character and conduct of European society. Undoubtedly missionary effort, both in Calcutta and the Mofussil, has been concerned in that improvement, and individual proofs of its usefulness can be given; but that effort is only one out of numerous causes that have contributed to that great end. The ministerial labours of pious and evangelical chaplains in Government service have been signally blessed; but perhaps the greatest cause has been the vast improvement of society in England itself. Not only have residents in this country *become* better, but a large number of better men have arrived in the country; and greatly contributed to raise the cha-

racter of society at large." This testimony is most cheering.

Having alluded to different views of missionary labour, and giving his opinion that a large portion of it is of necessity preliminary, removing obstacles, &c. He proceeds:—"In examining the progress already made by evangelical missions, we ought first of all to consider the state of Bengal when missions began, at the commencement of this century. The East India Company's dominions were small, and BENGAL itself was the most important of its provinces. The European officers, civil, military, and commercial, were few in number. Subordinate native officers had by far the greatest share in giving a complexion to the existing government. English society was in a most immoral state. Out of a population of more than two thousand Europeans, only two hundred were females, or not one in ten. Infidel opinions, the offspring of the French revolution, were very common; while there were but three or four chaplains to conduct worship and give religious instruction; of whom only two, David Brown and his colleague, occupied a position of decided usefulness. Little indeed was thought, and less cared for the spiritual welfare of the heathen; it was the fashion rather to approve of their religion as one of a mild character, suitable to the people among whom it had existed for ages. With such opinions, under such a state of society, it can be easily imagined that the impression made on the minds of the Hindus, in relation to the religion and morals of the English, was of the lowest, most degrading, and most hostile kind. On the other hand native society was in the most purely idolatrous condition, and exhibited the effects of idolatry in the most complete form. There was no Bengali Bible, not one christian tract; not one European or native preacher; no native christian church, no native

christian school. No one in public, and in their own tongue, invited the heathen to the cross of Christ, or taught of a better salvation than that hoped for in Boy Kuntho and Koilas. The whole country was given to idolatry. The brahman's were as gods; their montros were divine talismans. The people knew scarcely anything of the shâstras; even the kaysthos, the writer caste, now so intelligent, so well acquainted with Bengali literature, could know little of stories locked up in the sacred Sanscrit.....The wealthy natives were devoted to idolatry.....It was by them many of the temples near Calcutta were built, and by them idols were largely endowed. It was by them, too, that all the Hindu festivals were annually celebrated in the most pompous manner; and it was from their gains that sums were expended, which may almost be regarded as fabulous. Five hundred widows annually burnt themselves with their husbands in the six districts immediately round Calcutta; the devotees swung from the Charak post in multitudes; and infants were thrown into the sea at Saugur.....Thus given to idolatry, the common people had no literature whatever; they had no schools worth the name; their very language was all but unknown, except among the illiterate who spoke it, with all its rough, unsettled forms and rude provincialisms. How different is all this now. How changed are the country, the people, the Government, the European community, the press, and the world by which all are surrounded. Far be it from me to hint even for a moment, that the change has been wrought by missionary agency alone. There are national influences, connected with the Government and the policy which it adopts. There are commercial influences, developing a spirit of industry, making the people acquainted with skill and resources superior to their

own. There are influences connected with secular education, with the great spread of the English language and literature. Even the physical improvements need not be forgotten, for in the wonderful universe of God, even the least thing, which is good in itself, is found to bear with it a variety of influences for good. Much of the good in European society may have come directly from Europe; but how much even of that is due to the glorious gospel, which during the last half century has enlightened and sanctified our own country in all its departments, and thus rendered it both directly and indirectly an agent for diffusing the highest blessings of the christian religion throughout the world at large."

Mr. Mullens then proceeds to divide the results of missionary labour into three classes, viz., those which are *complete*, *agencies* which aid the *labourer*, and those which increase the *susceptibility* of the *hearers*.

Under the *first*, he names *sincere converts*. Of these in *Orissa* and *Assam* there are nearly 4,000 native communicants. Besides there are those who during the past fifty years have died in the faith, and a goodly number of English converts. Again there are *native churches and congregations*. "The association of christian natives in church fellowship is a step beyond their conversion as individuals. As churches they maintain public stated worship; publicly observe the rest of the Sabbath; and publicly engage both to maintain and spread the gospel they have received." There are now ninety churches in the country named—and the congregations include 15,000 members, young and old. The rice districts, *south of Calcutta*, have twenty-three stations and churches, with a nominal christian population of 5,250. The Church Mission in *Krishnagur* has 464 communicants, and 5,069 nominal christians. *Bur-*

*risal* (Baptist) has flourished in bitter persecution from the Zemindars, and has 233 members, and 2,000 christians. "The churches of the *Orissa* (G. Baptist) mission exhibit a most gratifying progress. They are the growth of only thirty years. But in a country full of idolatry, inhabited by a pure Hindu race, including numerous brahmans, among a people well acquainted with the legends and shâstras of their religion, the gospel has met with great success. Station after station has been founded, and church after church has been established. Without any remarkable movement, and as the result of steady progress, there are now in the mission six churches, with 350 church members, and a christian community of 1,100 individuals.".....A third result of the direct kind is the raising up of *native agents* to join European missionaries.....Of *natives ordained* to the ministry there are but few.\* *Catechists* there are about 130..... "These three results are fruits of the highest kind. In carrying on missions we labour and pray for converts, for churches, for native preachers, for native pastors. It is a curious defect that shows us what we have not attained, and what we must yet strive for, that we have not yet one church really supporting its own pastor, and striving to push forward an agency of its own among the surrounding heathen. But thankful for what we have obtained, we should strive to press towards other attainments that hitherto lie beyond our reach."

The *Second* division, which exhibits advance is, "the *agencies* now at command for *securing the efficiency of the labourer*." There is the improvement in the *Bengali language*, due to missionary efforts. The dictionary, grammar and vocabulary, need not again occupy the attention of mis-

\* Our *Orissa* mission seems to be in advance here.—Ed.

sionaries in general. Standard native works have been pointed out—and sometimes edited. There are works descriptive of native life, the country, and the Hindoo religion, all of which shorten the period employed in preparing the newly arrived missionary for an efficient entrance upon his work. The christian literature, absolutely necessary for the instruction both of heathen and christian natives, has reached a high point. The translation of the Bible—its various parts being available for distribution—christian tracts—hymn books, catechisms, sermons, school books, &c.,—are available for the help of the missionary, of converts, or of schools..... Great improvement is exhibited in the *systems of agency* in operation, as stations, chapels, school-houses, and bazar chapels. The style of address, reply to objections—most convincing—have been found out. The new missionary has almost every thing in his work prepared to his hand. Powerful *auxiliaries* have been raised in Bible, and Tract, and Missionary societies. The contrast between the circumstances of those who now arrive as missionaries, and those of Dr. Carey some sixty years ago is startling.

As to the *third* kind of results, viz., the *susceptibility of the hearers*, there is a great change. Infanticide and Suttee are abolished. The people know more of the true character of their own religion. The *shastras* are known—the Brahmins less esteemed—festivals sinking—caste partially ignored—and the English language and English science eagerly desired. The gospel, too, is known, its leading truth, salvation by Jesus Christ, is understood. The missionaries are appreciated—tracts and gospels are willingly received, and people hear quietly. "Hindooism is going down hill. Christian influence is advancing. There is no sign of going back. We have obtained a real

hold on the country, we should now resolve to go forward more earnestly than before."

Such is an outline of the valuable paper read by Mr. Mullens.

The long discussion that followed, in which more than a dozen of the brethren took part, went to the confirmation of every important point advanced in the paper. Two of the brethren, Sale of Jessore, and Bion, of Dacca, referred to the Musalman's as forming an interesting and highly promising section both of converts and of hearers, from whom great accessions, both of numbers, and of mental and moral vigour, were to be anticipated. The disposition both to hear and read, both among them and the natives is becoming more eager and promising. "In Eastern Bengal there are 18,000,000 of people, and every where eager to hear the gospel."

A resolution was unanimously adopted, expressing a general concurrence in the sentiments of the paper. We take one or two of the sentences from it, and with them we shall conclude this article. "They," the Conference, "acknowledge with much thankfulness that the Lord has given to his servants sincere converts; many native churches with large congregations; and useful native assistants, of whom some have been ordained to the ministry..... They find a complete material agency now available for the use of missionary labours..... They regard, also, with much pleasure, the preparation of the people generally for a more ready reception of the gospel, in the removal of some inhuman rites, and the decay of others; in increased knowledge of the follies of their own religion, and increased acquaintance with the gospel of divine grace.

Such results, recognized with gratitude and humility, give a most blessed prospect of a triumphant future. May God hasten it in his time.

## HERESIES OF MODERN GROWTH. No. 2.

"THAT there is required some other sphere for the action of christianity besides the recognized one, the church having, on the whole, proved a failure."

"It is all the difference," says an enlightened and forcible, as well as elegant writer of our own day,\* of going by railway and walking across a ploughed field, between pursuing an object in the beaten track, and setting up an original way of your own." No words were ever truer. Let any man who is working in one of the large grooves of the world's activity—say, establishing a trade, or a practice, or a congregation—try it, and he will soon be convinced. Why, the mere genius and labour expended in constructing the way of going to work in the new style, will be as much as would half accomplish the object in the old, where you have the machinery all ready to hand. It is the same in religious matters, as well as others.

To hear some people talk, and even preach, you would not think so. According to their representation, the church is really a very dilapidated institution; an instrumentality almost effete, showing unmistakeable signs of exhaustion, which, with all its machinery of public services, and prayer meetings, and tract districts, and Sunday-schools, and baptisms, and Lord's-suppers, falls much below the demands of the age, and shows sad want of adaptation to the elevated and varied requirements of modern intelligence. Your eloquent accuser warms with his subject, and as the description advances, the picture grows darker. What was defective now becomes vicious. Shortcomings transform themselves into transgressions. Want of faith is evidence of hypocrisy. Because

christians grow rich, *ergo* they are covetous; because they are employers, they are therefore oppressors. The church has not the homage of philosophers; nor the praises of literature; nor the affections of the poor. In a word, she is in a poor way; the less said about her, the better. She may have been useful in a ruder age, but if it is not roundly asserted, it is slyly insinuated, that she is incompetent to guide the more adult intellect of the present day. If you are let of as easily as this, you are fortunate. Quite as probably your antagonist deepens his oratory to the intensest invective, and, grinding his teeth, tells you the present church is an outside show, a fungus of rottenness upon the green earth, a nightmare upon the energies of the world, a "whited sepulchre full of dead men's bones," the hereditary representative of the scribes and pharisees, and finishes the philippic by hurling at your head a tornado of denunciation, which ends in the words "Paul, Strahan, and Company." Such like the writer has heard from a professedly christian pulpit. Let us argue this point a little.

Given, the present amount of christian principle in individuals, but the visible church and the whole of its dependent apparatus for the conversion of the world swept away, would the world be better off, or worse for the change? Supposing we answer, 'worse,' our point is gained, and the discussion ends. Supposing we answer, as our antagonist probably would, 'none the worse,' then, to say nothing of the credit of the christian church, or the wisdom of its divine founder, which would of course be seriously compromised by such a conclusion, what a doleful light does it throw upon human history! Here has been a voluntary association of

\* Friends in Council.

men of every nation, including the most polished, bravest, and wisest, of every age, working with might and main, for eighteen hundred and fifty-six years, at a plan for reforming, elevating, and regenerating mankind; and the result is, the population of the world is really no better for their pains, and that in reference to this busy company, we should be somewhat better off to have their room instead of their society! What! If we are not to learn from experience—proverbially “a dear school,” but successful, even with fools—at what price are we to learn? In this lapse of time there has surely been space enough to learn the nature of the work to be done, the character of the subjects to be operated upon, to correct errors at starting, to rectify deviations from principle, to wear of crudities, and to bring the weapons of the warfare to a working edge, in *any* public enterprise! But if, indeed, in the nineteenth century of the experiment no progress has been gained, the workmen are ignorant of their business, and so far as their efforts are concerned, the object is as far from attainment as ever, truly the prospects of the world’s improvement are somewhat more hopeless than we have been fond enough to fancy.

It would, however, be interesting to ask ourselves, what would probably be the change in the condition of society, and the turn events would take, under such a casualty as we have imagined? Some persons, probably not a few, would refrain from all external profession of religion. From that circumstance, in our opinion, they would be in increased danger of losing its possession. The christian men, who remained true, would be, for a time, perplexed at the strangeness of their circumstances. They would lose much enjoyment from the want of congenial society. In a short time they would grow very uneasy from the moral tension they would feel. Being conscious of possessing great and important truths, they would long to divulge them. They would speak of them, first to their wives and children; then, to their neighbours. They would next preach from house to house; pray in garrets; and sing in cellars. They would assemble at street corners, and, getting bolder, hold camp-meetings in the depths of forests and on heaths.

As their numbers increased, the body of the faithful would at length, as now, hive in churches and chapels; construct institutions, and organize voluntary associations; would put forth efforts at propagation of every imaginable kind, to meet the varied circumstances of each successive age; and finally, project itself in societies and missions to the remotest ends of the earth.

If we reverse the action of the mind, and change the conjecture to a retrospect, how much is this like the actual history! What a strong resemblance between the house-preaching and the church prayer-meeting, and the visits of Him who frequented the “house of Martha and Mary her sister,” and who “bade his disciples make ready for him in an upper room!” What a slight stretch of imagination does it require to change the out-door service and the camp-meeting into the scene on the day of Pentecost, and Paul’s oration in the theatre at Ephesus! And as we get to the ripper stage of development, in which missions and associations abound, what a perfect type had it in the “two and two ordained in every city,” and the restless travel of him who with christian zeal and Socratic skill preached the word of the Lord “from Jerusalem round about even to Illyricum!” So that, although we may truly say, as to the external features of society, “tempora mutantur,” we cannot, either as to the actuating spirit, or the leading signs of the christian movement which has marked them, add “et nos mutamur cum illis.” Christianity is still the same.

Not that there are not new ways of doing good, as well as old ones. There are. The wakeful eye of love is constantly espying them. One occurs at this moment to the recollection of the writer. A town missionary one Sunday morning found half-a-dozen young men lounging in a house, wretched for want of something to do, out of humour with themselves, and blaming every one else. He asked if they could read? “No.” Should they like? “Yes.” He would take them to a Sunday school. “No, no—they would not be made children of, nor made religious either; they would not be taken, like sheep in a row, to chapel.” Well, he would get a gentleman to go to the People’s College, a



secular edifice, and meet them there, and teach them, and they should have a distinct understanding that they were not required, or expected to attend, any place of worship. Agreed. They went. The class enlarged so rapidly that a second (and a third teacher occasionally) was required to carry on the school. Many of the men were married. Writing was called for and added to reading and spelling. A saving's bank commenced. And the last the writer saw of this experiment was that after rather more than a year, two or three of them had become members of christian churches, most of the pupils could write and read passably; from thirty to forty was the average attendance at the class; the appearance, dress, and manners, of the pupils had improved so as to effect a perfect transformation in their general aspect; their wives and mothers were overjoyed at the change; the sums deposited in the saving's bank were considerable, one man having laid by more than nine pounds; and this horde of dissatisfied and immoral men, ready to become dangerous members of society, had become respectable and thrifty, infidelity had been deprived of a troop of willing recruits, and christianity had once more proved itself practically to be the only efficient enlightened elevator and regenerator of men; though even while doing her own work, she was not permitted to wear her own name.\*

"Here is a case in point," cries my antagonist. "Men are sick of being made religious; but offer them real benefits and they will accept them." Gently, friend. Men have always disliked to be made religionists. We know it is of no use quoting Scripture to you, or we could tell you that "the carnal mind is (as an established, permanent, ordinary fact) enmity against God." Men display no more hostility to religion now than in former days. "Who will show us any good?" has ever been recognised as a cry springing from a contrary state of mind to that which expresses itself in the wish "lift Thou upon us the light of Thy countenance." But the argument is, what is the agency, and who are the agents, by which the change we have been considering is

effected? We reply, the moving power is christian principle, and the agents are christian men under its influence, voluntarily dispensing to these outcasts the good for which they long, in the hope, a hope which the case we have cited proves not to be always delusive, of exciting an aspiration after higher blessings. In a word it is an example of legitimate effort for the welfare of mankind *on the part of the christian church.*

The notion, however, dwells subtly in the minds of some christian men of high, though perhaps constricted, acuteness, who fancy that this broken, personal system of irregular effort never can be the instrumentality which is to effect the grand revolutions in society, upon which the hopes of humanity are fixed, and bring upon earth the glory of the millenium. They seem to think there must be an influence, if not a power, clothed in the literal investiture of laws and acts of parliament, from the throne, the legislature, the magistrate's bench, the council-chamber, the parish vestry, the committee-room, which shall enshrine the spirit of christianity and carry it forward in a career of royal authority among the people, summoning and receiving obedience wherever it goes as general and as absolute as that rendered to the civil magistrate. This is an imposing idea. A picture, of which many a warm and impatient philanthropist may say,

"'Tis a consummation devoutly to be wished!"

But though a glowing picture, the reality, in our opinion, is in its essential conditions, opposed to Scripture, to philosophy, and to justice.

The history of christianity gives no sanction to the idea. Its Divine Founder ushered it into the world amidst times and circumstances which tempted, if they did not justify, its assumption of some such politico-moral guise. It succeeded an avowed theocracy. The people among whom it arose expected a royal personage in their Messiah quite as much (to say the least) as a moral leader. Jerusalem contained the palaces of her ancient kings as well as the temple and synagogues of the first dispensation. Every rock and stream and plain of the land was instinct with historical recollections which would thrill patriotism to its core under the appeal of elo-

\* The writer is proud to record that the agents concerned in this courageous and original stroke of philanthropy were General Baptists.

quence. There was justification for resistance on the ground of the actual hardships endured. Its author was invited to the sovereignty by the cries of an enthusiastic populace. He responded, however, to the crisis by two apothegms, as explicit as it is possible for general axioms to be. "My kingdom is not of this world; else would my servants fight." "Render unto Cæsar the things that are Cæsar's; but unto God the things that are God's." The first of these distinctly disclaims the temporal power as a weapon of christianity; the second proclaims the separation of the temporal and spiritual spheres of authority, and establishes the legitimacy of each. The testimony of the ablest historians goes to the same effect. Gibbon, no friendly witness, says it was "a pure and humble religion which gently insinuated itself into the minds of men, grew up in silence and obscurity, and derived new vigour from opposition;" and that the "apostles declined the office of legislation; even in reference to the church, preferring that private christians should act upon conscientious conviction." Guizot affirms, "Christianity, not merely at its first introduction, but during the first ages of its existence, in no degree addressed itself to the social state; it proclaimed aloud that it did not interfere with it; it ordered the slave to obey his master; it attacked none of the great evils and iniquities of that period."\* Again. "Very different from the majority of religious creeds, Christianity was established by persuasion alone, simply by moral influences. From its earliest stage it was never armed with force; it prevailed in the first ages by the Word alone, and it prevailed only over minds. Hence it happened that even after its triumphs, when the church was in possession of great wealth and consideration, it never found itself invested with the direct government of society.†"

The ablest modern commentators upon society and religion avow the same conclusion, in reference to the relations of the individual to the community and of the community to the individual, touching this grand question. Lord

Stanley, in the late debate upon the observance of the Sabbath, confesses "that all legislation referring to religious matters is peculiarly beset with the difficulties which are incident to the imperfection of human justice; that *in foro conscientie*, (in the court of conscience) no power possesses the prerogative to stand between the soul and God."

The only basis upon which the appeal of religion rests is that of individual responsibility. Its application to communities, except through this medium, is a dream. Take this away, and the church itself is a rope of sand. The advocates of the voluntary principle have long recognized this, and publicly insisted upon it. It may be looked on as a fundamental maxim in the polity of dissenting bodies.

In a sermon preached recently to our own Annual Association this truth is urged in a spirit of very positive assertion, and with peculiar beauty of illustration. "The kingdom of Christ is a spiritual kingdom. *It does not sacrifice this property in becoming social.* It is social because man is social. The power which rules the "hidden man of the heart," and is enthroned amidst the inmost springs of his being, cannot but affect his conduct, and mould, by its plastic power, his outward life. The church, while a visible community having its own constitution, laws, offices, and agencies—an *imperium in imperio*—is spiritual, composed of spiritual men associated and working together for mostly spiritual ends. It does not at any point clash with the kingdoms of this world. It neither undertakes to do their work, nor interferes with them in its discharge nor calls upon them for aid in doing its own. Souls are its care. It "minds the things of the spirit." So far from encroaching upon the province of the civil ruler, it bids men "render unto Cæsar the things that are Cæsar's," and is satisfied when it has taught those who govern to know the true sphere and limits of their functions, to appreciate their responsibilities, and to discharge their duties with a devout conscientiousness. Hence, while it seeks to act, and does act mightily upon society for its welfare, it exerts its benign influence indirectly rather than directly, through the individual in the

\* History of the Civilization of Europe, Lecture V.

† Guizot, Op. Cit. Lecture X.

ordinary relations of life, rather than through combinations which disturb the settled order of society. For the most part, its influence is put forth secretly and silently as befits its spiritual character, and is visible, rather in its effects than its operation, as new and healthy life-blood, tinting with bloom, and bracing with strength the enfeebled frame; or as the spring which, rising in the secrecy of the distant mountain-tops, makes green and glad the valleys through which its descending waters flow.\*

If we enquire what is the logical error which has conducted so many minds to the false position, which stands in contrariety to the one we maintain, we shall find that it consists in *attributing an imaginary personality to communities*. The fiction is applied to congregations, to parishes, to towns, and, in a superlative sense, to states. When practically pressed, however, even for political or social purposes, the fallacy always discloses itself, more or less. But in no case do its vices culminate to so high a point, as when the attempt is made to apply it to religion, in which connection it displays the absurdity of its nature, and the mischiefs of its operation, in pre-eminent vehemence. In endeavouring to place before our readers an analysis of this delusion, we should not do *them* justice, or best serve the argument, were we to omit drawing from another quarter a masterly dissection of that false personality with which hasty reasoning has, in many minds, clothed a mere abstraction. A writer, whose power of philosophical comprehension, of truly generalizing a theory from facts on the one hand, and of deferring with certainty the conditions which forbid, or modify its application on the other, was inferior in our opinion, to that of no other man, while he was living, thus lucidly unfolds the puzzle in which so many honest dialecticians before him have stuck fast.

"The terms 'the public' and 'nationality' are often so used as to express an untruth. The 'public' and 'the nation' are but aggregates of individuals, and no quality, power, or right, resides in the aggregate which does

not previously exist in the component individuals. We have no national conscience, but, one by one, we are accountable, whether to his own being and nature, or at a great day of future reckoning, each for his share in the malice and barbarity of a war, in the neglect of the poor and the ignorant, or in the corrupting excesses of idleness and pleasure. Our national sins and virtues are the sum total of individual sins and virtues, and nothing more. It is perfectly true that there are such things as a characteristic 'national' temperament, and a 'public' will; but they are only the accumulated expression of individual temperaments, opinions, and wills. The man exists; the nation is a mere convenient abstraction which affects nothing of the moral position, the duties, or the rights of the man. Virtue and vice are individual; intellectual energy and weakness are individual; the capacity for pleasure and pain are individual; susceptibility of improvement is individual;—all the elements of power, and all the obligations of right are within and upon the individual, and must ever remain so, whatever may be the associations into which he enters."

"Society is an assembly of individuals, still retaining their individuality."\*

The common sense of mankind has already made good its hold of these truths, which philosophy establishes by elaborate reasoning; and has embodied its version of them in proverbs, which pithily expresses their force and value. Proverbs, for which we ought to be thankful, and which are so beautifully described by Lord John Russell, as "the wisdom of ages, and the wit of one." "Corporations have no conscience." "What is everybody's business, is nobody's." The impossibility of securing unanimous approval as the reward of any endeavour to meet the views of "a discerning public" is well shown in *Æsop's* fable of the Old Man and his Ass. Society cannot have an individual opinion; a uniform judgment of right and wrong; a sense of personal responsibility; absolute liberty; or the command of appropriate agency for moral objects.

Out of these numerous disqualifi-

\* "The World's Future," by Rev. S. C. Sarjant. B.A., 1855.

\* "Sphere and Duties of Government."—*Westminster Review*, 1854.

cations for moral and religious action we will select two, the first and the last, in order that our remarks may not become unnecessarily diffuse. And before we proceed to apply these difficulties to the refutation of the position of our antagonists, let us give as favourable and as clear an account of what that position is, as is in our power. That position, then, as far as we understand it, appears to be as follows:—That as christianity, emanating from the individual, exerts an important influence on society; society, so affected, should exert a reflex influence upon the individual;—in a word, that as there is a primary influence acting, from within, outwardly, there should be, in return, a corresponding influence acting from without inwardly.

It is our intention to admit this portion, in a certain sense; but that sense, we are quite sure will fail of satisfying our opponents, and will, in fact, leave the field of contention still open in all its breadth between us. The sense in which we admit it is this. When a number of persons are all influenced by christian principle, they having become individual christians by inward processes of moral change, their society will exert a defined and characteristic influence upon any individual introduced into it. That is to say, it will have a characteristic tendency. Beyond that, in our opinion, it cannot, keeping the integrity of the voluntary principle intact, proceed. Such an example is seen practically in every christian church and family;—we admit, with many imperfections, but yet we maintain that it does exist and exert itself, and the effects of it are not unfrequently seen. Will any man tell us, for instance, that a young person is not more likely to form a christian character for dwelling in a christian family, or associating with christian friends, than if he had formed connections of an opposite character? Is there no sheer native probability that, in a certain line of moral succession, “after the fathers will rise up the children?” And in what other way is explained the propagandist power of the christian church, looked at *merely as a social element*? For this the “communion of saints” is established; to this end the swelling of every christian bosom longs

to impart its happy secret to its “neighbour;” out of this law it came that “they who feared the Lord spake often together,” and that the church dwelling in the fear and comfort of the Holy Ghost, was daily “multiplied with such as should be saved.” To be the receptacle of this spiritual leaven is the grand mission of the church in the world; and it is our joy to think that her destiny will never be arrested, nor her glory attain its final and supreme effulgence, till by progressive encroachments of christian activity, she has “leavened the whole lump.”

But this is something very different from the cosmopolitan revolution which it is in the fancy of our friends to bring about. Their complaint is that “the church” and the world” are already too decidedly separated; that the moral character of the public is imparted to its institutions, which, in some sort are its representatives; that all institutions, whether of police, or law, or worship, or fashion, must have some moral character; and some moral influence; and that as there is no right moral influence but christian influence, we have a right to expect christianity to work in the machinery and constitution of society, and to labour to produce that state of things.

There is a good deal that is unintelligible about this. The name they give it is “the re-construction of the external circumstances of society.” That, in our opinion, is a purely social work to be accomplished on the common principles of political union, but with which christianity, *as an external official power has not, per se* anything to do. But, misty as the theory is, we will try to fit it to practice, and examine the difficulties of its working.

The actual world, then, is divided into two great portions, a christian, and an unchristian, portion. The vastly larger portion is the unchristian one. The only mode by which differences of opinion can be reconciled to some one consistent course of practice in political society, is by the numerical test, that is to say, by the ascendancy of the majority over the minority. Though there are many cases in which the voice of the majority cannot invalidate the rights of the minority, yet, in our opinion, it is the fairest one within the reach of

"the imperfection of human justice." As the case now stands, the *unchristian* portion of society being in the majority, do we expect or demand that its laws shall bear the stamp of christian principle? Can christianity act where it is not? Can anything give even to a christian man a civil right to compel his neighbour to acknowledge a moral law, from any other reason than choice? Indeed, is any *other* allegiance to christianity possible, in the nature of the case? Or do you expect, that you being in the minority, *because you are right*—supposing that you are—should over-rule the majority? On the merest principles of social justice, the case must be given against you.

But, supposing you were in the majority, you would triumph in the possession of the social right to wield the civil power. Now you will show the world what christian philanthropy is, and what it can do, will you? The minority oppose you taking their money for any spiritual or moral purposes whatever, as they see no value in spiritual or moral objects. And how shall you get their money? By force. Evade, equivocate, soften down, explain away as you like, it can only be by the use of force. Force is the only real bond of civil society. Guizot says, the fundamental character of a political guarantee consists in the constant presence in the society of a force, disposed and conditioned to impose law upon individual will and power, and to compel their obeisance of rules laid down for all.\* As a christian you profess to recognize the pure spirituality of Christ's kingdom. This you not only regard as its essential characteristic, but so sacred and lofty does your party deem the rights of that element in man's nature, that when in a minority, your ancestors have not hesitated to ascend the scaffold, or embrace the stake, rather than surrender them before the pretensions of civil power. If you have regard to the limits of the original commission, and the example of primitive practice, in the great work of the world's conversion, you will find yourself without authority in employing any instrumentality save that of the word "itself," and especially, interdicted from the use of physical violence. This secret of its

power, and the miracle of its success, have filled with wonder all other conquerors, and raise it above comparison with *their* victories, even more than its unparalleled extent. "Alexander," said Napoleon, "Cæsar, Charlemagne, and myself, founded empires; but upon what did we rest these creations of our genius? Upon force. Jesus Christ alone founded his empire upon love, and at this moment millions of men would die for him."

If, then, the majority of society being at present *unchristian*, it is vain to expect them to promote christianity by public law, or any other related social power; and if, the christianizing the majority would issue in their refusing to force obedience to christian law upon the *unchristian* minority, the hope of christianizing the world by any other than the recognized religious activity of individual christians, whether alone, or united in churches, appears to us to be purely illusory.

Nor have we any reason to believe, from the past, that a large revival of religion would alter the case. Probably the most important religious movement of modern times was the reformation. It might be called, indeed, an intellectual and social revolution, as well as a new religious era for the church, so strongly marked were its general bearings upon society. Yet that stupendous event, multitudinous as were its consequences, certainly betrayed no tendency to produce a fusion of the temporal and spiritual powers. "It re-called religion to the bulk of the laymen, to the world of the faithful; previously, religion was, so to speak, the exclusive domain of the clergy, of the ecclesiastical order, who distributed its consolations, but alone disposed of its ground-work, and almost solely possessed the sole right to speak of it. The reformation caused religious doctrines to re-enter into general circulation, and re-opened the field of faith to believers, into which they had lost their right to penetrate. It had, at the same time, a second result, it banished, or nearly so, religion from politics; it restored independence to the temporal power. *At the very same moment that religion re-entered, so to speak, into the possession of the faithful, it parted from the government of society.* In the reformed countries, not-

\* History of European Civilization, Lecture IV.

withstanding the divinity of ecclesiastical constitution, in England even, where that constitution is akin to the ancient order of things, the spiritual power has no longer any serious idea of directing the temporal.\*

We can imagine some one of our readers, a sound General Baptist, and Protestant dissenter, arriving at this part of our paper, smiling to exclaim—"Why you are dealing with nothing less than the hoary grievance of a state church! what a misnomer you have committed to entitle your essay one upon 'heresies of *modern* growth!' The subject you are discussing is as old as the papacy, and the heresies you are combating have been exploded a thousand times!"

\* Guizot's History of the Civilization of Europe. Lecture XII.

In truth, friend, you are quite right. The only *modern* feature about the case, is the existence of the heresy amongst dissenters; and we cannot help smiling with you at the simplicity of that extra-mural flock which has been so eagerly devouring the pasture liberally opened to their "longing appetites" by the zeal of Mr. Maurice and his clever colleagues. The only men in whom these doctrines are consistent are high churchmen; with whom they are so, perfectly; but with believers in the obligations of personal religion, the efficiency of the voluntary principle, and the independency of the christian church of temporal power; in a word, with protestant dissenters, the whole notion is a suicidal blunder, the merest absurdity, the wildest contradiction of their fundamental principles.

### PROPHECY. No. 1,—ISHMAEL.

PROPHECY is a conclusive evidence of the inspiration of the Bible. It is foreseeing and foretelling future events, which cannot be known by human sagacity, but only by the omniscient God. He that can foretell future events, must be divinely inspired. That knowledge is itself inspiration or revelation. He that was thus inspired, could not be mistaken as to the extent of the revelation. Prediction of future events is not itself an evidence of divine inspiration, without the fulfilment of the prediction; this is evidence that a prophet of God has spoken. "When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Jer. xxviii. 7. Prophecy, with its fulfilment, is a miracle, but it has this advantage over ordinary miracles, that while the evidence of miracles depends on testimony, he who reads a prophecy and sees its fulfilment, is himself a witness of the miracle; he sees that thus it is, and that it could not be so without the interposition of the Almighty. A series of prophecies concerning an individual, or a nation, that requires many years for its complete fulfilment, affords, when fulfilling, a very satisfactory evidence of divine inspiration, which is constant-

ly augmenting in strength. It is a continuous or perpetual miracle.

The prophecies recorded in the Bible present a chain of events, relating to individuals and nations, that no human sagacity could foresee, or human powers bring to pass. They present a great variety of minute circumstances, some of them the most unlikely to occur of anything imaginable. Some predictions were fulfilled in past ages, others are being accomplished at the present time; while the fulfilment of others may be far in the future.

Between the predictions of the Bible, and the pretended prophecies among the heathen, there is a vast, almost infinite difference. The latter never uttered spontaneous predictions; they waited until they were applied to for advice; they divined for hire, and prophesied for gain—never exposed their lives or fortunes by rebuking sin. The former were often sent on special errands of reproof and warning; they refused to take a reward,—they exposed their lives in their zeal, and denounced the judgments of God against impious kings, and called the nation to repentance. The predictions of the latter were delivered in obscure and indefinite

language, capable of different interpretations, generally relating to a single event, at no very distant period of time. Those of the former were delivered in plain, specific language, including many minute circumstances, and extending through succeeding generations.

I find some difficulty in selecting the most suitable prophecy, out of so great a number as are found in the Bible. The events predicted are so numerous, and so far beyond human sagacity to foresee, the evidence of Divine inspiration so clear, that a few only of the numerous instances will be presented. Objectors to this evidence will say, that the prophecy was written subsequent to the event. But the Bible narrative is an ancient history; for several thousands of years, it has been received by the Jews as an authentic narrative of their nation; and it is impossible for it to be a forgery. But to obviate all objection, we will select prophecies which, though fulfilled in part near the time when given, are nevertheless being fulfilled at the present day.

It should be remembered that prophecies concerning individuals are not to be restricted to the individual named, but considered applicable to his posterity. Thus it is as to Ishmael and Isaac, Jacob and Esau, and others. It is impossible that the condition of the posterity of one man should be accurately and minutely foreseen by human sagacity for the space of four thousand years. Such predictions, with their fulfilment, are a standing miracle, read and known of all men; and this evidence of the Divine inspiration of the Holy Scriptures is daily augmenting. It is impossible for any candid, intelligent mind not to feel its force.

Let us examine the prophecies concerning ISHMAEL. Gen. xvi 11, 12. "The angel of the Lord said unto her, [Hagar] thou shalt bear a son, and shalt call his name Ishmael. And he shall be a wild man, his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of his brethren." In the following chapter it is said, "And as for Ishmael, I have heard thee; behold I have blessed him, and I will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget. And I will make him a great nation." These passages show that the

prophecy had respect unto his posterity. There are, in this prophecy, several things to be noticed. 1. "I will make of Ishmael a great nation." He was to have a numerous posterity. He was to be the father of twelve princes.—Ishmael married an Egyptian woman, and Moses records the names of his twelve sons, who were princes or heads of tribes, Gen. xxv. 13, and they soon became a numerous and powerful nation. The Arabs are his descendants, and they have been almost literally an innumerable company. "Arabia was divided among and governed by the twelve sons of Ishmael, and accordingly they have had twelve kings of the same name until this day." And he will be a wild man. On this Newton remarks, "That in the original it is a wild ass man, which Brochart translates as wild as a wild ass, so that it should be eminently true of him, which, in the book of Job, xl. 12, is affirmed of mankind in general.—'Man is born like a wild ass' colt." But what is the nature of the creature to which Ishmael is compared. No better description can be given than is given in the book of Job xxxix. 5, 9. "Who hath sent out the wild ass free? or who hath loosed the bonds of the wild ass? Whose house I have made the wilderness, and the barren land his dwelling. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountain his is pasture, and he searcheth for every green thing." Now if we apply this to Ishmael and his posterity, it is a most accurate description. Ishmael, then, and his descendants were to be wild, savage, ranging in the deserts, not easily civilized, and this we know is their true character. In the same wilderness where their great progenitor dwelt four thousand years ago, they still live, dwelling in tents, ranging from place to place, seeking every green thing. His hand will be against every man, and every man's hand against him. The one is the natural and almost unavoidable result of the other. Ishmael lived by prey and plunder in the wilderness, and his descendants have always infested Arabia and the neighbouring countries with their robberies. As they have been enemies to all mankind, so in turn all nations have been enemies to them, and several unsuccessful attempts have been made to exterminate them. And

even now travellers are obliged to go armed, or in caravans, and, like a little army, keep guard, to defend themselves from the wandering Bedouins. These robberies they justify, alledging that their father Ishmael was turned out of doors by Abraham, and had the wilderness and the open country given to him as his patrimony, with permission to take whatever he might find there.

2. He shall dwell in the presence of his brethren: This was true of Ishmael, "and he died in the presence of his brethren." Gen. xxv. 18. It was also true of his posterity. And here is a remarkable occurrence, that while his hand has been against every man, and every man's hand against him, he has

never been subdued; while the mightiest nations of antiquity, the Jews, Assyrian, Medo-Persian, Grecian and Roman, have in their turn crumbled to dust, the descendants of Ishmael remain to this day a distinct people; and while civilization has been extending its influence, they still preserve their wandering life, dwelling in tents, hating and being hated, fulfilling at this day the predictions uttered four thousand years ago. As this in the natural course of human events, is so unlikely if not impossible, that no human sagacity could have foreseen it, so nothing but Almighty power could have brought it to pass. W.

## CORRESPONDENCE.

### ON PRIVATE OFFENCES.

SIR,—The attention of one of your readers has of late been drawn to those painful events which too often occur in christian churches, viz., individual quarrels; and he is desirous to know, in the event of such things, if it is not unscriptural to allow an individual to sit down to the Lord's supper who has positively refused to forgive, and become reconciled to a brother, after repeated overtures and entreaties have been made for peace? He has examined various passages of the New Testament bearing upon this subject, but anxious for further information that he may not judge unfavourable or err in this matter, begs your kind attention and reply to the

following inquiries in your July No. Your opinion upon this subject will greatly oblige and afford satisfaction to the inquirer.

1st. Is it right to admit to the Lord's table such an individual as is mentioned in the letter?

2nd. Can an individual manifesting a spirit so directly opposed to the teachings of the New Testament be living in the enjoyment of religion; and ought not one persisting in such a course in spite of all entreaty to be excluded from church fellowship?

I am, sir,

Yours, &c.,

PEACE.

Leicester, June 17th, 1856.

## INTELLIGENCE.

THE YORKSHIRE CONFERENCE was held at Heptonstall Slack, on Wednesday, May 14th. Mr. Batey opened the morning service, and Mr. Hargreaves preached, from Phil. i. latter part of 27th verse, "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel." At the meeting for business in the afternoon, Mr. Springthorpe, minister of the place, presided, and Mr. Dunn, of Bradford, offered prayer.

It was reported that the first church in Bradford had baptized nine, and had four approved candidates. At the second church, Mr. Dunn had commenced his labours, and they are hoping to see better days. At Halifax they have five candidates. The congregations at Denholme are larger than at any former period, and the prayer and experience meetings continue to be well attended. At Birchcliffe, they have baptized sixteen. They are



expecting to have a baptism at Slack shortly. At Lineholme they have baptized five. They have a goodly number of enquirers at Burnley Lane, and three candidates at Burnley. At Stalybridge, they have two or three candidates, and others are hopeful. At Todmorden, they have a few enquirers. At Vale, they have received one by dismission, and baptized three. No visible change at Allerton, Queenshead, Shore, or Bacup. Many of the churches neglected to send any report to this Conference.

Resolved, 1. That this Conference is happy to hear from brethren present, the very satisfactory testimony of the piety and talents of the Rev. George Dunn, who has been connected with the "Free Methodists," at Louth, and who is now minister of the second G. B. church at Bradford, and that we welcome him as a brother beloved in the Lord.

2. That brethren Batey, Springthorpe, Lockwood, Ingham, Hardy, Wood and Dunn be the committee for arranging the Foreign Mission services during the present year.

3. That the question of refunding the secretary's expenses be referred to the Finance Committee Meeting.

At this meeting it was resolved, 1. That Mr. Hardy be appointed to write a report of the Home Mission in connection with the Treasurer's Accounts.

2. That this meeting rejoices in the efforts that are being made by the church at Todmorden to erect a schoolroom and preaching place, at an expense of about £450, and recommends the Conference to grant them £50 from the funds of the Home Mission, before the expiration of two years from this time, on condition that the contemplated operations go forward.

3. That we recommend them to solicit the assistance of Mr. T. Horsfield, of Vale.

4. That the thanks of this meeting be given to the secretary for his gratuitous services. He having declined to receive any remuneration for the expenses incurred by postage, &c., since his appointment to the office.

The next Conference to be at Bacup, on Tuesday, the 23rd of September. Mr. G. Dunn, to preach in the evening. Conference business in the afternoon.

J. SUTCLIFFE, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Long Sutton, on Thursday, June 12th. In the morning, brother J. H. Wood preached from Gal. v. former part of 22nd verse. At the meeting for business, in

the afternoon, it was reported that 28 had been baptized since the last Conference, and that twelve remained candidates for baptism. The Treasurer having brought forward the Home Mission accounts, it was found that a balance was due to him of £6 18s 8½d. Resolved,

1. That brethren White and Pike audit the Home Mission accounts.

2. That a conditional grant of £5 5s. be voted to Gedney Hill.

3. That £10 be voted to Castleacre and £15 to Peterborough.

4. That the thanks of this Conference be presented to the Treasurer for his past services, and that he be requested to continue in office during another year.

5. That the report received from the Committee appointed to consider the propriety of attempting to revive the General Baptist church at Lincoln, be sent as a case from this Conference to the Association at Spalding.

6. That the next Conference be held at Peterborough, on Thursday, September 11th, and that brother Watts of Wisbeach preach in the morning.

In the evening a Home Missionary meeting was held, in which brethren Stevenson, Chamberlain, &c, took part.

THOMAS BARRASS, Sec.

#### ANNIVERSARIES.

SHOULTE.—The annual sermon on behalf of the Baptist Sabbath school, was preached by Rev. T. Yates, of Wirksworth, on the 8th of June, under a spacious tent, erected for the occasion, in Mr. Jackson's croft. The sun did not shine so brightly, nor did the breezes blow so gently, as we might have anticipated on the verge of mid-summer; nevertheless, the congregation was as large, and the collection as liberal, as for many previous years! The following afternoon, about 2 o'clock, the scholars assembled to enjoy their yearly treat. Costly Bibles, with other excellent books, were freely distributed among them; while interesting anecdotes were related, and important counsels were supplied by Revs. W. Gray of Ripley, and T. Yates of Wirksworth. About 4 o'clock large numbers of people were gradually assembling for tea, in the beautifully ornamented booth already alluded to. They came from Wirksworth, Belper, Duffield, Milford, Windley, Fritchley, Sandiford, Alderwalsley, Ashleyhay, Kirk-Ireton, Hazzlewood, Derby, and "all the region round about." It was truly amusing and exciting to witness them thus congregating, "from the East and the West, the North and the South," to the far famed tea

meeting at Shottle. It had been apprehended that the "*Peace Rejoicings*," which had been conducted on a scale of extraordinary magnificence at Wirksworth only the Thursday before, and very recently in many neighbouring places, would prove inimical to the interest of this regular recurrent holiday. So far from that, however, the numbers were never so large at Shottle before; nor were the whole arrangements and proceedings ever more complete and gratifying! It was feared at one time, that the provision would be found inadequate to the requirements of the expectant throng; but, thanks to a gracious Providence, and to the ladies and their assistants, there was "enough and to spare." The evening meeting commenced about six o'clock. Mr. Anthony Greator, of Kirk-Ireton, opened it with prayer. Mr. Matthew Malin was called to preside. His "maiden speech" though short, was appropriate and affective. Messrs. Yates, Sims, of Belper, Lowe of Leicester, and Gray of Ripley, successively addressed the large and attentive audience: their speeches were evidently acceptable and impressive. Votes of thanks were cordially presented to the ladies, and all their assistants, for the excellent arrangements they had made, and the ample accommodation they had provided. The chairman was also thanked for his kindness and efficiency; while the blessed God was gratefully acknowledged as the eternal source of all natural and spiritual good! About the commencement of the evening meeting, the sun seemed to conquer the sombrous masses of cloud which had been contending with him almost all the day, and shed a most reviving brightness on all around! On the whole, the writer never attended a better tea meeting than this; and he ventures to express his conviction that a better need never be sought on any part of our lovely "island home." May all who were then convened, and who seemed so full of joy and hope, be savingly acquainted with the Son of God, and repose at last in the beautiful bowers of the celestial paradise!

T. Y. W.

**EAST LEAKE.**—On Lord's day, May 11th, two excellent sermons were preached by the Rev. R. Kenny, of Burton-on-Trent, on behalf of the Sabbath school, connected with that place of worship. Congregations over-flowing. Collections £12.

**WINDLEY.**—On Sabbath day, June 1st, two sermons were preached in the Baptist chapel, Windley, by Rev. T. Yates of Wirksworth. The day was extremely wet, consequently, the congregations and collections were smaller than had been

anticipated. The day following, however, was beautifully fine, and highly favourable for the annual tea meeting. The neat little chapel was nicely filled, and the provisions were excellent and ample. The evening meeting commenced about 6 o'clock. Mr. George Holdgate was called to preside; and Messrs. Fryer of Wirksworth, Sims of Belper, Bell of Windley and Yates of Wirksworth, addressed the assembly. "It was good to be there." Brother Hingley, the pastor of the church, was absent, through severe affliction. He has not been able to preach for about half a year. May he soon resume his labour, "if the will of God be so."

T. Y. W.

**BACUP.**—On Lord's day, June 1st, two most excellent sermons were preached in the Lecture Hall, of the Mechanics' Institute, Bacup, on behalf of the G. B. Sabbath school, by the Rev. A. Simons, of Lineholme. The congregations were very large, and the collections very good, amounting to £11 5s. W. B. DOBSON.

**CASTLECRE, Norfolk.**—On Lord's day, June 1st, the annual sermons on behalf of our Sabbath school, were preached in the General Baptist chapel in this village, by Mr. John Wherry, of Norwood, Cambridgeshire. Several of the children recited dialogues selected for the occasion. On Monday, June 2nd, a public tea meeting was held, when a goodly number sat down. After tea, Mr. Wherry preached an impressive and powerful sermon to parents and the Sabbath school teachers, from "Take away this child and nurse it for me, and I will pay thee thy wages." Collections £3 17s 5½d.

**BIRCHCLIFFE.**—On Lord's day, June 1st, our Sabbath school sermons were preached by the Rev. H. Ashberry, of Sheffield. Collections £36 1s. 7d.

**TARPORLEY.**—On Lord's day, June 8th, we were favoured with the services of Mr. Winks, who preached two very appropriate sermons, after which collections were made for the support of the cause. On the following evening, Mr. Winks also delivered a very interesting lecture on "past and present times." The attendance on both occasions was very gratifying and the services on the whole were both interesting and profitable.

H. S. T.

**NORTHALLERTON.**—The annual services at Northallerton for the debt on Brompton chapel, were held on June 15th and 16th. On Lord's day 15th, three excellent and impressive sermons were preached by the

Rev. A. Simons, of Lineholm, at Brompton; in the morning from 1 John iii. 2; in the evening from James i. 25, and in the afternoon in the Independent chapel, Northallerton, kindly lent, from Rev. i. 5. All the services were well attended—at night the chapel was crowded. On Monday, 16th, the annual tea meeting was held in our preaching room; after which a public meeting was held, G. Thompson, Esq., presided. The meeting was addressed by the chairman, the Revds. A. Simons, J. Burrows of Masham, M. Dawson of Bedale, W. Wallis of Boroughbridge, W. Stubbins, T. Yeo, Independent, of Northallerton, Mr. Dowson, and Mr. Barlow. We trust that these anniversary services will stimulate us to renewed activity in the cause of Christ. N.

BERKHAMPTSTEAD.—Sabbath school sermons were preached at Berkhamptstead on June 8th, by Rev. E. Stevenson, of Loughborough. The congregations and collections better than in some former years.

WENDOVER.—Anniversary sermons were preached on the first Thursday in June, by the Revds. C. T. Keen, of Borough Road, London, and W. Underwood, of Chesham.

TRING.—On Tuesday, June 10th, the services connected with the Minister's anniversary were held. Rev. E. Stevenson, of Loughborough, preached in the afternoon, and Rev. W. Underwood, of Chesham, in the evening, to very full congregations.

#### BAPTISMS.

LOUTH, *Walker Gate*.—On Lord's-day morning, April 13th, an excellent discourse from Mark xvi. 15, 16, and he said unto them "Go ye into all the world and preach the gospel to every creature," &c., was preached in the chapel by Mr. Dunn, late of the reform Wesleyan church, but recently baptized at Northgate G. B. chapel in this town. Among other observations, our esteemed brother remarked that he had, for some time, in conversation with Baptists, allowed that they had the best of the argument, and he had always felt hampered when preaching from these words, now he felt at liberty and could speak from them with pleasure and delight. In the evening of the same day, after a very appropriate and impressive sermon to a large congregation, by our respected pastor of the church, the Rev. J. Kiddall, four persons followed the steps of our Saviour by attending to that beautiful and divine ordinance of believers' baptism, being immersed on a profession of their faith, in the name of the Father, Son and

Holy Spirit. One female is a teacher in our Sabbath school. We earnestly pray that they may prove steadfast to the profession they have made, being diligent to make their calling and election sure. We rejoice that the work of the Lord is prospering in our hands, others are waiting for admission to fellowship.

W. GEE.

BARTON FABIS.—On Lord's-day, June 15th, Mr. Elliot (from the Academy) preached in the morning from "He that spared not his own Son," &c. After which three persons were baptized by Mr. Bott, in the name of the triune God. The afternoon services commenced by reading and prayer, and our pastor delivered an impressive address on the method and importance of searching the Scriptures; after which fifty late scholars of the school were publicly dismissed. It was an imposing spectacle to see so many young and healthy faces assembled together to receive from their teachers this lasting token of regard. Their general appearance was intelligent and thoughtful and the modesty with which each one arose as his or her name was mentioned to receive from our beloved pastor in the name of the teachers, a copy of the Word of God, together with the solemn advice and warnings given, was quite overpowering, many tears of joy were shed, and we trust good resolutions formed. May the God whose presence was so deeply felt preserve the young people from the power of those temptations to which their stage in life so peculiarly exposes them, that they may live in the fear of God, and in their turn teach generations yet unborn the "mysteries of the kingdom," as revealed in his word. Mr. Bott then delivered a short address to the newly baptized, on the honour and responsibility of being the "friends of Christ," when they publicly expressed their desire to be united to the church, purposing, God helping them, to spend their lives in the service of the Redeemer. Mr. Bott then gave them the right hand of fellowship, and administered the Lord's supper. Truly it was a day long to be remembered, the chapel was well filled by a highly respectable and interesting congregation, much feeling was displayed, and we hope good was done. T. B.

LONGFORD, *Union Place*.—We are happy to record our mercies in that we were favoured on Lord's day, June 1st, with an addition to our number. Mr. Veals, after a sermon on Acts xviii 8, baptized nine persons on a profession of their faith. Four of these are males, and it is hoped

time to come will afford ample proof that the entire band, both brethren and sisters, is an accession to the working power and usefulness of the church. There are pleasing indications of the divine presence among us whereof we are grateful and glad. Others are, we hope, devoutly and intelligently saying, "Come and let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten." May they, with us, "have grace whereby we may serve God acceptably with reverence and godly fear."

**CASTLEACRE.**—On Lord's day, April 6th, two persons who had for some time attended with us in the house of God, were baptized and united with us as a church; and on Lord's day, June 8th, two females, after a sermon by Mr. Stutterd, from "Then they that gladly received his word were baptized," submitted themselves to the ordinance of believers' baptism, and were accordingly immersed by Mr. S. in the name of the Triune God. In the evening Mr. Stutterd preached on the sufferings of Christ, after which, the newly baptized were publicly recognized as members, and united with us in partaking of the emblems of the broken body and outpoured blood of the blessed Redeemer. One of the candidates was a Sunday school teacher. This was truly a refreshing season, and the presence of the Lord was sensibly felt to be in our midst.

**STALYBRIDGE.**—Easter Sunday, March 23rd, our minister, Mr. Sutcliffe, preached an appropriate sermon on "The place where the Lord lay," which from its child-like simplicity was very interesting and instructive to our young people. He then went down into the water and baptized seven young friends from the Sunday school, who having "Laid their sins on Jesus," desired to be buried with him in baptism. They were afterwards fully recognized as belonging to the church of Christ, whilst commemorating his dying love. One was very young, and we could all join in the prayer of the pastor, "May the Angel of the covenant bless the lad." Several of our aged and infirm friends were present on this occasion, to welcome into the same spiritual home, their children, and their children's children, "Instead of the fathers shall come up the children"—Lord's-day, June 1st, after an excellent sermon from Heb. xi. 25, Choosing rather to suffer affliction with the people of God, then to enjoy the pleasure of sin for a season, our minister baptized five dear friends. They were received into church fellowship the same day. May they all stand fast in the liberty where-with Christ hath made them free. J. P.

**LEICESTER, Dover Street.**—On Lord's-day, April 6th, the ordinance of believers' baptism was administered to four persons, two males and two females, and in the afternoon they were received into the fellowship of the church. On the first Sabbath in June, we had another addition by baptism of two females. On this occasion our minister preached an excellent sermon from our Lord's commission, Go ye into all the world and preach the gospel to every creature. May they be all steadfast unto the end. J. F. L.

**TARPORLEY.**—On Lord's-day, June 1st, three persons were baptized by Mr. Astin, after a sermon by Mr. Smith. In the afternoon two of these were admitted into the fellowship of the church, in the usual manner, the other remaining in connection with the Primitive Methodists.

**NOTTINGHAM, Stoney Street.**—On Lord's day, June 1st, nine dear friends were baptized by Rev. J. Lewitt. Rev. W. Bailey, from India, preached in the morning, it being the day of the Anniversary of our Foreign mission. In the afternoon the newly-baptized, with the members of our own and the two other G. B. churches, assembled in the Mechanics' Hall to partake of the Lord's-supper together. The number of those who thus united is supposed to have been about 850. The very unfavourable state of the weather, probably kept away many of the friends from the neighbouring villages. B. W. Y.

**LOUTH, Northgate.**—On Lord's-day, May 25th, after a sermon on Matt. x. 32, five persons confessed Christ in baptism.

**CHESHAM.**—On Tuesday evening, June 17th, the ordinance of baptism was administered to five young persons.

**RETFORD.**—On Sunday evening, June 8th, three young friends, two males and one female, were baptized by our minister, before a crowded assembly.

**CALL LANE CHAPEL, Leeds.**—On the 20th of April, our minister, Mr. Tunnicliffe, baptized nine candidates who were added to our church. The report in last month's Repository, conveys the impression that we had only six baptized: but that report was furnished by the secretary of our Bible class, who expected that an account of the baptism would be furnished by me, and he merely sent his as an additional report, to state that six members of our Bible class were baptized. We expect to have some more additions shortly.

C. A. T.

**TARPORLEY.**—On Lord's-day, June 1st, after a sermon by Mr. Smith, from Acts viii. 12, three persons were baptized by

Mr. Aston. In the afternoon two of these were united with us in christian fellowship, the other remaining with the Primitive Methodists. It was a refreshing season.

#### OPENINGS.

CHESHAM.—The old chapel here has been recently repaired and altered at an expense of about £200. We understand an effort is about to be made to meet this outlay by private subscriptions.

#### MISSIONARY ANNIVERSARY.

MALTBY.—On May 25th, 26th, and 27th we had our missionary anniversary, the Rev. T. Gill, of Melbourne, and the Rev. J. B. Pike, of Bourne, were the

deputation who visited us. At Maltby, and at Walkergate, Louth, we had missionary meetings, over which our senior pastor (Mr. Kiddall), presided. Our brethren above named preached in our three places of worship, viz., Maltby-le-Marsh, Alford, and Walkergate, Louth, besides by whom, at our public meetings, speeches were delivered by the Rev. I. T. Barker, (Indep.) W. Orton, (G. B.) Townhend, (Wesleyan) Hodgson, (Prim. Meth.) J. Wilkinson, from London, a missionary to to the Jews, and Mr. W. Newman. Brother J. C. Smith, the junior pastor, conducted the devotional exercises. Collections were very good. The sermons were truly excellent, and highly appreciated. W. G.

### NOTES OF THE MONTH.

June 20th. Spite of all the stirring affairs of a foreign sort, the great event of the past two months has been the trial and execution of William Palmer of Rugely, for the murder, by poison, of his friend John Parsons Cook. The interest excited by the trial, in consequence of the scientific nature of the evidence, and the extreme atrocity of the alleged crime, was beyond parallel in our day. After fourteen days' trial the prisoner was found guilty, and was executed at Stafford, June 14th. The excitement, of course, has died away, but the lesson that the whole teaches as to the villainy of the turf, and the evils connected with a betting and sporting life, will not be lost, it is hoped, on the aristocratic and sporting public.

As to the Crimea, our army, &c., are rapidly moving away. Whether the peace will be satisfactory as Lord Palmerston represents it, may be questioned; but surely the losses of men and money are most awful. England has lost, say 30,000 men, and spent £100,000,000. France some 60,000 men: Turkey 50,000, and Russia 500,000. It is said that 300,000 Russian soldiers died in the interior, i. e., by forced marches to the scene of conflict! For his defence of Kars, Sir W. Williams, who has arrived in this country, is to have a pension; and Sir E. Lyons, for his naval heroism, is to have a peerage.—It is hoped that there will be no suspension of a friendly intercourse with America. The dismissal of Mr. Crampton, the British Ambassador, for illegal proceedings in the States, will *not* be followed even by the dismissal of Mr. Dallas, the American Ambassador, from England. It seems a pity that petty matters should be allowed to remain unadjusted between the two countries, or that the bluster of the Presi-

dent, or the folly of an English minister, should endanger a peace so essential to the welfare of both people. America presents just now a pitiable aspect. Civil war in Kansas, an anti-slavery clergyman tarred and feathered, a Senator beaten almost to death in the Senate House, and itself pushed on to the verge of a conflict with this country.—Since the Whitsun holidays, the Lords have rejected a bill to legalize marriage with a deceased wife's sister, not as contrary to Scripture, but as opposed to cannon law!—The Ballot has been rejected in the Commons, the Oath of Abjuration passed, to be rejected, we presume, in the Lords; but Sir W. Clay's church rate bill, with the Government amendments, is yet in *statu quo*.

In France there has been a grand "christening" of the Emperor's child; an absurd, pompous ceremony.—Whole districts have been laid under water, and many thousands of families ruined. While the Emperor and the French magnates have been displaying great liberality for the relief of the sufferers, it is gratifying to note that in London, Liverpool, &c., large meetings have been held, and munificent subscriptions started for the same object.—British liberality has not abated in relation to the cause of missions, as the proceeds reported at the recent anniversaries testify.

From India, we learn that the annexation of Oude has alarmed several native princes who are reforming their governments, and redressing the grievances of their people.—The East India Company have voted £5,000 per annum to Lord Dalhousie—Sebastopol is to be rebuilt in splendour; 70,000 masons are engaged to go there for this purpose—Spain and Mexico are near a quarrel. There is a revolution in Hayti.

## MISSIONARY OBSERVER.

▲ SHORT ACCOUNT OF THE MISSIONARY LABOURS OF BRETHREN  
STUBBINS AND BROOKS AND NATIVE BRETHREN,  
DURING THE COLD SEASON OF 1855-6.\*

Written by Mr. Brooks.

It is known to our friends generally that most of our missionary journeys are made on horseback, and that our tent and other etceteras are taken on native carts drawn by bullocks. A variety of necessary articles are carried by two men along with us. In removing to a fresh encamping ground, we are frequently on our horses before day-dawn; but before we get to the end of our journey, the sun may be as scorching hot as the early morn was piercing cold. In most of the missionary scenes we see printed, the engraver gives the missionary a black coat and hat. Now our friends must not conceive of our being anything like so clerical as this. We have to ride through rivers and through bogs, &c., that may lie in our way. I have seen more than one missionary brother upset in the quicksands of a river on our way to market. We have to study health and comfort rather than *appearance*. Our hats are made from a pithy plant called *solá*, and of such a shape as to protect us from the sun as much as possible; and our upper clothing has to be changed twice or thrice a day, from flannel coats to those of as light a texture as we can procure, according to the time of day.

Before starting on a journey of any extent, some considerable preparations have to be made. We must have with us *almost everything that we may be likely to want*, both for the inner and outward man, or know the want of it. Occasionally we are able to procure a few fowls or vegetables, and possibly a skinny sheep or goat. Sometimes when forty or fifty miles away from home, our supplies run short before they can be renewed. The fowl coop is pronounced empty—the butter-pot, rice and sugar bags, &c., &c., in the same condition—and the bread all green over with mould.

We commenced our labours by a short tour to *Khundittur*, in November 1855, accompanied by the two students, Thoma and Matthew. Leaving home early on

the morning of the 12th, a ride of about ten miles brought us to *Tangi*, where there is a very comfortable bungalow built by Government for the convenience of the road overseers, &c. Having procured a written permission from the officers in charge to occupy any of the Government bungalows in the province, we thankfully availed ourselves of it here. After breakfast, and entreating the presence and blessing of our Heavenly Father, we walked down to the market, at a short distance from the bungalow. Sometimes we have found the people at this market very noisy, and but ill-disposed to listen to the truths of the gospel. On this occasion we had pretty good and attentive congregations.

About nine o'clock next morning we left for the *Gooindpoor* market. We had a long ride, and on reaching the market were sorry to find so few people. We each said a little, and gave away a few books. Afterwards rode on to *Chattea*, to which place our tent had been sent. Here there is a bazaar, which was given by a benevolent gentleman (the same who gave the land at *Khundittur*) for the benefit of the asylums; about thirty rupees is realized yearly for ground rent. About twelve months since, as a respectable weaver was returning to his village near *Chattea*, he was very severely wounded by a bear, which eventually caused his death. He had been employed for many years in weaving for the asylums, and for the mission families; and though well acquainted with the leading truths of the gospel, it is to be feared that he died wholly without God and without hope. I have heard our late dear brother Lacey refer to a circumstance which occurred many years ago in connection with this weaver. He was one day walking to a village in this neighbourhood to preach, when he unexpectedly found his path intercepted by a wide brook or nullá. Whilst considering what he should do, the weaver, then quite a stranger, came up to the spot, and eventually offered to carry him across on his back. On reaching the opposite side, brother L. thanked him very kindly and asked him what he could do for him,

\* There are no missionaries in the East who travel so much in preaching the gospel as our own. This partly accounts for the success which has so eminently crowned their labours.

as he was sorry he had not a pice with him. Looking at him rather intently for a few seconds, the weaver requested brother L. would give him the jacket off his back; this he engaged to do if the man would return with him to the tent, and was as good as his word. Not very long after, this man presented himself at brother L's house at Cuttack, with a jacket like the pattern, wove throughout, sleeves and all, without a seam. Brother Lacey gave him an order for a number more at once, and wore them; and I believe that he was introduced to the residents, and up to the time of his death, carried on a considerable business. Our dear brother never forgot such acts of kindness.

On the 14th we went to the *Champapore* market; sun excessively hot. Here we had very good congregations, and continued preaching or conversing with the people for several hours. In our congregation was the brother of the weaver above referred to; he listened with the greatest seriousness and attention, and was addressed individually. After the market, rode on to the bungalow at Barachaná.

After an early breakfast on the 15th, went to the *Stapore* market. On our way, overtook one of the smaller boys from the Asylum, who had run away because his brother had beat him. I requested the two native brethren to take charge of him; but he managed to escape by secreting himself in the high standing rice, and actually went as far as Balasore, more than one hundred miles, and, as far as I know, without a farthing of money. He returned with brother Buckley's carts. We had great difficulty in finding our way to the market, and were as near as possible of being set fast in the mud. The people seemed entirely set on selling or buying, and we could scarcely get any to listen to us. Went on to the Brahmin Rool Bungalow, when last on the Calcutta road, there bungalows were unfinished, and had not a single door in them, they are all now completed, and have a table, and two chairs to each room, with a bath room attached.

Early on the morning of the 16th (Saturday) we rode on to *Khunditta*. Fearing the mission bungalow might not be habitable, we had taken a tent with us. It was fortunate we had, as we found it in a most wretched condition. On entering the christian village, we were soon surrounded by most of the christians. There was variety of matters to attend to during the day, and at night we had a church meeting, when two female candidates were accepted for baptism. It was decided at this meeting to write a letter to the church at Cuttack, requesting to be formed into a distinct church. On Sabbath morning Thoma preached a very good sermon, from 2 Cor. v. 17; after which, the candidates were baptized in the river not far from the village. In the afternoon brother Stubbins administered the Lord's-supper. On Monday we held an adjourned church meeting, to reconsider the case of one of the senior members, who for some time past had been in a very undesirable state of mind, and had absented himself from the services of the sanctuary. We had previously had much conversation with him, but, so far as we could see, had failed to effect a right state of mind. After brother S. had opened the meeting by a prayer appropriate to the occasion, we were very agreeably surprised by the offending member rising, and in the most open and unreserved manner confessing his faults, and asking forgiveness from all. This melted all at once, and at the close there was an affecting scene of reconciliation and mutual forgiveness. We left the next morning on our return home, as we were hoping soon to receive tidings of the safe arrival of our old and new friends, and wished to be at home at the time.

The arrival of our beloved friends, conference, visit to Choga, unpacking and packing, and the preparations for the departure of the friends to their stations, necessarily detained us at home till past the middle of January.

*To be continued.*

## LETTER FROM REV. W. HILL.

*Berhampore, Ganjam,  
Feb. 2nd, 1856.*

MY DEAR BROTHER GOADBY,—Through the blessing of our Heavenly Father, we have been conducted safely to this distant field of missionary labour. Both by land and by sea we have been mercifully preserved, "Having obtained help of God we continue unto this day." For some weeks the brethren and sisters had been antici-

pating our arrival with a deep and growing interest. Daily had their prayers ascended to the throne of grace on our behalf. Scarcely is it needful for me to say that when we did arrive we received a very hearty welcome—a welcome not expressed in word merely, but one in which the grasp of the hand and the appearance of the countenance united; a welcome not soon to be forgotten—and one almost worth

coming to India to enjoy. Nor were the native christians and school children less pleased at our safe arrival. Ghunga Dhor, whose name to friends at home is "familiar as a household word," expressed his gratitude to God that he had been permitted to live to see missionaries come out, not by two's and three's as formerly, but by no fewer than eight at a time. During our stay at Cuttack brother and sister Stubbins were deprived of their youngest child, a little girl of a year and a half old. To part with such a treasure was indeed severely felt, but since God required it they dare not, could not, would not, repine. The morning after its death its remains were conveyed to their last resting place. All the missionary brethren accompanied brother Stubbins to the European graveyard. Gradually we made our way through the tall grass, and amidst the tombs, until we reached a hallowed spot which might not be unaptly designated the General Baptist Missionaries' "bower." Within a short distance of each other lie several servants of Christ awaiting the resurrection of the just. Joshua Munday Cropper sleeps there, and the first Mrs. Goadby, and Charles Lacey, and Amos Sutton. In the same spot several of the missionary's children have early found a resting place. As we thought of the blighted hopes of some of the occupants of adjoining graves we were affected not a little. Self-interest, not the well-being of humanity, was doubtless the regulating motive of their lives. They came forth for the purpose of accumulating wealth, or acquiring fame, cherishing probably the fond expectation of returning to their country and friends to enjoy the wealth they had amassed, or the honours they had won. Little did they dream that their dust would mingle with a foreign soil, and that they should never more behold the land which gave them birth. From first to last disappointment was their lot. Not so with those to whom we have just referred. Before coming forth they counted the cost. Nor did they desire a greater honour than that of labouring and dying in that sacred cause which they so cheerfully espoused. Forcibly was I reminded of the words recorded in Dan. xii. 2—3.

As it is likely that further details of our arrival at, and visit to, Cuttack will be furnished by some one or more of the brethren and sisters, I will say no more upon the subject. Probably you will hear before receiving this letter that it has been arranged for Mrs. H. and myself to be associated with brother and sister Wilkinson at Berhampore. Mrs. H. and I left Cuttack for that station about four o'clock on Tuesday afternoon, Jan. 15th. As we were

borne through the town the natives seemed to view us with no small degree of astonishment. In the course of a few minutes we reached the river Katjurie, which forms one of the boundaries of Cuttack. After a little delay we were ferried over the river in a boat remarkable for neither its elegance nor cleanliness. This, however, was but a trivial matter, and did not much distress us. Our road now lay through an immense jungle, which extended for many miles. By three o'clock in the morning we reached Junkda, and soon learnt from a "peon," or constable, that a "padri sahib's" tent was pitched in the village. We at once concluded that it was brother W's. As he and Mrs. W. were traveling by stage, and not by dawk, they left Cuttack on Monday afternoon. Under the direction of the peon we made our way to a spot a short distance from the road, where we found a tent beneath a large tree. Owing to the noise without, the inmates were soon aroused from their slumbers. On our gaining admittance into the tent we found it, compared with our palkies, very comfortable. As it was deemed desirable to get over another stage before the sun became very hot, we had no time to lose. Refreshments, in the shape of coffee, bread, and butter, &c., was speedily prepared, and as speedily dispatched. Between four and five o'clock we re-entered upon our journey, and by night we reached Tangy, where we took shelter in a bungalow, during the heat of the day. About four in the afternoon we started for the Chilka Lake, and by five we stood upon its banks. Here we were delayed a few hours for boats to carry us and our palkies across the lake. When they did arrive, miserable looking things they were. True, they had somewhat of a boat appearance, and that was nearly all. The larger of the two was somewhere about six feet wide, and twenty long, being of the most uncouth make. The main mast, and only mast, was a piece of bamboo, and the sail, if sail it could be called, consisted of a piece of heavy matting. The boatmen, with the exception of a dirty piece of cloth round their loins, had on no clothing. On the whole it was a splendid set out! We weighed anchor shortly after nine. It was a calm, clear, and moonlight night, the like of which is seldom, if ever, seen in England. After admiring the scene for some time we retired to our palkies to sleep as best we could. At day-dawn the next morning we found that we had made but little progress, not averaging more than one mile per hour. Early in the day we were favoured with a fair wind, and entertained hopes of landing in the evening. Finding, however, that we should not reach the



place of our destination before midnight, we determined not to go on shore before morning. About four o'clock a.m., on Friday, we bade adieu to the boats, after being in them two nights and a day, though we had not sailed much more than forty miles. During the day, we took shelter at Khumber. Near the house, where we met with several officers of the regiment now stationed at Berhampore, there is erected a large steam engine for husking rice, to prepare it for the English market. The manager and his family are Baptists, and very worthy people. Here we were detained longer than we anticipated. The rajah of the district being about to take a journey, gave orders for the bearers to wait for him. The next morning early we obtained bearers from a village several miles distant, and by nine o'clock we reached Gangam. Here we were unable to obtain bearers for my palkey. Brother W. procured for me a carriage and pair. The carriage resembled a large ladder placed on wheels, on this

my palkey was placed; and the pair consisted not of high mettled steeds, but sorry looking bullocks. Slowly they made their way across the wide sandy bed of the Gangam river, and then along the high road for four miles, when we reached the splendid mansion of the collector of the district. Although the family was from home, the butler had received orders to procure for us anything we might require. We remained here until four in the afternoon, when we set out for Berhampore—where we arrived shortly after six. As we were borne into brother W's compound, the children came running around our palkeys, crying, "nomusca passa, monrus car mama", and putting their little dark faces right into the palanqueens. As the mail for England is about leaving, I must close for the present. On another occasion I may say a little more about Berhampore, &c. I am, dear brother, yours sincerely,  
WILLIAM HILL.

P.S. Kind remembrances of my dear wife and myself, to you and your family.

## NOTES OF A MISSIONARY TOUR INTO GOOMSUR.

BY REV. W. HILL.

*Sunday, Feb. 10th.* This morning, after more than a week's delay through the unsettled state of the weather, Mr. Wilkinson, Khumboo, Toma, Matthew, and myself, left home purposing to make a missionary journey into Goomsur. Our design in starting this morning was to be present at a large market which is held every Lord's day at Conchure, a place some seven or eight miles distant from Berhampore. On our way we overtook a considerable number of merchants who were taking their goods to market for sale, or exchange. Towards nine we reached a dirty, dreary, miserable looking spot, which, I was informed to my great surprise, was the market-place. By the law of contrast, I was forcibly reminded of some of the market-places of dear old England, which are surrounded by neatly constructed houses, and elegantly furnished shops. As the people had not assembled we repaired to our tent, which had been sent forward the day previous. It was pitched amidst a number of mangoe trees which were in full bloom. Shortly after our arrival some twenty or thirty of the natives from an adjacent village paid us a visit. With the new Sahib, and more especially with his miserable attempts at speaking their language, they seemed not a little amused. Early in the afternoon we partook of dinner, and as soon as it was safe to go out in the sun, we went into the market. By this time

several thousands of people had assembled, and were busily engaged in buying and selling goods. It was with some difficulty that I could satisfy myself that it was the christian's day of rest. We found the native preachers, who had preceded us a short time, at the foot of a large tree. Around them were collected great numbers of people, to whom Khumboo was making known "the truth as it is in Jesus." Seeing the Sahib's come, numbers more quickly gathered. Ardently do I wish I could give you a correct representation of the audience with which we were surrounded. In age, the very old, and very young, were duly represented. In stature there was every variety, between two feet to six in height. In complexion there was every shade from a light brown to a jet black. While some appeared shrewd and intelligent, others, on the contrary, looked as though their minds were imbedded in the flesh, and their lives governed by passion instead of reason. Their clothing was almost as varied as their complexions. Some of them wore very graceful turbans of red or white, the lower parts of the body being invested with white flowing robes. Others had on neither turbans nor robes, their only covering being a dirty piece of cloth entwined around their loins. Most of the little boys had no covering save a skin, i.e., their own, to which, of course they were fully entitled. Nearly the whole

of the audience wore necklaces, and not a few were adorned with rings in their ears, their noses, or on their toes. Brahmins wore their Brahminical thread, which is passed from the top of the left shoulder under the right arm; while those of an inferior order had stripes on their foreheads and faces, as indicative of the caste they belonged, or the god they worshiped. Not a small proportion of them were engaged in cutting herbs or drugs, and here and there others might be seen puffing away with a cigar. Such is a specimen of the kind of material of which our audiences at this market were composed. While the brethren were preaching, a variety of questions were asked and statements made. One enquired, "Sahib, how is it that God cannot save man without Jesus Christu?" Another asserted that "Jesu Christu and Khrisnoo were the same." On each occasion, after preaching, a considerable number of tracts, to the best of our knowledge were judiciously distributed. To obtain them the people manifested the greatest possible eagerness. This fact, however, cannot be cited as a true criterion of their longings after truth and goodness. In my opinion rather does it indicate their desire to hear and possess some "new thing." Printed tracts, and even bits of paper, are quite as great curiosities among the heathen as would be the shastras of the Hindoos among the people of England. Under the divine blessing, however, these little messages shall not be diffused in vain, but tend to clear that vast jungle of ignorance, error, and superstition, in which the wildest and deadliest passions have long preyed at large; and to erect that spiritual temple, great, glorious, and divine, which shall one day cover and beautify the plains of Hindostan. Besides attending the market, we visited an adjoining village. Here, also, there was nothing to remind us that it was the christian Sabbath. The people were pursuing their daily avocations, many of whom were engaged in making brazen vessels, which are used by the better classes of the natives in carrying water and preparing food. Towards evening we returned to our tent somewhat fatigued with the duties of the day, praying that God would crown our efforts with success.

*Monday, 11th.* Before breakfast, this morning, we visited a large village some two miles distant from our tent. We took our stand in the principle, if not the only, street. On either side of it there was a long row of mud huts, which served as dwellings both for cows and calves, for men, women, and children. Down the middle of the street there was one continued heap of dirty straw, or manure, which reminded one of the yard of a slovenly English farmer. That a hundred pigs could luxuriate in such filth

I could easily imagine, but how so many men and women could bear to have it under their noses and before their eyes from week to week and month to month, I was at a loss to conceive. In the course of a few minutes between one and two hundred people assembled. To all the addresses they listened with an apparent degree of interest; at the close of which a number of tracts were distributed. Greatly pleased with our visit, we returned to the tent for breakfast. Towards noon we had palpable evidences that our wives had not forgotten us. A cooley, with two well-stocked baskets made his appearance. In turning out their contents we found a quantity of vegetables in the shape of potatoes, cabbage, turnips, carrots, &c., besides some bread, butter, and last, but not least, a packet of gingerbread. The vegetables, I was sorry to learn, could only be obtained three months out of the twelve, and not at all unless we grow them in our own garden. Potatoes, such as they are, excepted. Shortly after dinner we were visited by two begging Brahmins. After disputing with the brethren for some time upon a variety of religious topics, one said to the other, "Let us go, we shall get nothing by staying here." Just before leaving he expressed a wish that the cholera would break out, and numbers of people die, assigned as a reason that then they should be able to beg something. Let it be remembered that India abounds with these Brahminical leeches, who would rejoice at the opportunity of sucking the very life-blood out of their fellow-creatures. Early in the afternoon we started for Tugelly, a place some six or eight miles distant. Here we found a bungalow, which is provided by the government, at which we took up our quarters. Do not suppose, however, that it was like some large hotel, with splendid apartments. On the contrary, it is simply a large room where you have the privilege of finding everything you require..... After partaking of a little refreshment, we started for a distant village. Just before reaching it we came to the village temple. In company with the native preachers I entered the enclosure in which it is erected. They called my attention to some of the figures which appear on the outer walls. These were of the lowliest possible description. Sad as I had imagined heathenism to be, never did I conceive of it half so vile, disgusting, and degrading, as I saw it represented in the very temple dedicated to its service. Verily, man without the blessed Bible is as corrupt and corrupting as ever. Without fear of contradiction we boldly assert that the dark and humiliating picture of the heathen world as sketched by the inspired hand eighteen hundred years ago, is still true to life. Times and again have I

wondered at returned missionaries, when visiting their native country to recruit enfeebled health, saying, that about some of the forms of heathenism they should be ashamed to speak. Having seen some of these filthy abominations for myself, my wonderment ceases. From the temple we went into the village. In the course of a few minutes we collected a large congregation. Khumboo spoke first. He told the people what I said about the figures on the temple. At this the indignation of some of the Brahmins, especially, was aroused, and a regular hubbub was the result. Brother W. then attempted to speak. He told them that on account of their wickedness they had lost their independency as a nation; and that even their coinage bore the impress of a foreigner. To this they replied that demons were permitted to hold their country for a thousand years, and that at the end of this period it would be restored to its original owners. After a sudden and somewhat tumultuous close, a number of tracts were circulated. It was evident, however, that we had become their enemies because we told them the truth.

*Tuesday, 12th.* Between five and six o'clock this morning we left Jugelly for Aska, a town some twelve miles distant, and about twenty-six from Berhampore. The road is quite new, and although a very good one for India, is still very much inferior to the turnpike-roads of England. Just before reaching Aska, we heard a tremendous noise like that of human voices. On enquiring, we learnt that an European officer was in the jungle bear-shooting, and that the noise we heard proceeded from a number of natives who had gone out with him as beaters. At Aska we were welcomed by one of the proprietors of the sugar factory which is there established, a pious, and well educated young man. During our stay, we took up our abode at his house, where we found an ample supply of books, magazines, newspapers, &c. In the course of the day, we went over the establishment, with which I was greatly pleased. Its massive appearance was in perfect contrast with everything else that I had witnessed in India. What with the rushing of steam, and the rattling of machinery, I seemed for the moment to be transported into the midst of a large English manufactory. For the well-being of the poor blacksmiths I felt a little concerned. That they would not burn their jackets, waistcoats, trousers, shirts, boots and stockings, or even their aprons, I was fully satisfied, viz., for the very best of reason, they had none. But these men, with scarcely a bit of clothing on them, had to face the flaming forge, and flying sparks. Of sugar, both in its raw

and manufactured state, there was an abundance. Seeing, however, some of the preparatory processes through which it has to pass, I must confess that, to me, it lost some of its sweet attractions. Only fancy a number of natives at work, more than the knee deep in liquid sugar. Within the last few months the proprietors have imported from England a large quantity of new and improved machinery, including a powerful steam engine. This, when in working order, together with their present appliances, will enable them to manufacture 70,000 tons of sugar annually, providing the raw material can be obtained in sufficient quantities. Some idea of the extent of the premises may be formed, when it is stated that they cover an area of eleven acres; connected with which there is upwards of one thousand people, chiefly men, employed. As the Aska Sugar Manufactory has been visited and described by different missionary brethren, I will not enter more into details. In the evening, we went into the bazaar, and obtained a good congregation. Times and again, did brother W. make the people laugh at their own folly of worshipping idols. One pleasing feature in the visit was the very little interruption that we met with compared with past years. On our return home, to our temporary one at least, we passed a mud Roman Catholic Chapel, which at present is in an unfinished state. We dined about 8 o'clock, which to me seemed rather too late in the day. Under such circumstances, we think it would be very reprehensible even in a "young" man to be down shortly after dinner. The officer who was out bear shooting in the morning, dined with us. Though not more than two or three and twenty years of age, he told us that he had shot eleven bears besides a variety of other wild animals.

*Wednesday, 13th.* Before breakfast this morning, we visited a village in the neighbourhood of Aska. In the middle of the street there were several huge heaps of rice seed corn, which in the course of the next season would be "cast upon the waters." As usual, we took up our stand or position in the shade; the people, on the contrary, took theirs in the sun, on the opposite side of the street. Khumboo on beginning to preach, asked them to come a little nearer; to which they replied, you are young, and can easier come to us, so we went accordingly. They listened with the greatest attention to the different addresses which were delivered. Judging, however, from their looks they did not appear sensible of the value of the soul, or of the importance of religion. Females are scarcely ever seen in the congregation, but are, nevertheless, fond of stealing a look

at the sahibs. Not unfrequently may two or three faces be seen from behind a door which is kept ajar. No sooner, however, do we turn our eyes in that direction than the said faces disappear. Glass forming no ingredient in their houses, they had not the more private and convenient opportunity of looking through the windows. In the evening, we again went into the bazaar, and soon collected a large congregation. The first speaker founded his remarks upon the ten commandments. After proceeding for some time, he was stopped by one of the audience, who said that there were six things which their shastras prohibited. These were as follows, —1. They were not to play with water in a river. 2. They were not to play with animals that have claws. 3. They were not to play with animals that have horns.

4. They were not to play with men that have weapons. 5. They were not to believe in a woman. 6. They were not to believe in a king. Which are human, and which are divine, we leave any one to judge. We should suppose, however, that they were not to play with the first, lest they should be drowned—with the second, lest they should be torn—with the third, lest they should be tossed—with the fourth, lest they should be murdered—it reference to the last two, we will not speak. With such a code, we cannot say of morals, what must be the license of the people to indulge in sin and wickedness. If they may be called prohibitions at all, how different from those of the Decalogue, or of the New Testament. Upon the heart—the man—there is not the least restraint.

### LETTER FROM MISS BUTLER.

TO MR. AND MRS. HUNTER.—MY VERY DEAR FRIENDS,—Mr. Buckley, a few days ago, received a letter from Mr. Bailey, written in your parlour; just now I am inclined to covet to be similarly situated for a short time, besides the pleasure of your society, which would not be small. I could communicate more information than I can write, and in a far more explicit manner. However, as it is quite impossible to obtain that situation really, I will try to realize it by imagination. First, I must tell you my intention of writing you on our arrival at Cuttack has hitherto been ineffectual, through the numerous engagements that have occupied my time, and have only secured this by devoting three hours' study to the language before breakfast. You will agree that that is of the first importance, for until it is acquired no plans of usefulness are effectible; and I have, therefore, determined that nothing shall interfere with the time allotted to it, though the thought of how many dear friends are expecting to hear from me, and consequently will be disappointed, often makes me sad. I should be obliged if you would convey my affectionate remembrances to my dear friends at the chapel; how much I love them; tell them when I have acquired the language they shall hear from me very often, and will transmit all the interesting information I can. I hope the missionary spirit which our church has always manifested will continue and increase. I am sure if they could witness what our mission has already accomplished, they would be stimulated to make even greater efforts for the evangelization of the heathen. In every respect the

condition of our native christians is superior to theirs. I frequently express a wish that you could see this and that, especially our chapel on the Sabbath, comfortably filled with the people, and witness their cleanly appearance and attention. It afforded me great pleasure that seats were provided for them; at other stations that we saw on our way the natives sat on the ground. I remember frequently hearing you express a desire that the christians should be taught and encouraged to be more civilized in their domestic habits; there is an advance of this, their houses are better than the houses of the heathen, and in many are chairs, tables, &c., in other instances they are so habituated to sitting on the floor, that they feel uncomfortable to do otherwise. Of this class is Gunga Dhor. The other day he called when we were at breakfast; Mr. B. invited him to take some with us, and placed a chair for him at the table; that, however, he declined, and seated himself in his accustomed way on the floor. He called me to look at him, and showed me in an amusing manner how the natives usually sit to eat, and how they convey their food to their mouths with their fingers. I gave your christian salutation to him, as you desired; and he wished me to return his to you, adding in an impressive manner, pointing to heaven, he had many brothers and sisters in English country, he had never seen, but he hoped to see them there. He enquired if I had parents, and how many brothers and sisters I had. When I told him, he said, ba-hoot, ba-hoot (many, many), but you left them to come to this wilderness place, through love to

Christ. Ah! he said, I have seen first one and then another come and go, and referred to Bampton, Lacey, and Sutton. Gunga has a peculiar manner, he has apparently been very energetic, and still retains a good deal of activity and vigour,—he is now in his sixty-second year. When the presents were opened he brought me a humming top to spin, and when I had spun it he walked round and round it, manifesting the greatest astonishment and pleasure, exclaiming altha, (signifying good or well,) and if you had seen him with his woollen shirt and cap, that had been sent as presents to him, I think you would not easily have forgotten him. We were at Mrs. Lacey's and he came there with them on in ecstasies of delight. I thought I had never seen a more ludicrous figure: the jacket, or shirt, was of a bright scarlet colour, the cap, one of those worn sometimes by boatmen, striped with different colours, and a tassel on the top; round his neck he had a piece of plaid, which had been sent to make him a waistcoat; these, together with his dark face, bare legs and feet, and different attitudes, speaking an unintelligible (to me) language, formed the most amusing image you can imagine. However, he was regardless of appearance, thinking of the comfort these good things would afford him in the cold season, said, blessed, blessed Lord, blessed, blessed England, they do not only care for my soul, but my body also. He sang a hymn before he left, he has apparently possessed a strong musical voice, but now it is becoming weak and broken. He tells me I shall speak the language well in four months. Mrs. B. thinks this very encouraging. I think the first year of missionary life must be the most trying; being continually surrounded with interesting persons of whose language you are ignorant. The women sometimes when they come to see Mrs. B. will speak to me, and when I cannot understand what they say, they give me such indistinguishable looks of pity. I have not mentioned, I think, that Mrs. B. and myself are to have the charge of the Girls' Orphan Asylum. During Mrs. B's absence in England, it has been under the care of Mrs. Stubbins, and will continue to be now for some time, as we have to build school premises; until they are built, and the Asylum is passed over to us, we intend commencing and carrying on a school of a superior class, for the children of Europeans and Hindoo British. For the last fortnight I have gone over to

the English school every morning, to conduct worship and give Bible lesson. Mr. B. when he is at home does this, but he is now in the country itinerating, and Mr. Stubbins and Mr. Brooks are out in another direction. In consequence of their absence we have no English service on the Sabbath evening; this, to us who cannot understand Oriya, is a great deprivation. I miss very much the means of grace. I have been wont to attend; nevertheless, I feel the presence of the Great I Am is with me, and sometimes when studying experience such pleasurable sensations, which I can only attribute to the cause of some one praying for me. Mrs. B. and I have had the boys the last two Sabbaths for an hour, to read the Scriptures, and have conversation on their spiritual state, and in the evening, as we have no service, the English have come, and I have taught them to sing Mercy's Free. There are times when I feel almost overwhelmed with my inadequacy for this great work, but I remember where strength and wisdom are to be found, and not a little am I encouraged and comforted by the recollection that many, many of my dear friends have promised to pray for me, and am assured that they do this by those who have written to me. My dear Mr. and Mrs. Hunter, I very often think of you. Often in my dreams I come and hold converse with you, as in times that are past; and not seldom am I then in the house of God, where I have so often sat and joined in worship. Oh, the sweetest associations of my life cling around that sacred spot! Let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth, if I forget thee, O Jerusalem. I think you must now be enjoying very precious seasons. It affords me much pleasure to hear of the congregations being so large. May the Lord abundantly bless you, and make you a thousand times as many as you be; and do not forget Orissa with its benighted population, perishing for lack of knowledge. What are we among so many? Pray for us, and be assured that in our approaches to the mercy seat you always bear a part.

With kindest love to each, and many tender remembrances, I am, yours, ever affectionately,  
ELIZA BUTLER.

P.S. Will you remember me in christian love to Mr. and Mrs. Lewitt. I will write to them the first opportunity. All our mission circle desire their affectionate regards. Mrs. Brooks desires hers to be given separately.

## MISSIONARY INTELLIGENCE.

## BUCKINGHAMSHIRE MISSIONARY SERVICES.

—On Sunday, May 4th, sermons on behalf of the mission were preached at Berkhamstead and Chesham, by Messrs. Bailey and Underwood. On Monday evening, a missionary meeting was held at Berkhamstead. Mr. Stanion presided, and addresses were delivered by Messrs. Hodge, (Indep.) Underwood of Chesham, and Bailey from India. Collections and subscriptions upwards of £20. On Tuesday a meeting was held at Chesham, very largely attended; Mr. Underwood in the chair, and addresses by Messrs. Salter, Amersham, Payne, of Chesham, Stanion, of Berkhamstead, and Bailey, Missionary. Contributions for the year, £61 15s. 10d. The increase over former years was mainly owing to the establishment of a juvenile

society. On Wednesday, services were held at Ford, Mr. Underwood preached in the afternoon. And in the evening the congregation was addressed by brethren Hood (who presided), Payne and Underwood, of Chesham, and Bailey, missionary. The day was wet and cold, but the attendance excellent, and the contributions for the year reached £16. This little church might be taken as a pattern of missionary zeal and liberality by many of our larger communities. On Thursday, a meeting was held at Wendover, which was conducted by Messrs. Bartram (Indep.) Hood and Bailey. Contributions £8 12 7. On Friday evening there was a good attendance at Tring, where addresses were delivered by Messrs. Statham, formerly a missionary in India, Underwood of Chesham, and Bailey.—*From a Correspondent.*

## FOREIGN LETTERS RECEIVED.

Berhampore, H. Wilkinson, April 3rd.  
Cuttack, W. Brooks, „ 1st.  
„ J. Buckley, „ 3rd.

Cuttack, J. Stubbins, April 3rd.  
Piplee, W. Miller, March 26th.

## CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society, from May 18th, to June 18th, 1856.*

The total amounts received from each place are only given this month. The Report will shortly be published with detailed particulars.

Ashby-de-la-Zouch ...	14	17	9	London, Praed Street	18	4	0	Nottingham Stoney St.	48	15	6
Barton ...	20	4	6	London, New Church St.	29	0	0	Peterborough...	7	15	6
Berkhamstead ...	20	0	0	Less Expenses	0	0	6	Less Expenses	0	5	0
Borne ...	33	19	4	Long Sutton ...	5	18	3	Quorndon ...	17	10	6
Less Expenses	0	6	6	Less Expenses	0	10	9	Less Expenses	0	8	0
Boston ...	22	12	6	Loughbro' Baxter Gate	17	7	6	Sawley ...	6	12	7
Less Expenses	0	11	6	„ „ Wood Gate	21	4	2	Sheffield ...	15	18	14
Burton-on-Trent ...	7	0	0	Louth ...	33	8	6	Less Expenses	2	7	0
Castle Donington ...	11	14	3	Less Expenses	1	13	6	Spalding ...	32	5	0
Chesham ...	0	10	0	Maltby, and Walker				Less Expenses	0	9	6
Derby, Mary's Gate...	27	12	4	„ Gate, Louth ...	30	11	5	Stoke-upon-Trent ...	6	10	0
„ Juvenile Society	30	0	0	Less Expenses	5	10	0	Ticknall ...	9	11	11
„ Sacheverell St.	19	12	6½	Manchester ...	3	0	6	Less Expenses	0	9	6
Gosberton ...	5	1	2	„ March ...	11	13	0	Walsall ...	5	0	6
Halifax... ..	0	10	0	Melbourne ...	40	9	10	Less Expenses	0	0	6
Hugglescote ...	16	13	3	Less Expenses	0	14	0	Wisbeach ...	19	18	0
Huntingdon ...	2	2	0	Northallerton...	1	2	0	Woodhouse Eaves ...	1	15	6
Leicester, T.D.Paul, Esq.	1	0	0	Not't'gham, Broad St.	57	10	6				

Subscriptions and donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Derby, Treasurer; by the Rev. J. C. Pike, Quorndon, Leicestershire, Secretary; and by the Rev. W. Bailey, engaged, during his sojourn in England, as Traveling Agent to the Society.

THE  
GENERAL BAPTIST MAGAZINE,  
REPOSITORY,  
AND MISSIONARY OBSERVER.

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VOL. 3.—NEW SERIES.

AUGUST, 1856.

No. 32.

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THE ANNUAL ASSOCIATION.

THE Annual Association of the General Baptist Churches in the New Connexion, held its eighty-seventh meeting at Spalding, Lincolnshire, on Tuesday, June 24th, and the two following days.

The facilities for traveling presented by the railways, enable persons to come from a great distance with comparative ease, and in a short space of time, and hence it may be expected that our annual gatherings will, in future, not only be more numerous than in former years, but also that a large proportion of our sisterhood will grace our meetings with their presence.

There is but little in Spalding itself, or the locality, to excite remark. The monotonous flatness of the country, and the wide spaces in which not a tree is to be seen, elicited a remark and surprise from those who came thither for the first time, and the dull, empty river Welland, at low water, led to disadvantageous comparisons with its own appearance in the "high country."

On Monday afternoon, June 23rd, trains from Peterborough, Lincoln,

&c., brought their quota of visitors and friends to Spalding, so that before seven o'clock a respectable number had arrived. A devotional meeting assembled in the chapel at seven o'clock, when several brethren engaged in prayer; the business committee also met to arrange and prepare the papers for the ensuing days.

The states of the churches were read from the early part of Tuesday morning, until about noon. These states generally indicated the prevalence of peace in the churches, and in several cases a good measure of prosperity, but so numerous are the deductions from various causes, that it is apprehended there will appear in the statistics a nominal decrease. The number baptized during the year was about 990.

At twelve o'clock the chairman, appointed last year, Rev. E. Stevenson of Loughborough, took his place, and the Rev. Mr. Kiddal of Louth, and the Rev. John Wherry of March Fen, were chosen moderators. The Chairman referred to the written and elaborate papers prepared by former

presidents as not in "his way," and proceeded to give an animated extemporaneous address. In this he referred to the fact that as a nation we are at peace, as one which was interesting and called for gratitude. He stated that as a denomination we had not lost a single minister by death during the past year, and that since the last Association a large addition had been made to our missionary band, which had arrived in safety in distant India. The Chairman, in the course of his address, lamented the want of a more rapid increase of our numbers, and urged special attention to the Sabbath School as a nursery for the church, and to those who seriously hear the word of life. Commending the brethren to their duties, he earnestly inculcated on them the importance of doing everything with a single eye to the glory of God.

The Academy committee held its annual meeting on Tuesday afternoon, when one student was admitted, and the usual business attended to. In the evening, the annual meeting of the Home Missionary Society was held. It was well attended. Mr. Bennet of Sawley presided. After the reading of the district reports, animated addresses were delivered by Revds. J. Stevenson, J. Lewitt, J. F. Winks, and W. Underwood. It is hoped that this meeting will promote the revival of our Home Missionary operations.

On Wednesday morning public service was conducted. The Rev. R. Horsfield of Leeds, read the Scriptures and prayed, and the Rev. G. W. Pegg of London, preached from Heb. ii. 8.—"But now we see not yet all things put under him." In this useful and impressive sermon, which was designed as a sequel to that given at the last Association, the preacher glanced at the powers or things which are yet in antagonism to Christ, as Paganism, Mo-

hammedanism, Popery, infidelity and formality; and urged on all, the duty of prayerful and believing exertion. The respected preacher was requested to publish the sermon.

The Foreign Missionary Society held its annual committee meeting in the afternoon. The whole time, or nearly so, was taken up by a somewhat irregular discussion on the question whether the main feature of the recommendation of last year, as to the separation of the Secretary to the sole service of the mission, at a salary of £170 per annum, should now be carried into effect. Several brethren objected to the principle, and some to the expediency of its immediate adoption, as we have a returned missionary with us, and may expect one in several coming years, on whom considerable labour is devolved. The motion that Rev. J. C. Pike be thus engaged, was therefore withdrawn, and a resolution recommending the arrangements of the past year to be continued for the year ensuing was agreed to; which was subsequently adopted by the Association.\* The business relating to Rev. Mr. Hudson and the China Mission, was referred to the executive committee.

In the evening the public meeting of the mission was held. R. Pegg, Esq., Mayor of Derby, presided, and after delivering a very energetic speech, called on the Rev. J. C. Pike to read the Report. Addresses were afterwards delivered by the Revds. C. Springthorpe, G. Cheatle, H. Hunter, W. Bailey, J. Burns, and W. Orton. The attendance was large; but we are not aware of the exact amount of the collections.

The Academy occupied the attention of the brethren on Thursday morning from breakfast until towards noon. The report of the committee was received and ordered to be

\* See minutes for 1855, p. 36, act V., the *Foreign Mission*.



printed in the minutes; those of the examiners were received with thanks; and the officers of the Institution were re-appointed. There are now eleven students, ten of whom are on the funds. After the ordinary business was disposed of, a discussion somewhat desultory took place, which, while it consumed some time, may perhaps lead to future results which will be of vital importance to the Institution. The origin of the discussion was the enquiry, "If the committee appointed for obtaining subscriptions for the new college, had any report to present." The propriety of having a new building suitable and devoted to the uses of the College,—the location of such building,—the importance of having a resident tutor,—the necessity of at least a classical and mathematical tutor, and several other topics constituted the elements of the conversation. The requisite funds for these *desiderata*, however, are wanting.

The Association Letter, written by the Rev. J. C. Jones, M.A., on the evils to which christians of the present day are exposed, was then read. It was well received. It indicated sound views on theology, and a just appreciation of their importance, correct principles of christian morals, and contained many valuable and important suggestions. It was written in a pungent and forcible style, so that few who heard it were insensible of its power. Considerable discussion took place upon its adoption; and the writer was requested to curtail some parts, and somewhat to modify certain passages. During this discussion it was suggested that in the future the Association Letters should be received as a whole, and a note be appended to them to the effect that the associated brethren were responsible only for their general purport, and not for particular expressions, these things resting on the writer alone; but this

idea was negatived, as likely to impair the influence of such documents and lessen their value in the estimation of the churches, if its adoption did not open the way for erroneous opinions and heretical sentiments.

There were but few resolutions adopted at this Association of general interest. A proposition was made to recommend the churches to petition Parliament for the abolition of capital punishments, but this was negatived; a large majority of the brethren being clearly of opinion, that in cases of wilful murder, the laws of God, as well as a due regard to the sanctity and security of life, demand the death of the murderer. A case was presented from Rev. W. Jarrom of Isleham, stating that he was in possession of his late revered father's manuscript Lectures on Theology, Church Polity, &c., which were delivered to his students, and which contained a compendious and carefully prepared body of divinity. Mr. Jarrom asked the advice of the Association as to the propriety of publishing them in a volume of about six hundred pages, for six or seven shillings. One or two of the ministers who had been privileged to hear them, expressed their high opinion of their merits, and earnestly desired that such a volume might obtain extensive circulation among our churches. It was agreed to encourage Mr. Jarrom to obtain subscribers, and the Association hoped that a sufficient number would be obtained to justify the publication of so important and useful a volume.\*

The Baptist Union, in accordance with the request of our last Association, have agreed to hold their next

\* We beg to call the especial attention of our young ministers, students, and occasional preachers to this work; indeed, all who wish for a judicious and well-digested compendium of General Baptist theology, should obtain this work. We can assure Mr. Jarrom that any assistance in our power shall be given towards the securing of so important an addition to our scanty denominational literature.—Ed

annual meeting at Nottingham. It was thought most expedient to recommend the Friday of the Association week as a suitable day for this meeting, as then, it was hoped, our Association business being concluded on the Thursday, several brethren from different parts of the Connexion might be able to attend it. A Committee, in Nottingham, was appointed to correspond with the Secretary of the Baptist Union, and to make all necessary arrangements for the session of 1857.

The Committee for the admission of ministers from other denominations in the Connexion, reported that they had examined the testimonials of several respected brethren, chiefly from the other section of the Baptist denomination, whom they cordially approved; among other names,

we recollect those of the Revds. J. J. Owen, of Praed Street, Paddington, (formerly amongst us,) Mr. Watts of Wisbech, from the Baptist College, Stepney; Mr. Veals of Union Place, Longford, &c.

The next Association is to be held at Wood Gate Chapel, Loughborough, with the understanding that the large public services shall be conducted in the Baxter Gate Chapel, should that in Wood Gate be overcrowded. The Rev. W. Underwood of Chesham, is appointed to be the Chairman. The preacher is the Rev. R. Horsfield of Leeds. The Association Letter for 1857 is to be on "German Neology, its true character and influence." The venerable Tutor of the College, the Rev. J. Wallis, is to be the writer.

## MEMOIR OF THE LATE J. CHAPMAN, ESQ., OF LONDON.

*Continued from page 117.*

THE details of Mr. Chapman's career, briefly as they have been sketched, cannot but lead the reader to believe that *intellectually* he was no common man. Neither was he. Any portraiture of him would be defective which left altogether untouched his mental power and characteristics. He was gifted with a singularly strong and well-balanced intellect. The cast of his mind was, so far as a single word can competently describe it, philosophic, inclined to the ratiocinative much more than to the imaginative, ever on the search for ultimate laws and principles, rising with ease to the higher departments of thought, and moving freely in those regions of abstraction and generalization which most can visit but at intervals, nor occupy long without effort and exhaustion. In these he was always

at home. Yet there was combined with this a wonderful versatility of power, a many-sidedness and ready adaptation to the spirit and requirements of studies widely dissimilar. In those which called for the careful observation and estimate of individual facts, of petty and multifarious details, he was equally at home; putting life into the driest—eager and patient, ardent in his researches, and rigidly exact. He was as safe a guide in the detailed and the specific, as in the broad and the abstract. His clear strong intellect was healthfully developed, and cultivated in every faculty; for though science was his forte, especially as applied to mechanism, he was a lover of literature, he frequently dipped into the pages of Scott and Shakspeare, he was often found in the region of morals, and of political

economy, and his keen remarks on language, especially upon words which had fallen under his notice in the dialects of India, showed that had circumstances given to the course of his studies a different bent, he possessed powers which might have made him a valuable contributor to philology. His knowledge was very various and extensive, almost encyclopædic in its range, yet on every point, so far as it went, it was *thorough*. There was no vagueness, mistiness, or inaccuracy about his conceptions. And, mostly, his knowledge was as *ready* as various, whatever he had entrusted to memory seemed to be retained with perfect fidelity, so that he could re-produce in conversation the most heterogeneous details with clearness and precision. His mind was active and fertile. Mentally, he was ever at work. He read much, when circumstances allowed, but he thought more. Hence, his opinions very generally, and his plans, bore that stamp of originality or of individuality, which betokens strength in the former. With all this was united a practical shrewdness and sagacity in which men of large powers in some directions are often deficient. Mr. Chapman's training tended, probably, in a great measure to preserve him from this. His knowledge was acquired very often, as circumstances called for it, amidst difficulties and disadvantages, yet it was gotten speedily and well, and turned to account with a happy tact. Whatever he had to do, speculative or practical, he was either at once, or very speedily, *master of his work*. The writer has been informed that while he had the management of a cab company in London, he speedily obtained such a thorough practical knowledge of the horse that no dealer could beat him; while he had singular calculations relative to the fitness of horses for cab-work, which not one dealer in an hundred

could have made. This is but one illustration of many which might be given. In fact, he could touch nothing in which his abilities did not soon assert their superiority. It mattered little, whether they were facts, figures, or principles, subjects, reconditely scientific, or things everyday and practical; in his mode of handling them there was the unmistakable evidence of a calmly powerful and penetrating intellect, equal to any subject with which it could be called to grapple, and allied with a sound and healthy judgment.

It now remains to trace the course of Mr. Chapman's London life in its relation to the church of Christ, and to glance at some aspects of his character as a christian. The outward incidents of the former may soon be mentioned. Shortly after his settlement in the Metropolis, he united with the church in Edward Street, Marylebone, under the pastoral care of the Rev. J. Ferneyhough. Here he was appointed deacon, and superintendent of the Sunday School, some two years before the church abandoned that locality for Praed Street, Paddington. Upon his removal thither in 1840, with the greater part of the Edward Street members, he retained the offices which he held, and continued to do so, with the exception—as regarded his superintendency—of an interval of a few months caused by sickness in his family, until he set out for India in 1845. He wished on that occasion to resign his office as Deacon, but yielded to the dissuasions of his friends. Upon his return he did not again undertake the charge of the school, partly from long-continued affliction in his family, and still more because it seemed probable that he might have to re-visit India, until within a few months before his death.

These few facts show that his qualifications for usefulness were not unheeded by his brethren in the

church. It may well be supposed that service such as he was fitted to render, would be in request, and that he would not be permitted to remain inactive in relation to matters of general interest and business, even did his own disposition so incline him. But there was no unwillingness on his part to do all that he could in every way, for the welfare of the cause. Cautious and careful in undertaking, he conscientiously performed. While quite free from the narrowness which sees in its own ecclesiastical system a perfect reflex of primitive doctrine and discipline—there was no indifference on his part, or want of hearty sympathy, either with the great spiritual ends at which all true churches alike aim, or with the secondary and subordinate forms of truth, which denominationalism seeks to defend and conserve. Always shrinking, from genuine modesty of character, from the first place, and always maintaining the desirableness of enlisting the interest and active service of the greatest possible number, John Chapman was not the man to decline any form of duty to which the consentient voice of his brethren called him. If there was anything really difficult and laborious, anything which involved personal inconvenience, and was followed by no eclat, any unpleasant work likely to test feeling and temper, his name was mostly to be found on the list of those appointed to do it. Duty was never declined when he felt that he could perform, and never otherwise than cheerfully and hopefully done, for his views of success were not formed on the petty and sordid principles of calculation, which some in our day bring over from the counting-house and its ledgers to a higher sphere. His time, energies, and money, were to the full extent of his power, and often (the writer has reason to believe,) beyond them, at

the command of his brethren in any form of duty of which his judgment approved as right and desirable.

His open bearing, and kindliness of spirit and manner, made him largely known and warmly beloved in the church. Feeling an interest in all, and showing toward each, as circumstances permitted, a practical sympathy, many, especially of the poorer members of the church, became strongly attached to him. Another trait of his character which made him valuable as a member, was his love of order and mastery of the forms and details of church business. To correct methods he determinately adhered, even on points which to some might appear small. This was not the punctiliousness of a slave of routine, but because he saw that in many cases great principles are expressed in, and guarded by, the observance of points seemingly trivial. He used to say that the church might some day need the protection afforded by such points of usage. He was "slow to speak" at meetings for deliberation. But no one could listen to him in a difficult case, to his clear statements, his exhaustive analysis, his lucid indication of the end to be sought, and his masterly application of great principles to the varieties of practical exigency, without feeling how greatly God had gifted him, not in mind only, but with the more precious qualities of the heart.

As a superintendent, but few if any superiors could be found. His love of the Sunday School was enthusiastic. He was fond of dwelling upon the advantages which it had conferred upon this country, and of urging that it had once been in the deficiency of other means of instruction and moral training, its salvation. Punctual, possessing that power of arrangement which seems intuitively to put every right person and thing into the right place, kindly

in his spirit and bearing towards all, yet firm, insisting on mechanical precision and drill, hushing all into silence by a word or a look, no one could spend an hour in the school under his care without being convinced that such superintendence must greatly tend to its prosperity. And thus it was. During the last few months of his life in which he acted as superintendent at Praed Street, the school rapidly improved both in numbers and general efficiency. The monthly meeting of superintendents in that district seem to have regarded him as an accession to their number of more than common value; and sent, upon his death, both to the teachers and the family, an expression of sympathy and regard for his great abilities and worth. He was an advocate for separate services for the scholars, and attempted to carry out the plan, but difficulties arising from the size and position of the room were found upon trial to be insurmountable. Though he enforced an almost martial rigor of drill, he was excessively disinclined to anything like harshness or severity. If he administered punishment it was directed in the gentlest way to the heart and conscience of the offender, and to induce him to give up a lad as incurable and expel him from the school, would have been all but impossible.

The history of the religious opinions of a powerful and independent mind growing up under the control of a sanctified heart, will mostly be deeply interesting. It is not within our power to give such a history in the case of Mr. Chapman. Both in the dogmatical expression of his opinions on the great doctrines of christianity, and in the avowal of his personal feelings, he was reserved. He has more than once said, "that his views on some points would surprise many persons if they knew them." This statement was under-

stood by the writer to relate rather to the manner in which he would have expressed his conclusions on some points, than to the substance of the conclusions themselves. He never had reason to believe that his views on vital points differed essentially from those which are common to all evangelical christians. His position in the church, his sympathy for denominational peculiarities, and zeal for denominational objects—his candour, docility, and constancy as a hearer of evangelical doctrine—his reverence for the memory and labours of the early G. B. ministers, and his fondness for repeating all manner of traditions about them, and his frequent disavowal of sympathy with the opinions of some with whom, in the literary world, he was incidentally associated, all combined to remove any doubts on this point, to which such statements as the one just mentioned might, in the absence of more explicit avowals have led.

Happily we are able to give here two extracts from Mr. Chapman's correspondence, which will solve, to the reader's satisfaction, this not unimportant question. The first is from a very beautiful letter—full of christian wisdom and fatherly tenderness—to his daughter Mary, (Nov. 1841,) who was then ill of a painful disease which carried her off in the following year.

"I know by experience that in trouble the greatest anxiety arises from the question, '*Is He my\* Father, or am I still at enmity with Him?*' The mind very soon feels the immense importance of this question. For if He be *not my Father* what right have I to the promises which assure me of a blessing in affliction? and if I have no right to those promises, how can I bear my affliction? Now the way to be satisfied about this is to cultivate a

\* The words are italicised as in the original.

constant reliance on the forgiving love of God *as exercised through the blood of Christ*. I do not think that any general notions of the mercy of God ever suffice to lay a solid foundation for peace of mind, nor will a mere forgetfulness of our sins do it; in the face of trouble we must have something more distinct. When we can each say and FEEL, cordially and affectionately FEEL, 'He loved ME, and gave himself for ME,' we can rest delightfully satisfied with all that God assigns to us, and we can look to the future with confidence that 'as our day is, so shall our strength be.'"

The following is from a letter to Mrs. C., dated Nov. 1848, and appears to have been written from the house of an intelligent Jewish family in Manchester.

"I confess to two results of my intercourse with men of so many different ways of thinking in religious matters. One is a sincere esteem for many of every faith, and the other an increasing conviction of the truth, the value, the beauty, and the moral power of our own. I think it makes me more enlarged in my charity, but more decidedly *General Baptist* in my views."

The truth in relation to Mr. C's religious opinions probably was, that carrying into that sphere of enquiry the same sturdy independence and determination to think for himself which he did into every other, and taking views whose philosophic breadth and expansiveness could not always be compressed within the limits of current phrases and formulae, he knew that some would be astonished at his manner of enunciating them, as much as though they expressed something widely and seriously different. He knew that there are persons in the world who "convert into orthodoxy all the crabbed notions of their own uninstructed, and ill-directed minds," and with

whom it is a serious offence and crime to see more on any religious question than they do.

It needed some degree of intimacy to appreciate the simplicity, and yet the breadth and symmetry of Mr. Chapman's christian character. Some men are not so good as they seem, and the work of long acquaintance with them is just that of correcting one's first impressions. Mr. C's character, like his mind, needed to be estimated from more than one point of view, in order to be fully understood and valued. It grew upon the observer, as it appeared under the ever varying lights and shades of daily life. There was an easy naturalness of manner and freedom from the conventionalities which some good people assume as the outward indices of saintship, which struck one at first sight. A more intimate knowledge of him brought to view a masculine integrity, a fine sense of honour, an unworldly spirit, such as only a living christianity could produce. No one could shrink with a more sensitive abhorrence from anything doubtful or mean than he. Instances might be given in which his fine sense of right and honour in business transactions led him to refuse compliance with practices established in London trade, and which were to his own advantage, but at which his conscience revolted. The salve which others found so effectual he could not apply to his. Some might, and no doubt did ridicule such scrupulousness as romantic and absurd, but he judged by a different rule. The same trait was apparent in his steadfast, and often self-sacrificing devotion to great principles. He was never prepared to offer them up upon the altar of an alleged expediency. He would stand by them at any cost. He could not think, as many do, that the securing of a present and justified the sacrifice. He held it necessary to the right thing

that it should be done in the right way. Hence in any public undertaking on the realization of which he was set, if he found a principle which he deemed great and vital at stake through the indifference or the cupidity of those with whom he was associated, he would protest against its abandonment at any cost of present influence and advantage to himself. He was a lover of truth and a loyal servant to it. Had he been what the world calls in oily phrase a "shrewd" or a "clever" man, he might, with such talents as his, have won for himself no small measure of fame and emolument. But he was too conscientious to be speedily, in the worldly sense, a successful man. And spiritual religion made him unworldly in his spirit and aims. He was more intent on doing good than on self-enrichment. Such high-minded devotion to truth in everything, coupled with a disinterestedness so rare, exposed him occasionally to misrepresentation as crotchety and impracticable, but such would be the opinion only of those who knew him imperfectly, or who failed to sympathize with the nobleness of his nature. His was a whole-hearted fealty to truth, its interests were safe in his hands, he would not offer unto it only that which "cost him nothing." "I would rather," he used to say, "be a loser on the winning side, than a winner on the losing side." He thought more of "the side" than of himself.

One who knew him well could not but be struck with the beautiful practical influence which faith in God exerted upon his life and conduct. He was called to experience much of the evil of life, in trying disappointments, heavy losses, and severe domestic afflictions, six of his children having died within the space of seven years. Yet he was habitually serene, cheerful, and content; happy himself, and willing to make all around him

so. His views of Divine Providence were broad and practical. He believed that the evil in life, as we deem it, comes from the same hand as the good; and that in the light of a higher knowledge much of its seeming evil may prove to have been better than its seeming good. His faith in God's paternal love was brought as an interpreting principle and a reconciling power to all the incidents of daily life; and he was fond of insisting that it is of the utmost importance to cultivate the habit of casting our *little* cares upon God, since the very weight and pressure of the larger ones will compel us to go to him with them. This was his own practice, and it was the source of that equanimity and diffusive cheerfulness which a careless observer might have almost mistaken at times for insensibility or stoicism. He was essentially a happy man, and the chief secret of his happiness lay in this, that he applied with a vigorous intellect and a strong faith the truths of the New Testament to the changing incidents and experiences of daily life. To him God was good, good in everything, and thus trusting he could not be moved, though clouds and darkness passed over his head. His patient endurance of adversity was remarkable, and indeed inexplicable to those who knew not the faith in which it was rooted. That faith supported him in seasons when otherwise his soul would have fainted within him, and often poured the oil of gladness upon his head.

We ought not to omit here the benevolence of his character. This was, doubtless, in part natural; without spiritual religion he would probably have been a philanthropist. But the native tendencies of his disposition were developed and trained under the influence of higher principles. His interest in India was that of a christian philanthropist. He assuredly did not undervalue directly

evangelistic exertions, but he saw that the millions of that vast continent could not be generally and effectually raised without the means of internal communication, and the development of their great, and then almost unheeded resources. He clearly saw the connection of his projects with the future spiritual elevation and well-being of India. And hence, while he advocated his schemes on the only grounds which could gain them a footing in the monetary and commercial world, it must not be supposed that he had no regard to distant and higher ends. Bright visions of the moral improvement and spiritual regeneration of its millions filled the eye of his hope, and were his chief stimulus to exertion. And had it pleased God to spare his life and strength and favour his designs, it is by no means unlikely that many a dweller on the mountains and in the valleys of that great empire would have learned to pronounce his name with fond respect as one of the greatest and most disinterested benefactors of India.

Few have better appreciated the essential spirit and character of christianity as *love*, or more unreservedly surrendered themselves to its power. Love was the spirit and law of all his intercourse with men. This was seen in his readiness to give time or

money or personal service at the call of need. It appeared in his treatment of his friends, its delicate courtesy and exhaustless generosity, his willingness to please and instruct. A better friend could not be desired. It appeared in his slowness to mistrust any, his reluctance to think evil, his generous construction of or suspended judgment upon doubtful actions and motives. He had seen much of the world's worse side, and been more than once the victim of injustice; but one could not detect the slightest trace of a soured spirit, nor catch a censorious epithet upon his tongue. Possessing an acute critical sensibility he would sometimes exercise it upon the performances which fell under his notice, but ever in the kindest spirit, and seldom expressing more than the purely critical judgment. He was fond of placing moral principles which came before him in reading or conversation, alongside the Sermon on the Mount, or some saying of "the Master's," and those who have heard him will never forget how, at times, the kindling manner and glistening eye, and the pathos of the voice indicated how truly he realized the divine spirit of christianity, and with what deep sympathy and fervour his whole soul did homage before its loveliness.

*(To be continued.)*

## THE SATISFACTION OF THE REDEEMER ON A REVIEW OF HIS SUFFERINGS.\*

BY C. E. PRATT.

"He shall see of the travail of his soul, and shall be satisfied."—ISAIAH xliii. 11.

LOOKING around upon the wide world in which we live, it is excessively painful, and we may add, sickening, to the renewed mind, to behold the aboundings of iniquity, and the con-

sequent depths of sorrow that every where prevail. There is no part of this otherwise beauteous earth, where the foot of man at least has trod, that is not sullied with the mark of sin; and there is, therefore, no secluded spot which sorrow does not reach, the latter being the natural

\* Inserted by request of the Cheshire Conference, before whom it was delivered at Congleton, on Good Friday, 1856.



and inevitable result of the former.

If we look at our own country, notwithstanding its being a professedly christian country, and though possessing the most exalted privileges of a christian character, sin stalks abroad with such a haughty stride, and in such various garbs as to excite our deepest sorrow, and most profound humility. The influence of the glorious gospel is not indeed unfelt; the converts to the truth as it is in Jesus, are not in reality, though they are comparatively few; for already have a goodly number of believers been gathered to the heavenly garner, and many more, far more than we are able to compute, are on their march to the Celestial City. The progress of sin, too, e'en where it has not been extirpated, we trust has been somewhat impeded, for which things we desire to be thankful, and would attune our harps to praise; though on account of the powerful influence, and extensive prevalence of remaining iniquity, to which we have adverted, our hearts yet ache, and our countenances exhibit sadness.

If, also, we cast our eye across other countries, a sight more melancholy still, than that which our own presents, opens itself before us. Paganism and Mohammedanism, with all their cruel practices, debasing ceremonies, superstitious rites, and absurd ideas, o'erspread an immense and thickly populated territory, under the influence of which, earthly and sensual systems, millions upon millions of our fellow men are continually labouring, and going down to the grave ignorant of themselves, and, if possible, yet more ignorant of God. These things, as we have already intimated, to the christian mind are painful to contemplate, and the prevalence of sin may sometimes excite his apprehensions lest vice should triumph over virtue, and satan's empire should demolish God's.

The thought, we mean, at times may possibly suggest itself, and the momentary fear take possession of the breast, but if so, my brethren, the demon of unbelief must be instantly expelled. There is no solid reason for the entertainment of such an idea, nor any ground for the indulgence of such an apprehension; for the promises and character of the Great Eternal forbid the possibility of its taking place. He who cannot lie, and against whose mighty arm no power on earth or hell can prevail, has declared in the volume of inspiration, that a period is coming when, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" that of the increase of the Saviour's government, to whom the appellations of "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace," are given, say, that of "the increase of his government and peace there shall be no end—that his name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; yea all nations shall call him blessed." And in the language of our text, where the prophetic pen portrays the results that should accrue from his death, when he should come to put away sin by the sacrifice of himself, we are assured that, "He shall see of the travail of his soul and shall be satisfied." Two things are here prominently brought to view, at which, for a while, we may profitably glance, viz., the suffering to which our text refers, and the satisfaction it predicts.

I. Let us look at the suffering to which our text refers. It is to the sufferings of Christ. He is unquestionably the person here adverted to—the language, in fact, is alone applicable to him; he is the burden of this chapter, who is represented as "despised and rejected of men, a man of sorrows, and acquainted with

grief." And there are two or three interesting particulars to which the words before us naturally direct our thoughts. We notice first, the specific kind of suffering to which the prophet refers. It is internal, or mental, "the travail of his *soul*." Suffering in any shape, or of any kind, is disagreeable. We instinctively shrink from, and when called to endure it, use every means, as speedily as possible, to avert it from us, to turn the current, or to stem the tide of woe that threatens to overwhelm us. Any temporary infliction of severe pain, or the more abiding inroads of disease by which the body may be tortured, or the frame emaciated, is distressing. If like one of old we are made to possess months of vanity, and wearisome nights are appointed us, there is a constant restlessness and uneasiness. When we lie down, we say, when shall we arise, and the night be gone? we are full of tossing to and fro unto the dawning of the day.

But yet more painful, it is generally admitted, is mental, than bodily anguish. The latter is extremely trying and unpleasant, but the former is yet worse, as those who in any particular measure have experienced both readily acknowledge. And the language of our text would seem to have especial reference to this kind of suffering or sorrow, as Jehovah by the mouth of his prophet speaks of the travail of the Redeemer's soul. The whole of his sufferings when accomplishing the great work of human redemption, may be, and no doubt are, here included. But his mental sufferings appear chiefly to be referred to; and these we shall see, if we trace his history as he approaches the cross, are discernable through his bodily pains. What was it, we would ask, that made him when at the Mount of Olives, and withdrawn a little way from his disciples, sweat, as it

were, great drops of blood? Not, we apprehend, the bodily sufferings that were about to be inflicted upon him, painful as these might be, and fully as they were presented to his view,—but the travail of his soul—the anguish of his spirit—the inward conflict of his mind, when combating the powers of darkness. Socrates, and other distinguished martyrs of later times, and even those of the more timid sex, exhibited no such symptoms as these, when in the prospect of an ignominious end. There was no effusion of bloody sweat from the pores of their skin—but they were cool and tranquil, and even blessed (some of them) the instrument of death, as the medium of their discharge from this sinful and suffering state. And we cannot imagine the Saviour to have possessed less fortitude than they. This peculiar circumstance, therefore, is not to be attributed to the pains of the crucifixion which he knew awaited him, but must have arisen, we think, from "the travail of his soul." What, we would also ask, was it that led him at the ninth hour, when fixed upon the cross, in such bitterness to exclaim, "My God, My God, why hast thou forsaken me?" Not, indeed, the bodily torture to which he was put—painful and distressing as that must have been—but that the light of his Father's countenance was withdrawn. He was bewailing, it appears, from the piercing cry he uttered, the loss of God's consoling presence and cheering smiles, of which he had never before been thus painfully deprived. Both these circumstances point us to the "travail of his soul," and it was owing, probably, in part at least, to that, that his external features were so distorted, that as we read, his visage was so marred, more than any man, and his form more than the sons of men. But we may further notice, the excessive character

of that suffering to which our text refers. "The travail of his soul." This expression seems not merely to point out the peculiar kind, but the excessive character of the Saviour's suffering—its intensity—for the word travail denotes excessive toil, labour, weariness, or sorrow. And surely he, of whom the prophet speaks, did undergo the most painful suffering that can be imagined—the bitterest woe that can be conceived. His cup, indeed, was full to overflowing. So great was the agony of his mind, to which we have referred, that it has been supposed by some who understand the structure of the human frame, and have carefully enquired into the physical causes of the Saviour's death, that it was not to be attributed to the wounds inflicted in his crucifixion, but to the bursting of his heart through excessive grief—that he literally died of a broken heart. What then must have been "the travail of his soul," that it should have tended more to terminate his earthly existence, than even the bodily sufferings to which he was subjected!

But another point worthy of notice, is the peculiar weight with which it must have borne upon the sufferer, on account of his innocence and holiness. "The travail of his soul," who was perfectly innocent and immaculate—who had never sinned, and who consequently merited no suffering. With what weight, we say, must this suffering have borne upon him on this very account—when he who knew no sin stood in the sinner's place, and thus "bare the sins of many," according to the prediction of the prophet, "He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we

have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." We are not altogether in a position to judge of the Saviour's suffering in this respect, because of our guilt and impurity. Painful as our sufferings may be, we deserve them all, and much as sin may afflict and distress those of us who sorrow for it with a godly sorrow, yet from our frequent contact with it, we are not anything like so sensitive at its approach as our Saviour must have been. How odious must the load of sin which brought him low, and which, as a man, exhausted his frame, have been to the spotless Saviour! For though not a partaker of it, he bore its awful weight, and this accounts for his enduring for a while the hidings of his Father's face. We wonder not, then, at the cloud which disfigured his lovely face—that that countenance which had always beamed compassion, should now exhibit such signs of sorrow. We marvel not that the bloody sweat should issue from the pores of his skin; nor are we surprised that at the trying hour he should cry out, "Father, if thou be willing, remove this cup from me," which petition, however, was instantaneously checked by the submissive exclamation, "nevertheless, not my will, but thine be done." But without longer dwelling upon the sufferings to which our text refers,—we notice,

II. The satisfaction it predicts, as the result of that suffering. "He shall see," says Jehovah, "of the travail of his soul, and shall be satisfied."

After depicting, in the former part of the chapter, his painful situation, and the indignities that were heaped upon him, it is said, "yet it pleased the Lord to bruise him; he hath put him to grief,"—not, however, we may be sure, without some particular purpose, or end in view, as it is added,

"when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." This, then, was the end which the Father had in view, in permitting a scene so extraordinary and painful as that we have been contemplating. This was the recompence which was to follow the Saviour's suffering, "He was to see his seed," &c. Though crucified he was to rise again, and to behold with joy the numerous race that should be benefitted by his dying love,—a recompence, or reward, so ample as to produce in the Saviour's mind complete satisfaction, to leave no regret that he was brought so low, and suffered so intensely. "He shall see of the travail of his soul and shall be *satisfied*." So much fruit shall arise from his labours as to be a full equivalent for all that he has done—just to borrow a homely illustration—as the husbandman, who after months of anxious toil, and patient waiting for the expected harvest, is delighted by the plentiful appearance of the yellow grain as it waves gaily in the sun-beams, and feels himself repaid for all the labour he has expended; so is it with the Redeemer; such shall be the exhibition of his power, and the spread of his truth throughout the earth, as that "He shall see of the travail of his soul and shall be satisfied." This satisfaction will arise, we remark, in the first place, from the *nature* of the fruit, resulting from his sufferings, which will be the happiness of immortal beings and the glory of his Father. These two objects were undoubtedly designed to be accomplished, and will assuredly result from the sufferings of the Saviour. He shall see, as the fruit of his travail, the happiness conferred upon the human race, or upon those at least who become the subjects of his grace; in their deliverance from sin, death, and hell, the purification

of their natures, and the salvation of their souls. And this, to a compassionate and benevolent heart such as our Divine Redeemer's, will be no small source of joy. In proportion as sin appeared, and does yet appear hateful to him, will be the satisfaction enjoyed by him from the fact of having redeemed so many of its degraded and servile subjects from its deep pollution and its galling bondage. And in proportion as holiness is estimable to him, or in his sight, will their holiness and happiness satiate his spotless mind. The presentation of these trophies of mercy before the eternal throne, washed and made white in his own most precious blood, and clad in his perfect robe of righteousness, will fill his sacred soul with joy. And the glory likewise redounding therefrom to his Father, which will be great, will be a further recompence—a recompence which will completely put into the shade, if we may use such an expression, all the suffering and sorrow that he endured on earth, so that he shall be satisfied in having for this endured them.

But this satisfaction will arise also, we apprehend, from the *extent* of the fruit resulting from his sufferings. Glorious must be the results of all his sorrow, and numerous indeed the triumphs of his grace, to satisfy him whose heart is so benevolent, and whose compassion is so large as is that of the Redeemer. The salvation of a few members of the human family—the rescue of a small number of mankind from the pit of perdition, and their exaltation to the realms of bliss, will not satisfy the Saviour, or be a sufficient remuneration for all that he has undergone. It is, therefore, as a modern divine observes, "morally certain that a large portion of the human race, taken as a whole, will enter into heaven. Hitherto, the number has been small comparatively. The great mass have reject-

ed him, and been lost;" and thus has the language of our Lord been verified, that "strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." But it shall not always be thus, (i.e.) that few find it. "Brighter times are before the church and the world. The pure gospel of the Redeemer is yet to spread around the globe, and is to become for ages the religion of the world. Age after age is to roll on, when all shall know and obey him; and in those times what immense multitudes shall enter into heaven! So that it may yet be seen that the number of those who will be lost from the whole human family, compared with those who will be saved, will be no greater in proportion than the criminals in a well organized community, are in proportion to the number of virtuous and peaceful citizens." To this opinion which appears to receive some sanction from various passages of Holy Writ, we incline, and would add our hearty Amen.

As in the book of the revelation reference is made to a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the lamb, clothed with white robes, and palms in their hands; as it is elsewhere said of the Lord Jesus, that "He is the head of the body, the church, who is the beginning, the first-born of the dead; that in all things he might have the pre-eminence;" and further in our text, that he shall see of the travail of his soul "and shall be satisfied," we are convinced that the

extent of the fruit arising from the Saviour's suffering will be inconceivably greater than we are at present able to compute. But this satisfaction will further arise, we apprehend, from the perpetuity of the fruit resulting from this source. For that fruit shall be eternal. That happiness which through Jesus' death shall be communicated to the unnumbered myriads of the redeemed will be eternal, and consequently will amply repay him for all his sufferings; for those sufferings, however extreme, were but temporary and transient. With this, therefore, "he shall be satisfied." Satisfied at beholding "the monuments of his mercy for ever fixed in the temple above, to "go no more out." To have purchased a partial salvation, or for a time merely would not have satisfied our loving Lord. "His work is perfect." His love is an everlasting love; and of the objects of it, it is affirmed, as their happy heritage in the future state, "they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." Not merely, therefore, will the Saviour, but his servants also, "be satisfied as they see the travail of his soul," and will cheerfully ascribe to him the praise which is due.

"Oh, that with yonder sacred throng,  
We at his feet may fall,  
We'll join the everlasting song,  
And crown him Lord of all."

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**BE NOT DISCOURAGED.**—It is a fine remark of Fenelon, "Bear with yourself in correcting faults as you would with others." We cannot do all at once. But by constant pruning away of little faults, and cultivating humble virtues, we shall grow towards perfection. This simple little rule, not to be discouraged at slow progress, but to persevere, overcoming evil habits one by one, such as sloth, negligence, or bad temper, and adding one excellence after another,—to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity,—will conduct the slowest at last to high religious attainments.—*The Appeal.*

## HERESIES OF MODERN GROWTH. No. 3.

"THE church having, on the whole, proved a failure." We wish this sneer had never been heard, but from the lips of avowed infidels. Unhappily, some even public advocates and expounders of christianity, in their zeal in castigating the infirmities of the church, and in the indulgence of an eloquence that wantons in the emblazonment of weakness and of shame, have presented such pictures of comparison between the amiable world and the lukewarm church, that the effect is to degrade religion in the presence of intelligence and honesty, and to deter the candid and aspiring equally from its pursuit and its profession.

In following out our self-imposed task of resisting this attack, we shall prosecute only two chief ideas. The one is, that if christianity exercises no effect at all in ameliorating the secular condition of mankind, it is still the most important thing in the world; and the other, that all the important benefits which philanthropy *has* conferred upon the world, *have* sprung from christianity.

The first and characteristic feature of christianity is its spirituality. In that aspect it addresses the mind of man. In that aspect it contemplates the interests of his spiritual nature; proclaims its immortality, declares its unspeakable superiority, and reveals the only remedy for its derangements, the only satisfaction for its infinite wants, in the possession of the divine favour obtained through the mediation and sacrifice of Christ. It is a cardinal doctrine of the gospel that the concerns of the spiritual nature have precedence in order of importance over those of the body on the double ground of being intrinsically of a higher character, and by virtue of their endless duration: even just as a man is of more moment than a beast, just as eternity transcends time. For the sake of showing their relative value in the strongest mutual relief, it puts them into imaginary opposition, and appeals to us by an interrogative stronger than any statement,— "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" One answer, and one only, which reverberates through all the chambers of the heart, human nature returns to

this challenge,— "Better for him that he had never been born." This is a loss, which, with all possible and conceivable possessions, includes also the loss of self. This calamity is the one grand, final, sovereign disaster, which it ought to be the aim of our whole existence to avoid. On the other hand, christianity reveals to us another world, of surpassing felicity, of absolute perfection. No spiritual analyst has yet been able to tell us the sources, or the components of all that bliss, which the mortal eye is too dim to see, the mortal ear too gross to hear, "which it has not even entered into the heart to conceive. Its unclouded sense of forgiveness, its exulting triumph over sin, its positive realization of eternal safety, its jubilant gratitude, its conscious reflection and participation of divine glory, disdain the explanation of language. By the side of it every form of earthly treasure, happiness, beauty, glory, riches, crowns, sink into absolute insignificance. So immeasurable is the superiority of it to all we know, we might for a moment be tempted to put it in its place, that revelation warrants us in defying any comparison of it with any known inferior good. Its practical directions, on this ground, urge us to refuse all hesitation in choosing between the two. It directs us, without looking behind us, to "seek first the kingdom of God and his righteousness," assuring us that, sought in that temper, "godliness has the promise both of this life and of that which is to come." When the interests of the two worlds come into real, or supposed collision, it charges us fearlessly to sacrifice that of this world to the next; bidding us "cut off the right hand, and pluck out the right eye," rather than endanger our admission into the kingdom of heaven. Even when in subordination to a predominant concern for our spiritual welfare, we permit an undue anxiety for temporal trifles to disturb us, it gently but earnestly rebukes us. "Martha, Martha, thou art careful and troubled about many things; but Mary hath chosen that good part which shall not be taken away from her." It insinuates that there may be a necessity to examine our motives in seeking this best

of blessings, in order to determine that the avowed object has its rightful supremacy of power over us; that a man may ask to be of the Saviour's party from other considerations than the wish to be "baptized with the baptism with which he was baptized;" and that there may be probably other neighbourhoods besides that of the Lake of Gennesaret, and other times besides the days of our Lord's ministry in the flesh, in which not only individuals, but whole populations, will show an unmistakeable appetite for "loaves and fishes;" and so tacitly cautions against permitting the secondary and indirect benefits of christianity to usurp the place of its leading and legitimate recommendation. So that if christianity, descending as a heavenly visitant into the world, occupied itself alone with the salvation of the soul, and seeing our secular misery, "passed by on the other side;" if it left the present state of things in all their miscellaneous imperfection, their intractable disorder, their vain emptiness, untouched, it would still justify its position.

But it does not. The only cases of verdure and fruitfulness which smile upon the sterile wilderness of earth are those very

'Footprints on the sands of time,'

which christianity has left upon the path along which she has trod in her journey to the skies.

The great movements in philanthropy which have given their peculiar impress to the civilization of the last century, as far as it is affected by purely moral causes, have been the improvement in the condition of prisoners, the abolition of the slave-trade and slavery, the Sunday-school system, and sanitary and hygienic reform. Let us enquire by what agency these have been effected.

The condition of prisons in England before the year 1773 was a scene which it is not easy for modern intelligence and benevolence to realize. Guilty and innocent huddled together in crowded dungeons where the light of day only entered by a ray which straggled through a grate in the wall; with no beds but straw, surcharged with indescribable filth; the wretches, in many cases, perfectly naked; in others, mad; no inconsiderable proportion, pronoun-

ced innocent upon trial, but thrust back for the payment of prison-fees; crime, the birth of such a state of things, stalking through the crowd like a gaunt and lurid fiend, gloating over the paradise of misery and vice which he had created; a picture in which tyranny, cruelty, agony, madness, and despair, equally mingled; and where death was the only benignant power that mingled in the scene. Such was the condition of gaols in England, the most christian country in the world, before the birth of John Howard. But relief was at hand. In 1773, John Howard became Sheriff of Bedfordshire, and in that capacity visited the county gaol of Bedford. The door that admitted him let in the light that was destined to dissipate the darkness of that cursed spectacle. All the world knows the history of John Howard. How he burst open the door of every dungeon in Europe; shook up kings from their luxurious sleep to help him in his work of mercy; landed on every civilized shore, penetrated every crowded city, pierced the steppes of barbarian Russia; and, at last, inhaling from one of the objects of his compassion the pestilence of which he died, left to the world a name which, in every language of Europe, "stands for pure benevolence."

Now, John Howard was not only a christian, but a baptist. Therefore we will not praise him. We commit his eulogy to the hands of Mr. Edmund Burke. "He has visited all Europe,—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals, nor to collate manuscripts;—but to dive into the depths of dungeons, to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gage and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries. His plan is original; and it is as full of genius as it is of humanity. It was a voyage of discovery; a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country. I hope he will anticipate his final reward, by seeing al

its effects fully realized in his own. He will receive, not by retail but in gross, the reward of those who visit the prisoner; and he has so forestalled and monopolized this branch of charity, that there will be, I trust, little room to merit by such acts of benevolence hereafter.\*

In the middle of the eighteenth century, the Quakers and other bodies of christians in England, commenced their onslaught upon the slave-trade and slavery. In 1765 Mr. Granville Sharp made some attempt to draw parliamentary attention to it. In 1784, the great hero of its abolition declared war upon it before the world, by the first distinct motion in the House of Commons for its suppression. He was surrounded, encouraged, and aided by an army of fellow-soldiers. Who were those who thus shared the field of glory with him? Clarkson, Buxton, Gurney, Cowper, Montgomery, Knibb, Burchell, Phillips, Sturge. The crowd is too large to number. But the names sound more like a list of church members than anything else; so perfectly have they become identified with the interests and history of modern christianity. We cannot pretend to pass every luminary of this constellation over the field of vision, but must content ourselves with singling out for examination two or three of the "bright particular stars" of the galaxy. First comes Wilberforce himself. Who is he, besides the immortal champion of the abolition of the slave trade? If you do not know, the sceptics of the French Revolution, the scoffers of the court of the Prince Regent, the intellectual giants who joined an eloquence, all but palsied by the debaucheries of vice, at his side, in the grand campaign, and every humble disciple of Christ in every generation since, know, that he, the said William Wilberforce, is the author of a "View of Practical Religion," which for spiritual fervour and extensive usefulness take rank with the works of Doddridge, Wesley, James, and Pike. Who stand next? Clarkson—dedicated to the church; Buxton—himself a text;† Gurney—a preacher whom no rigour of formality could silence; Cowper and Mont-

gomery—the church's own children of song, who, clothing "thoughts that breathe" in "words that burn," have wafted, first the sighs of the oppressed, and then the triumphant shout of emancipation from mountain to valley, from court to cabin, from pole to pole, till the ring of broken fetters has vibrated from the equator to the stars; and Knibb—what name is that?—the name of a Baptist minister, a name glorious in the calendar of negro freedom, a name which profound piety, thrilling eloquence, sublime enthusiasm, super-human toils, atrocious calumnies, incessant persecution, unsparing self-sacrifice, early death, have combined to canonize amongst the hierarchy of the universal church, as the martyr of Montego Bay.

The names we have mentioned are only "one of a thousand." The destruction of this gigantic evil occupied three quarters of a century. The iniquity had the hoary sanction of antiquity. States had made treaties, and nations had gone to war, about it. Kings had been its nursing fathers, and queens its nursing mothers. Slaves had been the heir-looms of peers, and the dowry of heiresses. All the forces of corruption cherished the institution; all the powers of darkness nestled in its shade. Avarice clung to it. The pride of colour boasted of it. Cruelty delighted in it. Tyranny defended it, as its chosen fortress. And how did christianity go to work to overthrow it? It called busy men from their business, and reflective men from their studies, to agitate and storm at public meetings. It made ministers, at a time when the admission of foreign topics into the pulpit was most jealously guarded, preach about it and pray about it, copiously, eloquently, and fervently. Whole assemblies were moved to tears, and every fireside rung with the atrocities of the planters and the sufferings of the negroes. The church met, prayed, debated, resolved, delegated, organized. It subscribed money, formed committees, circulated tracts. It alternately annoyed the idleness, and obstructed the business, of the legislature, by interminable petitions. It extorted pledges from Members of Parliament. It excited the "pressure from without." It put the screw upon government. It induced the most money-getting nation in the world to offer twenty millions as the

\* Speech at Bristol, Sep. 6th, 1780.

† Rev. T. Binney's "T. F. Buxton, a Study for Young Men."



price of clean hands. It convulsed the country from the Land's End to John-o-Groats with a paroxysm of frantic agony to get rid of the burning disgrace. And it prevailed. Yes, while the world stood still with astonishment, it prevailed. Who prevailed? The church. Emphatically, the church; for, from the hour when the battle-cry was first raised, till the moment when the last remnant of the enormity was annihilated by the spontaneous act of the local legislature of Jamaica, throughout the whole warfare, through evil report and through good report, in season and out of season, by night and by day, the church was at all points of the conflict; it furnished, not only the chieftains, but the grand army of attack, and never for an instant intermitted the din and thunder of its blows.

The next great event that looms before us forcibly recalls the type of the "cloud no bigger than a man's hand." An elderly christian gentleman walks out, on a Sunday afternoon, into the lanes of a decayed city. There he finds troops of children lounging in idleness, which had not the gaiety of play, and was more burdensome than work, lost in dirt and rags, fighting, squalling, breaking gates and fences, spoiling the street pump, tying tin kettles to dog's tails, ripe for all kinds of mischief, rebellious to all authority, growing up to mature ruin for themselves, and portending danger to others. Under some mysterious influence this old gentleman conceives the design of transforming these children not only into hopeful human beings, but into young christians. This metamorphosis he proposes to accomplish by education. Now at this time, there were two callings in English society—professions they could not then be called,—which fell to the lot of those Pariahs, who were below the caste of all respectable classes. These were the avocations of author and schoolmaster. These were the days of bitter purgatory for authorship. These were the days in which authors lived in garrets, wore rags, pined, and were buried in workhouse coffins. Then,—

"—— in a lonely room, from bailiffs snug,  
The Muse found Scroggen stretched beneath a rug;  
A night-cap deck'd its brows instead of bay,  
A cap by night—a stocking all the day!"

Then Goldsmith starred in Green

Arbour Court, and Samuel Johnson after waiting in vain in Lord Chesterfield's ante-room, went into voluntary bondage to Cave the publisher.

But "below the lowest deep" there was "a lower deep" still. This was the Stygian recess of humiliation reserved for schoolmasters. Below the grade of the parish beadle, the pedagogue was abandoned by all the decent classes of society, to the disgusting fate of caning children. His work was to take care of what every body of spirit was above attending to, and to abuse what every body neglected. To "crib, cabin, and confine" children in some close and dark prison-house of the place; *to keep them still; to prevent them asking questions*; to repress their mirth, and punish their misery, by caning; to receive contempt from those above him—the children themselves; to be bribed from his only amusement, wanton cruelty, by money or drink, to be the companion of sots, and the laughing-stock of the parish; this was then the fate of the public schoolmaster.

Yet it was by an instrumentality so despised, that this fanatical old gentleman proposed to convert the dregs of society into the glory of the country, and the hope of the world. It was something to persuade people to undertake an office so degraded. To spend the pleasantest part of the day of rest in the close atmosphere and distracting racket of a school; to toil over the ignorance, the stupidity, the wilfulness, the disobedience, and the depravity of children, but just raised above barbarism—to submit patiently to have your shins kicked; to put up with every other species of "frivolous and vexatious" annoyance; to bear with the ingratitude of pupils, the distrust of parents, and in the end, the desponding forebodings of religious friends, who predicted that it was merely a work of carnal wisdom, and that the signs of the fructifying labouring would be looked for in vain:—this was the work and the lot of the first Sunday school teachers. However, some were found to encounter it. Many christians did. The number in time multiplied. They persevered. They succeeded. In 1790 it was considered by Edmund Burke that there were eighty thousand readers in England; in 1832, the first year of the publication of the Penny

Magazine, there were two hundred thousand purchasers of that work alone. The power to read broke over the country, like the imperceptible but resistless light of morning. It multiplied volumes by thousands, and spread periodical literature over the country by tons. Authors rose into a class of distinguished men. The most aristocratic writers worked for the masses. Education forced the state to acknowledge that "knowledge is power." One of the most illustrious forensic orators of his day boasted in the senate that "the schoolmaster was abroad." It roused all classes to reflection. It brought the institutions of the country into the light of day. It swept away abuses like dead leaves of autumn. It abolished bad laws, and created new privileges. It settled constitutional liberty upon the foundation of general intelligence, and gave to the institutions of the state the support of public opinion. It excited an ebullition of philanthropy in the breast of royalty. George III. declared that it was his sincere "wish that every child in his dominions should learn to read his Bible." Since the day when first, amidst the scorn of the world, and the mute wonders of his christian friends,

"The man of Gloucester went"

on his enterprize of sanguine and intrepid benevolence, his flock has now increased to upwards of fifty thousand teachers, and more than two millions of scholars. It is now an exception, a crime, and a disgrace, not to be able to read!

This has been the sole work of Christianity.

The most modern movement of philanthropy, not distinctly bearing the name of religion, is what may be called the hygienic, or sanitary reform. It divides itself into two chief departments. One contemplates the regulation of the hours and terms of labour in such a way as is consistent with health; the other affects the external and material arrangements of society, so as to prevent or remove the causes of disease. To the former division belongs the shortening of the hours of labour, the legal protection of children, the reform of juvenile delinquents, the removal of hardships which affect peculiar classes of workpeople, the pro-

viding suitable times and places for public recreation. To the latter, the architecture of streets and houses, the draining and cleansing of towns, the enforcement of proper arrangements in houses for lodgers and strangers, and the furnishing of parks, walks, and other open spaces in the neighbourhood of large towns, for the purposes of ventilation and exercise. This movement is quite young. It is the offspring of "physiology for the million," acting as the servant of evangelical christianity. It began by individual, or scattered, effort. The mechanics' institute furnished the science, and the town missionary discovered the field for its application. The recovery of boy pick-pockets, and turning them into red-jacketed shoe blacks, [Shaftesbury's boys,] was the first blow. Then came the distressed needle-women. Then the ragged schools. Then the model lodging houses. Then the early closing. Along with it, in slow perfunctory dignity, royal commissions, parliamentary inquiries, blue books, were issued. When the individual essential energy had supplied the means, the official sanction dawdled after.

But who was the main-spring, the heart and soul, the "*fons et origo*," of this movement? The Earl of Shaftesbury. An eminently religious man this. This very man, who has half peopled Australia with reformed thieves, who may be found to day in an emigrant's cabin seeing after an orphan's outfit, or busily inspecting a plan for making tailor's shops healthy, or giving a prize for the best essay written by the scholars of Slum Lane Ragged School, or presiding at the General Board of Health, will be to-morrow attending a prayer-meeting, or distributing tracts, or presiding over the Bible Society. This is the same Lord Ashley, who, in the minority of his philanthropic immortality, was charitably smiled at as an Utopian, who thought of overturning the laws of political economy by the power of christian principle; who, for years mingled his voice in "the bray of Exeter Hall," while imperial historians have been sneering at it in the senate, and before ex-premiers thought it an honour to lecture on its platform; and who, while enticed by the lordly fashions and worldly pleasures of a pa-

trician rank, chose deliberately "the communion of saints," preferring rather "to suffer affliction with the children of God," than "to dwell in the tents of wickedness, or be loaded with "the riches of Egypt."

Looking at these four cardinal reformers of modern society, then—the prisons, the abolition of slavery, Sunday schools, sanitary reform—can any candid historian doubt, as to which of the two great parties of the world, the christian, or the un-christian, the honour of their organization belongs? Take the four great typical names, John Howard, William Wilberforce, William Raikes, Anthony Ashley, Earl of Shaftesbury; we ask, whether they belong to religion, or no? The names answer for themselves. Any banner inscribed with them, would suggest the thought of christianity, before that of any other thing in any quarter of the globe.

What have our opponents to set against this? Their case cannot be said to be lost by default of experiments. They have had many. The literature of Greece, the arms of Rome, the Reign of Terror, Mr. Owen's New Moral World, Agapemone, Mr. Holyoake's book shop, have all been tried; but the evils of humanity are still uncured. These projectors, indeed, seem to come no nearer to the attainment of their object. It is still with them,

"*Italiam sequimur fugientem.*"

Tantalus's water never gets above his chin. The mushroom speculations they have produced are marvellously short-lived, and all, like Jonah's gourd, have withered at the break of day. However, for a season, they astonish the wondering crowd, scarce a generation passes, ere the imposture is consigned to the limbo of forgotten vanities. In our opinion, it will continue to be so; and Mrs. Partington will have time enough to mop the Atlantic dry long before these nostrum-mongers have achieved their first success in stemming the torrent of vice, or staunching the fountains of misery.

The object of this paper is not to compare notes with secularism. As its title imports, it seeks to encounter a "heresy" rising up within the church. We have sketched it, and attacked it; whether successfully or not, must be

left to the judgment of the reader. One thing remains:—to account for it. We believe it arises from an impatience for grand social results, not due in the present stage of christian experiment. These are essentially secondary in their nature, and must await the realization of the primary conquest in the general, if not universal, acceptance of religion by men, individually. *Christianity does not yet rule the world.* The impatience which blinds our friends to this truth, though perhaps not unnatural, inasmuch as it springs from weakness, when it vents itself in sour discontent and bitter crimination of christian men and christian institutions, is as aberrant from reason, as it is disloyal to justice. To quarrel with the church for the sins of the world is clearly a *non sequitur*. But society is not altogether reformed from vice, to turn round and abuse the only power that has worked any reform at all in it, displays as bad logic as temper. Because christians thought Sir John Dean Paul a christian, and put him in the chair at missionary meetings, to accuse them of sympathy with hypocrites and swindlers, is the height of absurdity. Yet for this, the universal church has been abused beyond the bounds of moderation and civility. Why, it is simply a case of deception. It would be as just and as reasonable, to charge the creditors who have been ruined by them as being accessories to plunder and forgery.

Those who have chiefly been guilty of this offence, are either men of immature age, or weak judgment: and perhaps it may be urged, that boys and fanatics ought to be excused. True, the former class of delinquents know no better, and even the latter may mean well. True enough, the case of the former calls only for the correction of time; but, in our opinion, that of the latter demands the speciality of direct interference and reproof. It is as important, as it is difficult, to disabuse of their errors, men whom years have failed to instruct, and to protest against misrepresentations which have not the apology of inexperience in their favour. It is so, not only because it is scarcely reasonable to hope that they will correct themselves, but because it is a solemn duty to warn those who listen to their instructions against being led away by their delusions.

It is also a sacred obligation we owe to christianity, to defend her against the aspersions which her enemies hurl at her as barbed darts, in the shape of quotations from the very men who assume to be her public advocates.

Let us be calm. Let us listen to reason. If we are "angry," still let us "sin not." Let not indignation choke the voice of truth, nor overturn the throne of justice. After all, with all

its defects, the church is the most conservative power in society; the brightest hope of the future. It is still "the light of the world," and "the salt of the earth." And to talk, in England, at the present day, in the most practical, earnest age of all the world, of "men being religious, but not godly," and of "apostles out of the church," is nothing better than the merest rant. F. STEVENSON.

## THE CALCUTTA MISSION CONFERENCE.

### No. 2.—THE DIFFICULTIES OF MISSIONS IN BENGAL.

A PAPER on the above subject was read by the Rev. A. F. Lacroix. He was well qualified by long experience to write on this topic. Setting aside all the obstacles to christian advancement, which are common to all countries, the able writer proposed to call attention to those difficulties which are peculiar to Bengal, and these he divided into three classes, viz., those proceeding from the *natural character* of the natives:—those proceeding from their *religious and social institutions*:—and those proceeding from circumstances connected with the *missionaries themselves*.

Under the first, Mr. Lacroix specified the *unimpressibility and levity* of the Bengalis, their *obsequiousness, plausibility, and insincerity*, their *extreme timidity*, and their *deficiency in nearly all those qualities which constitute manliness*; as being in various ways obstacles to their conversion, and occasioning great perplexity and discouragement to the missionary. We recollect that the late Rev. W. Ward referred to these very circumstances, with great feeling, at the ordination of Mr. Bampton, in 1821.

The obstacles which arise from the *religious and social institutions* of the people, are such as almost to require of the missionary to *denationalize* the Hindoos and Bengalis, before they can become christianized. The obstacles here are found in the *shastras*, which are objects of universal veneration. The *doctrines* taught in these sacred books encourage sin, are pantheistic, showing that the soul is a portion of the deity, "that God is himself every thing, and the author of everything,

*moral evil* included. By this dreadful tenet, all accountability is destroyed, sorrow for sin becomes absurd, and liability to punishment is rendered preposterous."

The very *impure character of the shastras, and of the histories they contain*, sensualizes and brutifies the soul to a degree almost inconceivable.

The division of the people into *castes* strikes at the root of the two cardinal virtues of christianity, *humility and brotherly love*. "It elevates beyond measure, in their estimation, the highest orders, and fills them with an arrogance and pride, which they indulge and foster as their birthright; whilst on the other hand it fills the lowest with an abject sense of their degradation and inferiority." The loss of caste involves the loss of reputation and property, severs the dearest ties, and while it makes the sufferer a vagabond, prevents him, if a christian, from doing good just where otherwise he would have the most opportunity.

The *Brahminical Priesthood*, regarded by the people as a divine appointment, is a mighty impediment. "In all the religious, social, and domestic concerns of the Hindoos, nothing of any importance can be done without a brahmin." They only may read and explain the shastras, officiate at worship, festivals, marriages, &c.; their curse is the greatest evil; to lie for their benefit is sinless; to feed them meritorious; their leavings and the water in which they have washed are holy!

The *condition of the female society*, secluded as they are from the hearing of the missionary's voice, is a serious

obstacle to the spread of the gospel.

The *Zemindary system* operates injuriously, as the Zemindars are unjust, and extort from their rayats more than their lawful rent, oppose their becoming christians, and induce a mean and slavish spirit among them. "In fact, until the Zemindary system has been considerably modified, or efficient checks have been devised to counteract its present baneful tendency, I almost despair of our being able to found among the rural population of Bengal, churches of an independent, self-relying spirit, in which christian feelings and virtues shall have a proper scope for their exercise."

The last obstacle under this head is *the spirit of infidelity* generated in the government schools, where education without religion has been given to the influential classes, a society of whom is formed to oppose christianity, as well as to uproot idolatry.

Truly, with such a formidable array of obstacles to surmount, peculiar to Bengal, the missionaries there need have strong faith in God and his Word, great courage and resolution, and much assistance from the prayers and sympathies of their brethren!

The difficulties proceeding from circumstances connected with *the missionaries themselves*, are given as the following:—That they are foreigners, and therefore impure in the estimation of Hindoos, and unfit to be religious teachers;—that the language is deficient in terms adapted to convey christian ideas, the ordinary religious words often having heathenish applications;—that the missionaries, as Europeans, and as belonging to the race of the rulers of the country, hold a higher position than the natives, and are, therefore, the resort of their converts in every season of emergency, thus injuring their independence of mind;—and that the masses of the people to be operated on

are immense, while the missionaries are few.

Toward the close of his paper, Mr. Lacroix uttered the following important sentiments: "You will have perceived, that I have not touched at all on those peculiar obstacles connected with Mahomedan population, which would have taken up too much of our time. Had I added these to the list, the number would have been much increased. Now, are these difficulties not appalling? a few of them alone would render our work one of great toil and hardship; but what shall we say of such a host arrayed against us, aided by all the innate depravity of the human heart, and all the baneful influence which the infernal powers can put forth! Truly, we shall all be ready to exclaim: Who is sufficient for these things? Let not the consideration of these difficulties, however, at all discourage us! On the contrary, I trust that we shall all thereby be stirred up to greater effort. Surely, for men engaged in so good a cause as ours is, difficulties and obstacles, instead of disheartening, should rather exite us to redoubled energy. Let us always remember that the work in which we are engaged, is God's own work, which he has promised to bless and to bring to a successful issue. And as an earnest that he will do so in regard to this whole nation, has he not already given us to see and witness all the difficulties we have passed in review, completely overcome in a goodly number of individuals, some of whom it is our privilege to have amongst us on the present occasion,\* and whom we most cordially welcome? These, indeed, might once have been deemed irreclaimable; but behold, now, "the truth hath made them free," and they are adorning the doctrine of our Saviour by a holy and consistent walk!"

\* Rev. Lal Behari De, and Rev. Behari Lal Singh—of the Scottish Free Church.—Ed.

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HOPE.—God has decreed that the kingdom of Christ shall universally triumph and prevail. "He will overturn, overturn, until he shall reign whose right it is." Let the friends of the cross then take heart, and labour, and fight; they shall, through the spirit, ultimately prevail; for "the mouth of the Lord hath spoken it.

## REVIEW.

CHRISTIAN MORALS: *a Sermon preached on Sunday evening, April 27th, 1856, in Belvoir Street Chapel, Leicester, by the REV. J. P. MURSELL.*

THE SABBATH, ITS OBLIGATION AND DESIGN: *a Sermon preached on Sunday evening, Feb. 24th, 1856, in Charles Street Chapel, Leicester, by the REV. T. LOMAS.*

CHRISTIAN LIBERTY: *a Sermon preached on Sunday evening, May 25th, in St. Mary's Church, Leicester, by the REV. J. DIXON, M.A. Curate.*

How shall we reach the hearts of our young men? How shall we turn their energies into zeal for righteousness and truth? How shall we win them for Christ? These are questions that have now for sometime pressed themselves on the attention of christian men in all parts of our country. The ministers of Leicester, both clerical and dissenting, having felt their urgency and importance, are endeavouring, in one among other ways, to show how best they may be answered. A course of sermons specially addressed to young men are being delivered, we believe, monthly, in the various churches and chapels of that town. The sermons, the subjects of which are given above, form a part of this course.

"Faith without works is dead." This is the motto of the first discourse before us. The writer, after showing mainly that morals are a part of religion, and an essential part of christianity, proceeds to the establishment of the proposition, not expressed, that christian morals have all the possible and desirable elements of a perfect system. (1.) They rest on a supreme and ultimate authority—the divine will. "Christianity recognizes the ancient ground of morals, more firm and enduring than the everlasting hills; and the laying bare this foundation, so long concealed by the accumulated error of ages, to the eyes of reviving nations, will be one grand result of its mission." (2.) They recognize the essential differ-

ence between good and evil. "Christianity, while it gives to morals the stamp of a divine authority, and makes them to consist in obedience to the laws of God, points to principles which have their radiant home in the Infinite and Supreme mind, which impart to ethica their lustre and their life, which give to integrity its stern and uplifted brow, to purity its chaste and flowing robe, to goodness its everlasting heart, and to the numerous graces their gentle and living charm." (3.) They have their chief bearing on the heart. (4.) They are sustained by sufficient motives. (5.) They do not profess to be meritorious. (6.) Their standard gives them an unquestionable pre-eminence over the ethics of every age. "One cardinal defect in the systems of rule which have been proposed as the guides and tests of human conduct has been, that they have fallen beneath the greatness of the occasion, the dignity of law, the sacredness of those principles of which law is but the expression and the form, and the capabilities of the creatures..... Their schemes of improvement partook of the immorality they were professedly intended to control..... To these melancholy facts, as though there were no limit to human depravity and infamy, are to be added the orgies of cruelty and obscenity amid which they carried on the highest services of their religion. Herodotus informs us of the repulsive rites which disgraced the Babylonian worship. As we descend the stream of time we find the blood of human sacrifices polluting the heathen sanctuaries. Boys and damsels from among the most innocent and pure, scourged with unrelenting severity upon their altars, till, sinking beneath the infliction they were, as Lucian tells us, honoured with public funerals and buried with garlands on their heads. At the festivals of Bacchus; at the Lupercalia, a very ancient feast in honour of Pan; at the Ludi Florales, celebrated in obedience to the Sybelline oracles, in honour of the goddess Flora; at the rites of Cybele; at the Kotytis, a nocturnal revel in honour of the goddess of wantonness; at the Aphrodisia, or festivals in praise of

Venus, observed in all the principal places of Greece; at the Thesmophoria, in honour of Ceres, scenes of wickedness, incredible but for the unfaltering report of history, and the sad corroborations afforded in the story of existing peoples, were perpetrated and imposed. Verily the chaste and elegant structures which adorned their cities; the Arcadian groves which invited to their shade the footsteps of the poet and sage; the periodic games, scenes of animation, of luxury, and of riot; their solemn temples, the shrines of their imaginary deities; their stately palaces, the homes of monarchs whose word was law, and whose frown was death; were but the splendid decorations of a vast sepulchre, which held within its capacious recess the loathsome accumulations of putridity and decay." \* \* \* "In the failure of all domestic resources, and from the impossibility of a corrupt fountain purifying itself, the second man, the Lord from heaven, descends, bringing with him, in connection with richer benefits, a code of morals at once simple and august, laying down rules plain enough to guide the lowliest peasant, and profound enough to arrest the mightiest sage; flexible, without being compromising; chiding, yet persuasive; suited to the passing day, and adapted to every age; pure as the immaculate spring in which they have their rise; constituting a standard of conduct whose base is as broad as the earth, and whose brightness runs streaming to the skies."

Christian morals (7) include every duty. "They touch, with an amplitude of range, which leaves competing systems unmeasurably behind, all the interests of time. They seek to correct personal habits and tastes. They halloo with their smile the sacredness of home. They strengthen and purify the springs of social life. They attend us to the place of mutual interchange and commerce. They anticipate us in the great public arena of activity and zeal. They do not forsake us in the presence of kings. But by their plastic principles they carry us beyond the common formalities of conduct. They suggest the spirit of action where it would be hard to define its shape. They attemper the hues where they do not prove the outlines of behaviour. They insinuate divine lessons where common rules will

not avail. They reach us with their immortal maxims in the hour of prosperity and in the day of adversity; amid the breezes of adulation, and the storms of calumny; in the time of conquest, and in the season of defeat; while in the prowess of health, and in the weakness of death." (8.) They are impartial—bearing alike upon all. (9.) Their rejection is unreasonable. (10.) Their triumph is certain. "Christianity, having withstood for ages the hostility of its foes, and survived the weakness of its friends, still lives among us in its pristine strength, benefitted rather than hurt by the protracted trial. Serene and unchanged throughout the conflict, meek and unassuming amid the claims of rival systems, it has won for itself a historic renown, and established its title to be regarded as the preceptress of the world. No lessons comparable with those which it teaches have been laid down; nor has a single precept it enjoins ever been revoked. The light of centuries has revealed no defects, nor the experience of generations supplied any corrections. Other systems have attained to excellence in the degree in which they have copied its instructions, while not a ray has been borrowed from competing schemes to perfect the lustre of its code. No evils have encumbered the path of time resulting from a too exact fulfilment of its rules, while even a partial recognition of its obligations and claims has been attended with incalculable good. The sentiment of regret has never settled like a fretting incubus on the heart of declining age, because of a too cheerful surrender to its restraint, but strange misgivings have often disturbed the evening of life on a review of the neglect of its directions. Men more than usually distinguished by an enlightened and sustained regard to its testimonies may become the objects of envy, but those who disdain its yoke, though they be seated on thrones, must excite the emotions of sadness and pity. ....Hitherto, however, its course, hindered by sin, has been irregular and slow, and its practical conquests, therefore, have been partial and incomplete; but the period is steadily approaching in the councils of Him with whom a thousand years are as one day, and one day as a thousand years, in

which the precepts of our holy religion will be universally observed. O that we could ascend some prophetic height from which we might survey with generous rapture their advancing career and their successful triumph, from which we might catch a vision of the times in which they shall clothe the earth in a mantle of beauty and light! A season in the foreboding of those with whom pleasure is identical with riot and greatness the synonyme of pride, in which surrender will be the term of obedience and order the grave of chivalry. Accustomed to associate delight with tempestuous emotions, and independency with a contempt of law, the millenium of the universe will be in their apprehensions, the reign of dullness, and the beauties of holiness, the badge of an ignoble slavery. But those who connect happiness with disorder, who prefer the vagaries of lunacy to the healthful exercise of the attributes of our nature, are utterly disqualified from presiding in the councils or casting the horoscope of the world. A prescient wisdom, and an all-comprehending benevolence, regardless of their pitiful ravings, have sketched the final economy of things, and connected by an adamant link the dignity of the dependent creature with the honour of the ever blessed Creator. 'Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision.' The dawn of the brightness we venture to anticipate already softens the eastern sky, and its orient promise begins to gladden the darkened nations. Millions of the children of men, turning their faces to the heavenly revelation, have taken its precepts as their guide, and made its statutes their songs in the house of their pilgrimage. Children have learned to lisp its laws, and youth, by giving heed to it, have cleansed their ways. The sons of toil and care, aided by its beams, have wended their way through the vexed labyrinth of life, and venerable sires have thought of its judgments and have become wise. The heirs of sorrow and the victims of adversity have listened to its directions and have

been hushed into submission and repose. Men tossed on the billows of ambition, and consumed with the fires of concupiscence and lust, have been charmed by its eloquence into purity and peace. The earnest which has already been placed in our hands is both the pledge and the type of the ample harvest which has yet to be reaped. The fruits of other systems have fallen ungarnished and ungathered, but these have yet to be plucked and to be treasured up in all their ripeness and bloom in the opening storehouse of time. The measure of excellence to which the devoted admirers of christian morals have attained, bears but a slender proportion to those graces to which, amid the contagion and the provocatives of more advanced times, the conscientious student shall rise. A profounder sympathy with the great principles and the distinguishing truths of revealed religion will produce their corresponding results, and a more vigorous character will be substituted for the comparatively feeble formations of the day. The relative virtues, taking their tone from the compacter personal attainments of the times, will draw into closer bonds all the alliances and associations of life. The homes of men will become, in a pre-eminent degree, the habitations of peace and the centres of moral influence and power. Duplicity and covetousness will no longer be the bane of mutual confidence, but righteousness and truth will distinguish the transactions of men. Chastity, leaning on the arm of temperance, will walk our streets, adorn the lowliest glens, and irradiate the high places of the earth. The appalling crimes which so frequently break forth like the eruption of slumbering volcanoes, spreading consternation in their course, will exist only to pollute the records of past times. The great institution of society, cemented by the fear of God and the love of virtue, undisturbed by the surges of passion, will rest secure, like a magnificent temple based upon a rock. Warriors will sheathe their swords, and tyrants unbuild their thrones, and the offerings of peace be placed by all peoples on the altar of Him "who has made of one blood all nations to dwell upon the face of the globe," and the earth, obedient to the laws of the highest and purest morality, will reflect, as from the bosom



of a lake, the beautiful scenery of heaven."

We have forestalled the necessity for criticism by the length of our quotations. A few words of reference are all that we can give to the two other sermons. In the sermon by Mr. Lomas on "the Sabbath," it is remarked that the obligation to observe it is universal and perpetual. Its early institution and prevalence, its position in the moral law, and its incorporation with the christian system, are severally urged as evidences of this obligation. The beneficial design of the Sabbath is argued from its affording a period of rest for man, as well as time and opportunity for worship and the cultivation of religion. This sermon is well timed; and if not so forcible as we could wish, cannot be read without profit.

Mr. Dixon's discourse puzzles us. Why it was published, we are at a loss to conceive. The thinking is of the feeblest kind, and the style is no credit to a graduate of any university. We do not doubt that Mr. Dixon is a sincere christian, and as such, is anxious to do good; but his forte does not lie in preaching. The "I beseech you, as you value a clear conscience, to beware of the entanglement of politics," comes with a very bad grace from a minister of a state church.

#### THE BAPTIST MANUAL for 1856. *Houlston and Stoneman.*

THIS manual contains a list of evangelical churches in Great Britain and Ireland, a general view of the Baptist body in England and Wales during the preceding year, a tabular view of the statistics of the British Baptist Associations, the results of the Association returns, the proceedings of the Associations, memorials of Baptist ministers deceased, income and expenditure of the principal Baptist Societies, and foreign correspondence. In addition to this there is an interesting appendix,

containing a report of the last session of the union, the committee's report, and the chairman's address. This last deserves to be thoughtfully read by both ministers and people. Dr. Ackworth's remarks on the christian ministry, "the parties authorized to undertake it—its functions and duties," are judicious, and well fitted for usefulness.

#### THE BIBLE TREASURY: a monthly review of prophetic and practical subjects. No. 1. June, 1856. *Oakey; Warwick Lane, Paternoster Row.*

THIS is an avowedly millenarian newspaper. The editor, in his opening address, declares, that "the personal and visible advent of our Lord Jesus Christ is with him a polar truth," and as such it will be his aim "to seek by suitable argument and illustration to promulgate it amongst all classes of evangelical christians." We cannot speak very flatteringly of this first number.

#### THE EDUCATION DEBATE of 1856. *Reprinted from "the Times." London: Ward and Co.*

ALL ardent advocates of voluntary education will be glad to have a copy of this debate. The signal and glorious defeat of Lord John Russell is well known. We hope this last trick of the warmest partizan of state-churchism and the stoutest upholder of his own aristocratic order, will teach dissenters never again to trust one who has only allured that he might betray.

#### HENRIETTA'S HISTORY. A new book for children. London: Hamilton, Adams, and Co.

THIS little story is written in a style that cannot fail to attract children. We hope to see more tales from the same pen. The remark about christening in page 26 would be better omitted.

## CORRESPONDENCE.

#### THE PROPOSED NEW COLLEGE.

(To the Editor of the G. B. Magazine.)

DEAR SIR,—As many of your readers are by this time aware, one of the sub-

jects of discussion at the late Association was the desirableness of obtaining more suitable premises for our College. The following resolution was agreed to:—"That we consider it im-

portant in the present state of the Denomination to erect or purchase a more suitable building for our College, and that the following brethren be appointed a Committee to take steps for the accomplishment of the object, with power to add to their number, viz., brethren Thomas Stevenson, R. Pegg, J. Earp, H. Mallett, H. Hunter, T. W. Marshall, and W. R. Stevenson, the last-named to act as Secretary." By another resolution of the Association it was agreed that in case of either purchase or erection, *Nottingham* should be the locality, of the building.

The Committee above-named met at Nottingham on Monday, July 14. J. Pegg, Esq. of Derby presided. The following brethren, all of whom were present, were added to the number of the Committee, viz., Messrs. J. C. Pike, T. Hill, G. Truman, L. S. West, and T. Woodhouse. The following sums were announced by the Secretary

as already promised; by W. Bennett, Sawley, £100; J. Earp, Melbourne, £100; R. Pegg, Derby, £100; and B. Walker, Nottingham, £100. After a good deal of conversation about sites, "ways and means," &c., it was unanimously resolved:—"That in order to secure for a proposed College a situation which shall be both healthy, and, in all other important respects, perfectly eligible, we consider it desirable to ERECT a building rather than PURCHASE; and that the following brethren be appointed as a sub-committee to look out for a suitable site, and report to a future meeting, viz., Messrs. Mallett, Truman, West, Woodhouse, and W. R. Stevenson. It was thought better to fix on a site and obtain plans and estimates before making a general appeal for subscriptions. The Committee separated with the understanding that their next meeting was to be, if possible, in about three or four weeks time. W. R. S.

## OBITUARY.

MISS BETSEY ATKINS fell asleep in Christ, May 22nd, 1856. This beloved young friend, who had been a member of the Maltby G. B. church in its branch at Walkergate, Louth, rather more than four years, was removed from us somewhat suddenly, at the age of twenty-one. Her constitution was always naturally delicate. Illness, rather more severe than usual, but not by any around her, until just at last, apprehended to be of a fatal character, attacked her weakly frame. She, however, from the commencement of its career, with much calmness of spirit, meekness of disposition, and fortitude of mind, intimated her belief, that it was a sickness which would result in death. Her mind was better prepared for this event than was that of her family and friends. In a very few days, to the grief of her parents, her seven surviving sisters, the church, congregation, and numerous tenderly attached friends, she died. Peace of mind, a good hope through grace, a settled confidence in Christ, as the Saviour of the poor and helpless sinners by nature and practice, was the experience that

marked and enriched her dying moments. A few hours before death did his work, a friend said to her, "Betsy, you have often sung, 'He is able, he is willing, doubt no more;'" she replied, "yes, and I have felt *that*, and feel it now." Her dying admonitions and encouragements given to her family and friends, who were in this dying victor (through grace,) witnessing the ebb of life, will not, it is hoped, unheeded and forgotten, soon pass away. They were calculated to make a very deep and lasting impression. "Oh," with peculiar fervour, she said, "if now, for the first time, I had the Saviour to seek, what would become of me—what should I do?" Many such expressions were amongst the last to which she gave utterance. To survivors, and especially to those who by family and gospel ties, are the nearest related to the deceased, how worthy is all this of perpetuated and practical regard! The Lord's-day school, has, in this bereavement, lost a teacher, the church and the congregation a member; those, then, who are left behind should give diligence in

order to repair the breach that death has made. Tears ever so copiously shed will not suffice. Holy, constant, and active effort should ensue. Divine inspiration, in a requirement, which may be applied to this case, says,—“And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them, who through faith and patience inherit the promises.” The remains of our young sister were interred in the Louth cemetery; and on the following Lord's day evening her funeral sermon was preached to an unusually large congregation, from Rev. xxi. 5. J. KIDDALL.

MRS. ALICE HUNT died Feb. 21st, 1856, at Louth. Many years had she trodden the vale of life. Various were the scenes through which she passed, but she finished her course with joy. In early life she was brought to the knowledge of the truth as it is in Jesus. She is believed to be one of the first fruits of the late Mr. Ewen's ministry. When she publicly confessed Christ, an open water served the purpose of a baptism. With ten others she was baptized, and united to the General Baptist Church at March, Cambridgeshire. With this church she retained an unbroken connection for about forty years. She afterwards removed to Louth and united with the church in Northgate, of which she continued an honourable member to her latest day.

During her latter years she suffered greatly. Through a spasmodic affection she was often the subject of excruciating pain. This often deprived her of the privilege of attending the ordinances of the sanctuary. But her mind was richly stored with sacred truths, and few persons ever possessed so retentive a memory. She could repeat with perfect accuracy long passages learned in her early life, and drew consolation from many sweet hymns and portions of holy Scripture during her long affliction, and as she drew near to the close. Few ever bore their sufferings with greater patience. Her serenity even in the severest paroxysms was remarked by all who attended her. At times the enemy was permitted to harrass her. But these seasons of darkness continued but a little while: and there ensued a sweet peace and a calm reliance on the Saviour. A little before she expired she spoke very feelingly of her dear Redeemer's precious blood, and her last breath was spent in attempting to exclaim, “Hallelujah.”

She was interred in a family vault in the Baptist Burying ground, Louth. The text from which she requested her pastor to preach her funeral sermon was the same as was chosen at her baptism, “Let not him that girdeth on the harness boast himself as he that putteth it off.” The writer, who tastes the bitterness of filial sorrow, earnestly prays, “may my last end be like hers.” S. A.

## INTELLIGENCE.

**NORTH DERBYSHIRE CONFERENCE.**—This Conference will meet at Sutton in Ashfield, on Monday the 4th of August, 1856, at two o'clock p.m.

### ANNIVERSARIES.

**HUGGLESCOTE.**—The annual sermons were preached here for the benefit of the Sunday and day schools, on April 27th, by the Rev. Brewin Grant of Birmingham. Collection, £27. 0s. 10d.

**INSTOCK.**—On Lord's-day, June 8th, the Rev. W. Chapman, of Loughford, preached here in aid of the Sunday school. Congregations large. Collections, £12.

**RIPLEY.**—The annual sermons for the reduction of the chapel debt were preached on the first Lord's-day in July, by the Rev. J. Lewitt, of Nottingham. The sermons were excellent; the congregation good; and the collections a little above those of last year. On the following Tuesday we held our annual tea meeting in the school rooms adjoining. And though in the morning the rain came down almost in torrents, yet by noon the clouds began to break, and the rain ceased, so that about 180 were enabled to come to the tea. At seven o'clock public service commenced, and Rev. S. C. Sargeant B. A. of Derby, preached on “the Nature of true Benevolence,” founded on the

parable of the "Good Samaritan." The tea being gratuitously provided, we are hoping with the proceeds of our anniversary, together with the weekly contributions, to reduce the debt about £25.

G. W. R.

**BURNLEY, Ebenezer Chapel.**—On Lord's-day, June 8th, two excellent sermons were preached by our esteemed minister, the Rev. O. Hargreaves, on behalf of our Sabbath school. Although the day was very wet at both services, collections, £35. 5s 2½d.

W. P.

**SMALLEY.**—On Lord's-day, June 22nd, we had our school sermons, when the Rev. T. Yates, of Wirksworth, preached two excellent sermons; and though the day at the commencement appeared as though it would be unfavourable for us, yet in the evening the clouds passed away and our sanctuary was crowded even to excess, and the collections amounted to the sum of £6. 14. 6d.

J. C.

**BRADFORD, First Church.**—On Lord's-day, June 15th, two very appropriate sermons were preached by the Rev. C. Springthorpe, of Heptonstall Slack, and collections made on behalf of our Sabbath school, which amounted to £18 16s 5½d. The congregations were large, and our brother Springthorpe went away with the impression that a marked improvement has come over our recently dejected Zion. May the heavenly husbandman continue to visit his vine.

#### BAPTISMS.

**LOUTH, Walker Gate.**—On Lord's-day, June 19th, two persons were baptized after sermons preached by our pastor, Mr. Kiddall; that in the morning from Roms. xvi. 17th and 18th, and in the evening from the 19th verse of the same chapter. On the following Thursday evening, another friend was baptized (a Teacher in our School,) after an address at the water side, founded on 1 Cor. i. 10-17. We have reasons to thank our heavenly Father for the additions that we have had of late to our numbers.

W. G.

**BEESTON.**—On Lord's-day, June 1st, our baptistry was again opened for the administration of the sacred rite, three females put on Christ in baptism, one of whom was a member of the Wesleyan Reform Connexion, the other two scholars of the Sabbath school, our chapel was filled on the occasion.

**MELBOURNE.**—Eight believers were baptized in the General Baptist Chapel

Melbourne, on Lord's-day morning, June 1st, by Mr. Gill, the pastor, after a sermon on—"Supreme love to Christ," from—"Lovest thou me more than these?" In the afternoon of the same day the Lord's Supper was administered in the same place, when all the newly baptized were received into the church. Among the candidates there were two sisters, three mothers, a husband and his wife, and five married. May they all "stand fast in the Lord" and be instrumental in spreading the sweet savour of the "divine life" among their numerous relatives and friends!

J. G.

**LOUGHBOROUGH, Barter Gate.**—On Saturday night, May 31st, a female, aged 80 and blind, was baptized in the presence of a few friends. On the following Sabbath morning six others were buried with Christ in baptism; and in the afternoon the seven were received by the right hand of fellowship at the Lord's Table.

**BURNLEY, Ebenezer Chapel.**—On Wednesday evening, June 11th, Mr. Hargreaves had the pleasure of baptizing eleven candidates, five males and six females, seven of them are connected with our Sabbath school either as teachers or scholars, one was Mr. H's wife. We have yet several hopeful enquirers.

W. P.

**HUGGLESCOTE.**—Five persons were baptized here on June 22nd, Mr. Hopps preached and baptized in the morning, Mr. Bott, of Barton, preached and administered the Lord's Supper in the afternoon. The event was rendered additionally interesting from the fact that four of the number were members of the same family.

#### OPENINGS.

**OPENING SERVICES AT MELBOURNE.**—A new gallery, with vestry underneath, has just been completed behind the pulpit in this chapel, which is to accommodate the choir (eighteen or twenty in number, who are all in fellowship with the church,) and an Organ which is in course of erection. These additions and alterations have much improved the interior of the chapel. Nearly all the money for the organ was promised before any other steps were taken. The opening services are arranged for August the 17th and 19th. The Rev. E. Stevenson will preach on the Sabbath, and there will be a tea meeting on the Tuesday following. Mr. Henry Dennis to preside at the organ on both days. For further particulars see the cover of this number. Tuesday has been selected for the tea meeting, to secure to

visitors and friends free admission to the "Melbourne Gardens;" and arrangements will be made for an Omnibus to leave the Rose and Crown Inn, Corn Market, Derby, at half-past one p.m. on that day, and to return the same evening. The friends at Melbourne will be very happy to see on these occasions a large number from the Midland towns and churches.

## ORDINATIONS, &amp;c.

**HUGGLESCOTE**—*Recognition Service*.—We had a very interesting and profitable meeting here on Tuesday, July 8th, for the purpose of welcoming Mr. John Page Hopps, from the College, as the future minister of this church, embracing Ibstock and Coleorton. Notwithstanding the very unfavourable state of the weather about 150 persons sat down to tea. In the evening the chapel was crowded. Mr. Newbold, the senior officer, took the chair, and Mr. Dean, the next senior, on behalf of the church, welcomed our young minister in a very appropriate address, referring to the happy circumstance of the invitation being so perfectly unanimous and cordial. Mr. Hopps then made an affectionate and suitable reply, hoping the prayers and co-operation of the members would never be wanting, by which, and the blessing of God, the union would be a happy one. The Revs. E. Bott of Barton, D. Abell of Bardon, W. Price (Wesleyan), and J. Cholerton of Coalville, followed with interesting and powerful addresses. The chapel was tastefully decorated, and the good wishes of the people were expressed in mottoes, heartily welcoming our brother. H. D.

**DERBY, St. Mary's Gate Chapel**.—*Recognition Service*.—The recognition of the Rev. J. Stevenson, M.A., as pastor of this church, took place on Monday evening, July 7th. The service was of a deeply interesting and gratifying character. At half-past five o'clock a public tea meeting was held in the large room, under the chapel, which was respectably filled, nearly 600 partook of tea. Afterwards a public meeting was held in the chapel, when the chair was taken by the Rev. James Gawthorn, (Independent,) Rev. G. Taylor, (P. B.) opened the meeting with an appropriate prayer; afterwards very suitable addresses were delivered by the Rev. S. C. Sarjant, B.A., Rev. R. A. Tarlton, (Independent,) Rev. C. H. Ollard, F.S.A. (Independent,) Rev. E. Stevenson, (Loughborough,) Rev. F. Stevenson, (of Long Sutton,) Rev. W. Underwood, (of Chessham,) Rev. J. Walker, (Independent,) Mr. Josiah Pike, son of the late revered pastor, whose piety and eminent usefulness were feelingly alluded to by several speak-

ers. Mr. John Richardson, one of the deacons of the church, stated the reasons which had induced them to invite Mr. Stevenson to become their pastor, and referred to his ministry having been much blessed to the church and congregation, a considerable number having been added to their fellowship during the last twelve months. The venerable chairman, who is in his eighty third year, gave the newly recognized pastor the right hand of fellowship on behalf of the church, which was cordially assented to by the members holding up the right hand. The Rev. J. Stevenson very feelingly addressed the members in response. Appropriate hymns and pieces were sung by a very efficient choir during the evening. It was very gratifying to see the chapel so well filled, and that a goodly number of other denominations assembled with us on this interesting occasion. May it please the Great Head of the church to bless the union that day formed, and continue to us peace and prosperity, which for a long period as a church we have been permitted to enjoy. W. W.

## MISCELLANEOUS.

**BAZAAR AT HARTSHORNE NEAR MELBOURNE**.—It affords us pleasure to report, that the bazaar, held in our Hartshorne chapel on Tuesday, June 24th, more than realized the anticipations of its promoters. Upwards of £30 was obtained towards the liquidation of the debt on the building. The day was fine, the attendance good, and the arrangements excellent. The grateful acknowledgments of the church at Melbourne are hereby presented to the managing committee, to all the kind contributors, and especially to Mr. Proudman the secretary, and other ladies and gentlemen in the neighbourhood of Hartshorne and Swadlincote, not connected with our cause there, for their spontaneous, liberal, and efficient help.

Signed on behalf of the church,

THOMAS GILL, Pastor.

**MRS. ROBERTSHAW**.—Mr. R. Haworth begs to acknowledge the following sums, which he has received for Mrs. Robertshaw.

	£	s	d
From Rev. J. Buckley ..	1	0	0
" Mr. Kirkman, of Barton per Rev. E. Bott ..	1	0	0
" Mr. Thomas Thirlby, per Rev. J. Sutcliffe ..	0	10	0

**RIPLEY BAZAAR**.—The General Baptist church at Ripley, owing to the urgent demand for increased accommodation, has resolved upon the erection of galleries, in their place of worship, and intend having

them up by the end of next March. A few of the lovers of Zion have suggested a bazaar as one good and successful way of obtaining the means. And as many churches have tried the plan and found it to work well, we are encouraged to adopt it. Our object now is to solicit the co-operation of sister churches. We ask the ladies, and especially our young friends, to interest themselves on our behalf. Our large and influential manufacturers also may aid in this noble undertaking, and we have no doubt they will feel proud to do so. Contributions, either as money or goods for sale, will be thankfully received by the secretary, addressed W. Gray, Baptist minister, Ripley, Derbyshire. It may be well to add that Ripley contains a large and rapidly increasing population, and it is in order to give to a larger number of people an opportunity of hearing the truth as it in Jesus, as held by General Baptists, that we are desirous of making an enlargement by the addition of galleries, and on this ground we make our appeal for help, hoping that you will

listen to it. The smallest contribution will be esteemed a favour.

CAROLINE GRAY, Sec.

#### MISSIONARY INTELLIGENCE.

SHEFFIELD.—The annual services for the Foreign Mission was held on Lord's-day, June 8th, when R. Horsfield of Leeds, and W. Bailey, Missionary, preached in Eyre Street chapel, and Eldon Street meeting-house. Also an interesting service was held in the afternoon, for the school children and young people. The missionary meeting was held on Tuesday evening. The Mayor, W. Fawcett, Esq., presided. Addresses were delivered by Revds. Messrs. Muir, Horsfield, Jarrom, Paton, and Bailey. Collections £15 16s. 2½d. C.A.

BRETON.—On Lord's-day, June 22nd, we held our missionary services, when the Rev. W. Bailey preached in the morning and evening of the day; in the afternoon we held our missionary meeting. Our services were rather thinly attended. Collections £5 17s. T. N.

## POETRY.

### PRAYER FOR THE FALLEN.

THE lost, the fallen of our race,  
Lost—to the light of love and grace,  
In sin and sorrow's shameless way;  
The hard of heart, the stained of crime,  
Forgetful of a life sublime—  
For these, O God, we pray!

Once they were pure and bright and free,  
In all the joy of infancy;—  
In Faith secure, in virtue strong;  
But soon they lost the stamp divine,  
They looked upon the sparkling wine,  
And joined the reckless throng.

They lost the early dew of heaven,  
To sin and death their souls were given,  
The "christian's hope" was theirs no more;  
Unheeded from the skies above,  
They heard the tender voice of love  
That charmed their hearts of yore.

O'er-mastered by a strange dark spell,  
From light, and peace, and joy they fell  
The young, the fair, the true, the brave  
Oh loving God, our hope be thou!  
Raise once again the drooping brow—  
Thy arm is strong to save!

For stricken mother, fallen son,  
For genius crushed, for souls undone,  
For quenched lights, for stars astray;  
For manhood's pride and beauty's smile,  
For hearts so true and warm erewhile—  
For these, O God, we pray!

With earnest soul we ask thy grace  
For all the erring of our race,  
For all who tread the downward way;  
That they may break the tyrant's chain,  
And rise to light and love again,  
For this, O God, we pray!

MARIA J. EWEN.

## NOTES OF THE MONTH.

*July 19th.* As we anticipated last month, the oath of abjuration bill which had then passed the Commons, was rejected by the Lords. So obsolete and absurd an oath is still imposed on the Members of Parliament rejecting the Pretender, just because it contains a clause a Jew cannot use, viz., "on the true faith of a christian." So the Lords prove their intolerance as to the Jews! They have also struck out from the Cambridge University bill, the clause which allowed dissenters to graduate as Masters of Arts, in order to prevent them from having any share in the Government of the University, pleading that the University is a Church of England institution! Alas for them! Whose were the endowments of these colleges originally, but Roman Catholics? Both Lords and Commons need an infusion of better blood. The Church Rates Abolition Bill, as amended by the Government, has been relinquished by them, showing the deceitful character of the aid proffered by the Cabinet. In future, we trust, liberal members will not trust to such assistance, intended only to divert them from their purpose. Several "innocents," as the bills that cannot now be proceeded with were facetiously called by Lord Palmerston, are laid aside, or strangled, in order that the session may soon be brought to an end; among others are the Divorce and Matrimonial Causes Bill, that relating to Spiritual Courts, &c., &c. Legislators find it convenient to amuse the people with the promise of many things, but they spend their time in talk. Our present Government is anxious to do as little in the way of reform as possible. The affairs of Italy have occupied the attention of both Houses of Parliament, but no vote was taken. The fear lest an interference with the wild and cruel and unprincipled despot of Naples should lead to a European war is the alleged excuse for inaction. Poland has had a word said for it by Lord Lyndhurst, but with no result.

Our relations with America appear to be amicable, and as our Government has submitted to be snubbed by the Presi-

dent, there is a report that Jonathan is about to refit, at the public expense, one of our ships lost in the North Seas, and to send it as a peace offering to England! Before we leave America we may just note that the prospect of electing another pro-slavery president is regarded by his friends as certain. In that case, there will be soreness toward England, Kansas will be made a slave State, and fillibustering will be encouraged. If the north do not rise soon, surely they will be forever fallen.

We trust we have done with war for the present. The guards have returned to their old quarters in London. Their reception both by the Queen and the people was enthusiastic. If brave men deserve the applause of their country, such as fought at Alma and Inkerman, and toiled and suffered at Sebastopol, surely have this claim. We hope, however, that they will not be needed again for many years.

Russia, it is said, is about to modify the condition of its serfs.—The Empress of Austria has borne a princess.—The king of Prussia has had a severe accident by walking through a large pane of glass which filled a doorway, himself supposing it to be open. He is doing well.—Arrests have been made in Hamburg of a Pole whose papers revealed an extensive conspiracy in favour of his ill-fated country.—In Spain there are reports of insurrections in various places, so that we may yet see some change in that beautiful land, among a bigoted and pope-ridden people.—The Cape of Good Hope seems to promise another disturbance; the home and colonial governments are on the alert.

It is said that a new party has arisen in Catholic France, which avows its aim to be the separation of Church and State, the recognition of the rights of the faithful, the abandonment of all mediators but Christ, and the restoration of the primitive spirituality of the Church; that in Prussia correct and tolerant views are advancing; and even that Spain is not without hope in this respect.

## MISSIONARY OBSERVER.

## THE ORISSA MISSION.

## INDIAN REPORT.

It is not generally known to our readers that our Missionaries publish a report of their missionary operations, schools, &c., for circulation among the subscribers in India: such, however, is the case; and from the Report of the Orissa Mission thus published for 1855-6, we will cull a few facts which will be read with interest.

The Report begins by referring to the accession of strength the mission band has received in the arrival of Messrs. Hill, Taylor, and their wives, and Miss Butler and Miss Harrison, with Mr. and Mrs. Buckley. It refers to the proceedings of the Conference, and to the ordination of Ghaunshyam, a young native minister.

Of Berhampore it states that a spacious chapel has been built in the room of the one burned down—that preaching tours had been taken, and that the present number of members, including eleven who had been added during the year, is seventy-two.

Of the native preachers, schools, boys' asylum, and English day school, the Report is favourable. The sums subscribed for schools at Berhampore, amounted to 355 rupees—about £35 10s.

Of Cuttack it is reported that the missionaries and native preachers had accomplished a large amount of itinerant labour among the heathen, that the state of the church is pleasing—that Khundittur was about to be formed into a separate church at its own request;—that Ghaunshyam labours at Choga, and that a new location is desirable in this neighbourhood, for which they solicit funds.

The Report states that the academy needs more pious and talented students, and is now transferred to Mr. Buckley;—that the boys' asylum, and the female asylum are very encouraging;—that the other schools, viz., the boys' English day school, the East Indian girls' day school, and the native village day school are progressing; and that more

than two millions of pages had been printed of books and tracts aiming to overthrow idolatry.

The subscriptions received at this station for the past year, were, for

	R.	£	s.
Asylums....	892	about	89 4.
Pastor's fund*	379	"	37 18.
Genl. purposes	380	"	38 18.
Mission chapels	168	"	15 16.
	<u>1818</u>		<u>181 16.</u>

Of Piplee it is stated that the labours among the heathen had been continued, and many places had been visited; that the church is in a good state, all things considered; and that there were twenty-four members. The schools are encouraging. The receipts and donations from friends, &c., amounted to 214 rupees, about £21 8s.

These facts will show our friends at home that the missionaries and their work are esteemed by the resident Europeans, in their own locations, and that these christian friends contribute liberally to the support of the schools, &c.

The sum of £238 14s.† contributed on the spot in one year,‡ in aid of the operations of our brethren, by christian gentlemen to whom they are known, is, in our opinion, one of the best evidences which can be presented to an English reader, of the zeal, and integrity, and excellence of our mission band.—ED.

\* A fund to assist the poor, &c., village schools &c., &c.

† We have taken the rupee at two shillings—which is par—and near enough for all general reckoning.

‡ The last was by no means a year of extraordinary contributions. On the contrary, some previous years have exceeded this amount. The year before, the fire at Berhampore, the extra donations, &c., to assist brother Wilkinson, and repair the loss sustained, were far in advance of the figures now given.



**A SHORT ACCOUNT OF THE MISSIONARY LABOURS OF BRETHREN  
STUBBINS AND BROOKS AND NATIVE BRETHREN,  
DURING THE COLD SEASON OF 1855-6.**

*Written by Mr. Brooks.*

*Continued from page 261.*

EARLY on the morning of January 22nd, we again left home for a tour to the east and south-east of Cuttack; we were accompanied by brethren Sebo-patra, Paul, and Thoma. A three hours' ride brought us to the Pagá market place, near which brother S's. tent was pitched. This market has been visited scores of times; we had several very attentive and apparently interested hearers, and the behaviour of the people generally formed a contrast to former years. I was strongly reminded of the last address I heard dear Lacey deliver at this market, from the words, "cut it down, why cumbereth it the ground?"

Early in the morning of the 23rd removed to near the Laksmabar market. Partook of our breakfast under some trees, and afterwards attended the market, where we had tolerable congregations. The tent did not arrive till past noon. Here we remained till Saturday, the 26th, attending the markets of *Raji*, *Orasing*, and one the name of which I do not recollect. Brother Stubbins very unwell indeed, and almost laid aside.

On the morning of the 26th struck our tent, and rode on to *Bodamundae* market, where we had good congregations. We remained under the shade of some bamboo bushes through the heat of the day, so as to allow the tent time to get to *Kadamba*, our next encamping ground. Whilst the rest of us were speaking in the market, brother S. collected a number of people around where he sat or lay, and thus did what he could. Though we had delayed so long, got to *Kadamba* before the tent was put up.

27th, Sabbath. Our tent was pitched on the one side of an immense and splendid banyan tree, and the market was held on the other side of it, and still there was plenty of clear space. We intended to have measured its circumference, but forgot to do so before we left the next morning. Numbers came round the tent door before the business of the market commenced, and much conversation was carried on. There were very few people at the morning market; but at a cloth market held in the evening a large number assembled. Neither in the morning nor evening had we many hearers, and most of those who deigned to listen, appeared exceedingly listless and inattentive. The people remained till some time after it was dark, without a single light amongst them; and

if we might judge by the noise they made, might suppose that an immense trade had been carried on. Away from our mission stations we see *nothing* to remind us of the Sabbath—all days are alike. Brother Stubbins' health very much improved in the evening. Some complaints were made that some of our servants had polluted the market well by simply drawing water out of it, and a demand was made for fifty rupees (£5) to fee the brahmans to purify it again. Of course we knew better than all that; still we are sometimes a good deal annoyed in our efforts to get good water. If a well have only an earthen top, only certain castes may draw water from it, and then only in brass vessels, or a new earthen one. If the well be lined with brick or stone, the very lowest castes may draw with impunity—the water is not polluted.

28th. On our way to *Assurawara*, attended two markets, where we had good congregations. We intended to occupy the bungalow at this place, but the walls had sunk so much from the last flood in July having got to the foundation, that we could not open the doors. Our next day's market was only a short distance from the tent: there were a good many people, and we were surrounded with attentive hearers. A large car festival is held here. From this place we divided into two parties. Sebo and Paul went on to *Kendrapara*, taking their small tent, whilst the rest of us went off in another direction, to work our way to a large festival. We occupied *Narendrapore* bungalow from the 30th to the 2nd of Feb., attending the markets of *Lidhdebri*, *Bil*, and *Mendipore*. *Bil* market is held under a single banyan tree, and it is calculated that more than a thousand people congregate under its out-spreading branches.

Going from *Narendrapore* to *Teypore* on the morning of the 2nd, we had three rivers to ride through, in one of which was a good depth of water. We got safe through without any difficulty. After breakfast we went to the *Teypore* market, where we had good congregations. As the next day was the Sabbath, and having a bungalow to stay in, our tent was sent on to the next market to be ready for us. It may be remarked, that all these bungalows are built on the banks of rivers, for the convenience of the embankment overseers. Early on Sabbath morning we rode on to

*Redhua*, where we had a pretty good market, and large congregations; but several noisy brahmins gave us some trouble. In the evening torrents of rain fell, and continued a great part of the night at intervals. The earth thrown up round the outer walls of the tent, kept the water from below, and only the outer fly got particularly wet. On rising the next morning, the heavens appeared very threatening, and we thought our wisest course was to get to the *Kendal* bungalow as soon as possible, which we reached just in time, after a long ride, to escape a wetting. This was the first day since we had left home, that we had not visited one or more markets. The tent was left for several days to dry.

On Tuesday, the 5th, went to *Handikhæ* market. We were surrounded by crowds of people almost immediately, and continued preaching or conversing for a considerable time. Two or three persons tried to annoy us by ordering a man present to commence singing and dancing, but he behaved better than his instigators. Occasionally some of the baser sort try how far they dare go in their attempts to rouse our tempers. We have to learn not to render evil for evil, but contrariwise, or we had better stay at home; and it is grace alone that keeps us. May that grace be imparted to us in large measure.

On this day we were disappointed of a cooley from Cuttack, he having gone in a wrong direction. We had not received a line from our wives for seven days, nor any supplies, just because we did not know where we should receive them until to day. Our bread, what little there was left, was nine days' old, and almost as green as grass, and we were fast approaching destitution. We had sent off a man early in the morning to meet the expected cooley half-way, and fully expected to find him at the bungalow on our return from the market. We walked out in the evening with a spy-glass, but even that did not discover to us what we were in search of; and we returned to the bungalow at dusk thoroughly disappointed. Fortunately, the man we had sent, not meeting the coolie, had the good sense to go on to Cuttack; and about noon the next day all was cleared up by his return, though he must have walked nearly forty miles. Our basket, letters, &c., had gone miles in another direction, and arrived safely some days after.

6th. There was a large bathing festival near the bungalow, at a place called *Teen-teer*, where three streams branch out from the river. We found but very few people to preach to in the early part of the day: later in the day there were many thou-

sands, to many of whom brother S. and Thoma made known the Word of Life. Kendal being nearer to Cuttack than we had ever been since leaving home, and my duties in the Printing Office requiring my presence for a few days, I left there about three in the afternoon for Barahah, where I remained all night, and reached Cuttack about nine the next morning. I was thankful to find my own family well, and also the other mission families, though the heads of both were out on their Master's business.

Fourteen years ago, I visited this festival in company with brethren Lacey and Grant, and had not been to it since. It was the first trip Mr. G. and I had made, having arrived only three months before, and of course we could do little more than give away books. Many of the circumstances connected with this journey, which was full of adventures, are still fresh in my memory. These dear brethren are gone to their reward, as also several of the native brethren then present at the festival.

Brother Stubbins moved further to the south-east after I left him, and had markets every day until I joined him on the afternoon of the 12th. I left Cuttack about midnight on the 11th, and reached brother S. in two stages. About five minutes after I reached the tent, Sebo and Paul arrived from their separate tour, according to arrangement before they left us. They had visited many large and important markets, and thus the good seed had been widely scattered. We were thankful to be permitted to meet again, and to unite our labours.

On the 13th, Sebo and Paul stayed at the Madhura market, and the rest of us went on to Singapore market. Here we found a large number of Brahmins, who took the alarm at once, and gave vent to their rage in no measured terms, and did their best to drown our voices by cries of hurree bol. But we were in some measure enabled to live them down, until one by one most of them took their departure. One lewd fellow, whose language was as filthy as could possibly be conceived of, came to the attack again and again; but finding he had little influence, he eventually took his departure. The people, generally, sympathize but little in these uncalled for attacks of the brahmins, and sometimes they get severely handled by their own people. After the market, we rode on to Debi Dent bungalow, a most miserable place. But as we had a deep and dangerous river to cross, and a long march to the next stage, we were content to make the best of our accommodations. The July flood had laid all the out-houses low, and injured the bungalow a good deal. Indeed, we saw

the sad effects of the flood in almost every direction: miles and miles of land had been rendered perfectly useless by the sand left upon it, or by being cut up by the force of the current.

14th. Market at *Alana*, where we had large congregations. I noticed the man in our congregation who gave us the most trouble on the previous day; but I suspect he was farther away from home, and on that account behaved himself. Sebo and Paul were not very well, and did not go.

15th. Left at day-dawn for *Madhab*, walking over the sand to the river. Our road lay through an exceedingly wild looking part of the country. In some di-

rections not a tree or shrub could be seen, but all a dead level as far as the eye could reach: almost all the rice on these immense plains had been destroyed by the flood. On reaching *Madhab*, we were told on enquiry that there was a market at a short distance; and ordering our horses to be resaddled went to it. We found *Nursing pore nath* a tolerably large market; but there being a temple under the same clump of trees, we had many noisy and rather abusive brahmins: our going near a temple is something like going near a hornets' nest. On our return, we were sorry to find no shade for our tent, which was fearfully hot.

(To be continued.)

## NOTES OF A MISSIONARY TOUR INTO GOOMSUR.

BY REV. W. HILL.

*Continued from page 286.*

*Thursday, 14th.* At five o'clock, this morning, before day-dawn we left Aska for Gongoo. Traveling on the former part of the road was rather a difficult operation. In this district, sugar plantations abound extensively. At one of them we stayed for a few minutes to watch them extract the sugar from the cane, or rather the saccharine liquor from which sugar is made. This is done by crushing the cane between two wooden rollers which are placed in a perpendicular position. The liquor is then squeezed out, then concentrated by boiling, which expels the water, leaving what is known as the "raw material" from which sugar is manufactured. On reaching Gongoo we found our tent in a grove of mangoes trees, large, shady, and beautiful. Here we remained during the heat of the day. Between four and five we went to a large village and speedily succeeded in obtaining a good congregation. Without exception it was the most intelligent and interesting group of natives that it had been my privilege to witness. Not less than a score brahmins were present. Brother W's. discourse was listened to with the greatest interest. He addressed himself more especially to a hoary-headed brahmin. At the close, some of the bystanders cried out to the old man, "you are the wise man of the village and have heard what the sahib has said, what have you to say to it?" To this, he replied "I can say nothing, it is all quite true." On his being asked why he did not embrace the true religion, he replied, "the difficulties in the way are so great." From this village we proceeded to an adjoining one. By the time we finished singing, another

congregation, much resembling the last one, was obtained. Khumboo spoke first. At the close of his remarks an old and tottering brahmin enquired, with an apparent degree of earnestness and feeling, "who is Jesu Christa"? On being informed by brother W. who he was, and what he did, he again asked "when and where these events took place." At the close, we distributed a number of tracts, which were most eagerly received. Several times while giving them away the people crowded so upon us that I lost my equilibrium.

*Friday, 15th.* At three o'clock this morning Brother W. brought my slumbers to a sudden termination by crying out "come, sahib, it is time to get up." Feeling very comfortable. I tried to convince him it was rather to soon. In this I found that I succeeded, and it was with no little degree of pleasure that I heard him say, "Well dont get up yet." In the course of a few minutes I was again aroused by the bearers, who I learnt, had received orders to take down the tent. So that I found if I were not up soon I should be "left alone in my glory." By four o'clock the tent was down, packed, and started off for the next halting place, being drawn by "a yoke of oxen." Towards day-dawn, we followed. After proceeding some distance on the bank of a river, our bearers cried out "*sa bharloo! sa bharloo!*" which means there's a bear! there's a bear! At this time I was a little first, riding brother W's. horse. He, thinking the brute was behind a bush just ahead, cried out to us to stop. To our delight, however, we saw the black monster on the opposite bank. With the exception

of a very narrow, shallow stream, the river was dry. Brother W. and the native preachers shouted, and I whistled. Instead of the noise having the effect of making "bruin" quicken his pace as we anticipated, it seemed rather to charm him—brought him to a stand-still, when he turned round and stood looking at us. In the course of a minute or two he went into the jungle. Either he or his companions had been on our road and had left footprints in the sand. Although I never was, and never wish to become a sportsman yet I very much question, whether on such journeys it is not well to be provided with some kind of a defensive weapon. We had our walking sticks, certainly, but these were all and perhaps the safest. Passing the end of a mango grove a little further on we saw a large number of monkeys, which, of course, were playing all kinds of antics. On reaching a village we stayed for a short time while brother W. and one or two of the native brethren preached to a number of people that assembled. About nine o'clock we reached the end of the stage. Our tent came up shortly afterwards and we had it pitched in a large grove of mangoes, cocoanuts, and other kinds of trees. During the day we had a great number of visitors. Among others there were several rescued merias, one of whom, had no less than twenty rings in each ear. In the afternoon we started for a distant village, Nattinga. On our way we stayed to look at a large fort which belonged to the late Goomsur rajah. It is surrounded by a wide deep moat and is only approachable by a narrow road which leads over a drawbridge. The gateway or entrance has a somewhat massive and imposing appearance, and although now in a very dilapidated condition bears the marks of having once been strongly fortified. Inside the fort there is very little to remind us of its former grandeur, saving two costly temples. The sculpture of one is said to have required twenty-six years for its completion. These we were pleased to find were rapidly going to decay. Several byrageses still live inside the fort in a small house, or abbey. One part of it is converted into a temporary residence for a number of idols. We asked one of the byrageses to allow us to look into this sacred apartment, but he told us that he dare not open the door unless he first bathe and put on a clean cloth. In about five minutes he completed his ablutions. On entering he rang a bell and afterwards sounded a horn or shell which is used to awaken the gods, but of course they would not move while we were present. Just before leaving brother W. asked for a little water to drink, which was soon brought in one of

the native bottles or goglets. Of course they would not permit us to drink out of their vessels lest we should pollute them, so they made us two spouts out of a plantain leaf and we drank the water from one end as they poured in it at the other. The interior of the fort is now under cultivation as a tobacco farm. In reference to the taking of Goomsur we extract the following: "About this time (1836,) another mountain-struggle occurred in a territory named Goomsoor, inhabited by a peculiar race named Khunds, who had remained nearly independent. Their rajah having shown in a refractory spirit, a considerable force was dispatched against him; and the troops, on reaching the summit of the alpine chain; were surprised to see an extensive and fertile tract of country covered with fine villages in romantic situations. Little serious resistance was encountered; Goomsoor and the principal fort soon fell; the rajah, and afterwards his son, submitted, yet a number of detached christians exercising a sort of feudal power over vassals devotedly attached to them, kept up for a time a desultory resistance. In one skirmish two British officers were killed. The prolongation, too, of the war in a country filled with jungle and marshy districts caused severe sickness among the troops, and two campaigns elapsed before this bold tribe could be brought under full subjection." It was during these campaigns that the horrid and barbarous practice of offering human sacrifices among the Khunds was first brought to the knowledge of the Government, and led to the formation of the agency for the suppression of human sacrifices among the Hill Tracts of Orissa. On leaving the fort we proceeded to Hattingar. The congregation here was very large. To obtain our tracts the greatest eagerness was manifested. Here, also, there was a splendid temple. Before it there was lying a very large heap of rice which had been offered to the gods. Upon this the brahmins were feeding daily. As it was now fast growing dusk we made the best of our way to our tent.

*Saturday, 16th.* At day-dawn this morning we started for Russel Randah. On the way we stayed for a short time at a village, and brother W. preached to an attentive people. We reached Russel Randah about nine, and were most kindly and heartily welcomed by Captains J—— and T——, two officers of H.E.C. Madras Native Infantry. The former sent brother W. word some time ago that if he did not come soon he would send a guard of soldiers to fetch him. The place derives its name from a Mr. Russel the Government agent during the Goomsur war; and from Randah, which means a detached hill. Until very recent-

ly, a journey into Goomsur was considered both by Europeans and natives as a very formidable and dangerous undertaking—arising from the unhealthiness of the district—the unsettled condition of the inhabitants—the want of roads—the marauders with which it abounded, and the wild beasts with which it was infested. Russel Randah, even now, is considered the end of this part of the civilized world. Beyond it there are no roads—no postal arrangements. Parties go into the place and out again; but none go beyond, save the natives who reside in the hills, and the government agents who are employed for the suppression of human sacrifices. In all maps, except very recent ones, the whole district is put down as an unexplored country. Shortly after breakfast I was surprised to see a number of children brought to the house of my kind host, Captain J—. To my great delight he informed me that it was a school which he established some few months ago, for the benefit of the daughters of seapoys, or native soldiers. For native females to be educated apart from those under the care of the missionaries, is altogether a new feature in the history of India. At first, the parents strongly opposed their daughters being educated: such a thing being without precedent, and totally at variance with the ancient customs of heathenism. That prejudice which was at first manifested, is now, in a great measure, overcome, and instead of the parents sending their children dirty and naked, as formerly, they now seem to take a delight in sending them clean, and respectably clad. Every Saturday the Captain has the children brought to his house to undergo an examination in the lessons of the week. Their language is Tamul. To secure a regular attendance, the practice of giving rewards is adopted. From the report of the week it appeared that not one had, out of nearly 40 girls, some of them very young, either been once late or absent. At no school could the attendance be much better; but to any one acquainted with the Hindoo character, it will seem almost impossible. Perhaps it may not be out of place to state here that the same generous-hearted officer, (a true Scotchman,) besides keeping up this school of his own, subscribes sixty rupees, or £6, annually to our school at Berhampore.

*Sunday 17th.* Early this morning Mr. W. came to tell me that he was going to a distant village to preach. Captain J. accompanied us. On our way we saw between thirty and forty rescued Khunds, which had just been sent down from the hills. During the annual campaign into the Khund country this season, it was reported to the agent, or commanding officer, that another human sacrifice had been recently offered. This

led him to make enquiries into the matter, and resulting in his rescuing the children to which allusion has just been made. They were not taken however without a little opposition on the part of the Khunds. One evening a number of them rushed into one of the camps and unfortunately succeeded in cutting down several servants. In self-defence the troops were ordered to fire. Seven of the Khunds were killed upon the spot and two others died of their wounds the following day. Besides the children we also saw seven or eight men who had been taken prisoners, for being connected directly or indirectly with the recent sacrifice. They were in irons and under a guard of soldiers. Through the medium of one of the school boys who was with us—himself a rescued victim—brother Wilkinson had a little conversation with them; one of whom an old gray-headed man—told him that he was the chief of three villages. At half-past ten, the regular service in English was conducted in the mess house. The adjutant of the regiment read the prayers of the church of England. This being ended he then read a sermon of the late Dr. Sutton's, out of his "Family Chaplain." Thanks be to God that through his writings our now sainted brother is still speaking throughout the length and breadth of India, and that too in places where he would not be permitted to do it personally even if living. In the evening it was arranged for us to have worship in English under the roof of Captain T. One of the officers expressed a wish that "the sermon might be plain and right at them." Brother Wilkinson preached a plain practical sermon from John iii. 14, 15. Owing to the rain coming down in torrents about the time of service the attendance was very thin. Though we were thus assembled at the end, so to speak, of the civilized world, it was felt good to be there. How sweet the parting promise of Christ, "Lo I am with you."

*Monday 18th.* Owing to a heavy fall of rain this morning, we were unable to leave Russel Randah before ten o'clock. About this time we started for a large market called Bella Mulla Kart. On our way we passed great numbers of Khunds who had come from the Hills and were going to the market. Many of them had baskets made of leaves, &c. in which were deposited various articles for sales or exchange. By the time we reached, several thousand people had assembled and were busily engaged in buying and selling goods. As it was just mid-day, and the sun was very powerful, we proceeded to the tent which was sent here on the Saturday. Our presence seemed to excite no little curiosity among the people who flocked in large numbers around our calico dwelling, and manifested the greatest eager-

ness to obtain a glimpse of, what doubtless appeared to them, the "wonderful!" beings "inside!" Nor did our visit to the market create less excitement. On every hand the people crowded in upon us to see, as I supposed, whether like themselves we had eyes, noses, mouths, &c., and if so, whether they were in the same places as their own. The parading of two North American Indians, through some large English market would not have created more interest or have secured more following than did our presence among this curious people. The scene here was much more striking than the one we alluded to at the market we attended yesterday week. There the people were nearly all Oriyas. Here not a few were Khunds. The Oriyas have a wilder appearance. Their hair is long and tied in a bunch on the left side of their foreheads, and is adorned with feathers, porcupine quills, &c. In their use of ornaments the females are very profuse. Their bracelets and nucklets, which are of brass, vary from one to ten pounds in weight.

Many of the men carry with them a large knife or axe; others carry bows and arrows in the use of which they are well skilled. With all their ignorance, superstition, and even barbarism, they are nevertheless very polite. Many of them made their salams to us, but before doing so they uncovered their heads; others did us homage by prostrating themselves at our feet. The opportunity which was afforded at this market, for preaching the gospel, was perhaps the most important that we had been favoured with since leaving home. At different times and in different places the brethren proclaimed salvation through faith in a crucified Redeemer. Besides this, a considerable number of tracts were distributed, not only to the different audiences, but also to the stall-keepers. In walking backwards and forwards through the market we saw not a few, who were engaged in reading or singing our tracts. May the seed thus sown "be as bread cast upon the waters which shall be seen after many days."

(To be continued in our next.)

## FOREIGN LETTERS RECEIVED.

BERHAMPORE—H. Wilkinson, April 30th.  
—W. Hill, May 13th.  
CUTTACK—I. Stubbins, April 29th.

NINGPO—T. H. Hudson, April 15th.  
POOREE—W. Miller, April 27th.  
—Miss Harrison, May 13th.

## CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society, from June 18th, to July 18th, 1856.*

AMERICA.		Hope Armstrong ... ..	0 4 4	CAULDWELL & OVERSEAL	0 17 0
Per Rev. John Tillinghast, Factoryville, Wyoming County, Pennsylvania ... ..			8 1 0	KNIPTON.	
		Less expenses.....	0 2 0	Particulars not received	8 10 4
				Less expenses.....	0 3 6
BIRMINGHAM.		HOSE.		SPALDING.	
Friends of the late Mrs. Sims, per Rev. G. Cheate ... ..		Public Collections... ..	2 15 0	Collection at Annual Meeting of the Society ...	14 5 1½
		Collected by Mrs. John Burnett—		WILLOUGHBY.	
		Mr. Stevenson ... ..	1 0 0	Public Collection ... ..	1 7 11
		Mr. John Burnett ... ..	1 0 0	Missionary Box ... ..	0 6 0
		Mrs. Burnett and Mrs. Stevenson for Orphan ...	2 10 0		1 13 11
		Mr. Glenn ... ..	0 10 0	Less expenses.....	0 2 0
		Small sums... ..	1 15 6		
			9 10 6		
		Less expenses.....	0 2 6		
BROUGHTON.					
Public Collections... ..					
Collected by Miss Wartnaby and Miss Parby ...					
Miss E. Wartnaby's box ...					
Mr. W. Underwood's do. ...					

The Annual Report of the Society is now published. Should any friends entitled to the Report not receive a copy in due course, they are requested to apply to the Secretary, who will be happy to supply them. Secretaries of auxiliary societies desiring a larger supply, may obtain them by application to the Secretary. The Report will be forwarded to non-subscribers on enclosing 12 postage stamps to the Secretary for each copy.

Subscriptions and donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Derby, Treasurer; by the Rev. J. C. Pike, Quorndon, Leicestershire, Secretary; and by the Rev. W. Bailey, engaged, during his sojourn in England, as Traveling Agent to the Society.

THE  
GENERAL BAPTIST MAGAZINE,  
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AND MISSIONARY OBSERVER.

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VOL. 3.—NEW SERIES. SEPTEMBER, 1856.

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No. 33.

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MEMOIR OF THE LATE J. CHAPMAN, ESQ., OF LONDON.

*Concluded from page 298.*

SUCH traits of character, it may well be supposed, admirably fitted him for the intercourse of domestic life. At home he was seen to advantage. His vivacity and yet gentleness of disposition, his warm hearted politeness, his readiness to talk upon any subject that might happen to be started, his abounding information, his frequent and instructive digressions—for they were mostly to higher facts and principles, his love of the brusque and humorous, his hearty laugh, all these left an impression upon the favoured visitant to his domestic hearth which he could not easily forget, and would wish speedily to renew. He was a delightful companion, equally willing to please and able to instruct, for while talking with the most unassuming modesty, he seldom failed to throw out some weighty suggestions, some rich and precious seed thought. There was a charm in his perfect mastery over his own resources, his clearness of thought and expression, combined with his entire freedom from egotism, which

one could not but feel. He had not the rhetorical faculty in a large degree, the dispassionateness of his mind and the solid massiveness of his thoughts required a somewhat select and prepared audience, and even then all would have felt that they were not listening to one whom nature had fitted for an orator. As a lecturer on any department of science which he had studied he would have been first-rate, and one is almost ready to regret that it never fell to his lot to fill a professor's chair. On other subjects his addresses in public, and they were with difficulty obtained, fell flat as to their general effect, most appreciated and felt by those who looked chiefly to the thoughts themselves. But this very unadaptedness to the rhetorical and absence of delight in it lent a charm to his conversation. You felt that he was never talking for talkings sake—could never be a bore—and therefore an hour thus spent with him when in ordinary health and spirits, was a recreation and a luxury often of the highest kind.

Happy himself, his aim as a parent was to diffuse happiness throughout the family circle. Nor did he fail in this. During the last few years of his life when his pursuits had become to a large extent literary, he was of necessity much in his study. But he had nothing of the recluse about him, and when he left his study he left behind the abstractedness of the student. He was ready to enter with the liveliest zest into the wishes plans and movements of all about him. No stiffness and dictatorial air were needed to make the members of his household recognize his position and authority. His domestic government, if we may call it so, had and needed little of the repressive. He spared no pains to instruct his children, and to develope within them a taste for reading and for individual enquiry and thought. He was more anxious to inspire the inquisitive and acquisitive spirit than merely to store with rules or facts. He purposely kept a number of good books lying about that they might "be in the way" to attract the younger folk at any leisure hour, and he never debarred them from any book to which in the wide range of his reading he had himself recourse. He was of opinion that the restrictive policy of some parents in this matter is injudicious, and that to keep young persons who are capable of reflecting and judging in ignorance of all the forms of erroneous speculation and theoretic unbelief which for a time prevail, is often the very process which prepares them when circumstances are altered and outward restraints are removed, to become proselytes. But we forbear to enlarge here, pleasant as are the reminiscences awakened, lest we should intrude. It is enough to say, that a wise and tender affection characterized all his intercourse as a husband and a father, and made his

home one of the happiest of the happy. Nor was it the smallest of joys and rewards to see several of his children devoting themselves at an early age to the service of the Saviour.

Some changes which took place in the church in the year 1853 threw an increased responsibility upon Mr. Chapman as deacon. He accordingly gave himself up more fully, so far as his circumstances permitted, to the various duties which often render that office in our churches an onerous one. Amidst all his other work he found time to organize and to take a large share in the management of a weekly public class for the improvement of the congregation and others in Psalmody. His knowledge of music, which was considerable and scientific, and his desire to render congregational singing a more efficient instrument in the expression and nurture of devotional feelings, made him deeply interested in all the proceedings of the class. If the leader of it chanced to be absent he would conduct it himself. He designed to follow it up by other classes both for the untaught and the more proficient. In the general interest which it excited, and the manifest improvement in the public "service of song" which it soon produced, he felt himself well repaid.

In the month of August 1854, Mr. C. went into the country to take part in a celebration the anticipation of which filled him with the utmost delight. This was the Jubilee of the General Baptist Sabbath-schools at Loughborough. He often spoke of this engagement both before and after with a gleeful delight such as only one who loved Sabbath-schools and his native town as he did, could feel. He made careful preparation for his share of the public meeting in the collection of facts and reminiscences relative to the origin and progress of the



school, and did his part to the satisfaction of all, we doubt not, as the philosophic historian and statist. He returned home full of joy at the sight of old friends, and the refreshment of many of the most cherished memories of his early life.

This was the last great satisfaction which, as it proved, he was to enjoy in this world in connexion with public objects. His plans for the irrigation of India were yet, as the reader has learned, under the consideration of the East India Company, and he was ignorant of the result, though he had every reason to expect the sanction and countenance of that body. The cholera had now for some time been raging in London and had extended itself from the crowded parts which seemed to be the focus of its violence to more open and healthy quarters. It might have been conjectured by those who knew Mr. Chapman best, that if attacked by this epidemic he would be likely to be placed in more than ordinary danger. But beyond this there seemed no reason for anxiety on his account. His general health was good—since his return from India he had become stout—his house was in an open and airy situation, almost in fact in the country, his habits of life were temperate and regular, his temperament easy and cheerful, and he had no nervous fears whatever of the malady. Yet he fell suddenly beneath its fatal power. He was not used to trifle with the incipient symptoms of derangement in his system, and therefore the premonitory indications of its approach must have been slight indeed, since he came to the school on the morning of Lord's-day September 10th and discharged his duties there as superintendent, and then led the singing as usual throughout the public service. He complained, however of feeling unwell and indeed looked so. In the afternoon

he said he would stay at home, as he thought that the rest and quiet would be beneficial, and in the evening not feeling decidedly better, he again expressed the same intention, but wished that none of the family should remain on his account, adding that he felt able to go but thought it more prudent, on the whole, to keep himself quiet. It was not until about nine o'clock that the symptoms which indicated the formidable character of the disease developed themselves, but having once done so they proceeded with frightful rapidity. A medical man was at once called in, and soon another, and every effort which their skill could suggest promptly and unremittingly made. But in vain. It was cholera in form and virulence very like the worst Asiatic type, and neither outward applications nor inward remedies seemed to stay for a moment its progress, or even to alleviate the excruciating pains of the sufferer. Collected thought and conversation with those about him were under such circumstances impossible, but there were one or two utterances which showed that while the frame was thus racked in mortal agony, the hold of the sufferer's faith on God was firm, and that as one knowing on whom he had believed, he resigned in hopeful trust himself and the earthly future of his family to him. By six in the morning the struggle was ended. Many a tear was shed not only in that house of darkness and mourning but throughout the church, as the news rapidly spread and fell like a thunderbolt on every ear, that he who had worshipped in his usual place the morning before and led the praises of the assembly, was dead.

The outburst of sorrow and sympathy which this melancholy intelligence excited throughout the circle of the deceased's acquaintance, the looks words and acts which told

in what esteem and love he was held, and what a calamity was felt to have befallen all, will not be speedily forgotten by many. Several timely and touching expressions of respect for his memory and of condolence with his bereaved family were received from public men, and from the public bodies with which Mr. Chapman had been more or less associated. One of these has been before noted, and when sufficient time had elapsed a letter was received from the Committee of native Merchants and others in Bombay on whose behalf he had acted as agent, expressing their very high regard for his character ability and services—their sympathy with the family, and their desire that his youthful son might prove himself worthy of his father and tread in his footsteps. A pecuniary acknowledgment of his services also accompanied this letter. Many proofs were supplied in the expressions of regret and condolence freely tendered to his family that his character and labours had been to a very gratifying extent appreciated, and that he had not lived nor toiled in vain. He was buried beside the graves of six of his children in the cemetery of Kensal Green, and a suitable inscription placed upon his tombstone.

If the reader should think, as he looks back upon this brief and imperfect memoir, and especially upon the latter portion of it, that the tone of praise which pervades it is *high*,

the writer can only say that he has in no instance gone beyond his own convictions, convictions which were founded upon an acquaintance sufficiently close and intimate. Mindful of the bias to which friendship is somewhat exposed, he has sought to shade rather than to bring out into the fullest relief some points of his character, and has understated in some instances, rather than exaggerated. For it is not meant to represent him as faultless. He was not so. It is not given to the clearest human intellect to be perfectly free from error, nor to the purest and holiest heart to be absolutely exempt from infirmity and prejudice. John Chapman had his prejudices and his weak points of character—who has not?—but take him all in all he was a noble specimen of the man and the christian, the friend and the philanthropist. His faults were but as spots few and small on a large bright disc of light. The writer can truly say—and some will probably join with him—that he reckons it one of the greatest privileges of his lot to have known such a man, and that he expects to meet in the course of future life with few or none who will win a larger measure of his veneration and love, and leave behind them an example, which as a whole he shall feel, more worthy to be admired and copied.

*"Te sequor,.....inque tuis nunc  
Ficta pedum pono pressis vestigia signis,  
Non ita certandi cupidus quam propter amorem  
Quod te imitari aveau."*

#### A BRIEF BIOGRAPHICAL NOTICE OF THE LATE MR. JOHN WALLIS, OF LENTON.

On the evening of the 29th of March, 1854, the writer of the following lines was hastily summoned to visit the friend whose name stands at the head of this notice. He found him propped up on pillows in bed, pale, gasping for breath, the cold perspiration streaming down his face, whose expression of agony fully confirmed the description he gave of unutterable pain in the centre of the chest, piercing through the back.

In a word, he was suffering from Angina Pectoris. Medicines were prescribed, though with slight hope of relief, as it was known not to be the first, by several, of similar attacks. The night was passed in suffering; the afternoon of the following day witnessed a slight alleviation of the symptoms. As the evening drew on, however, it was evident that the forces of nature were spent, and the signs of exhaustion became unmistakeably developed. Sorrowing relatives and friends pressed around his bed, and to them he freely imparted his dying counsel. He exhorted them to the service of Christ, recalled the memory of mercies in former days, endeavoured to rally their faith and hope, and, for himself, expressed undiminished confidence and attachment in the Saviour "whom he had believed." A friend present, referred to the happy experiences of a recent service. He rejoined with warmth, "Ah! that was a happy day!" After some further fragmentary remarks, he raised his eyes toward heaven, a smile beamed over the features, a slight convulsive shudder followed it, and the countenance, relaxing, assumed the stony serenity of death. All was over!

"So fades a summer cloud away,  
So sinks the gale when storms are o'er,  
So gently shuts the eye of day,  
So dies a wave along the shore!"

Mr. John Wallis was born at Loughborough, Dec. 22nd, 1793. He was the eldest of a numerous family, all of whom were distinguished, more or less, by intellectual superiority; and, of three brothers of strongly-marked mental peculiarity, he was by no means the least talented. A younger brother, the Rev. Joseph Wallis, subsequently became a highly-respected minister of the General Baptist denomination, and now occupies the important and responsible office of Tutor in its Col-

lege. The social position of the family was highly respectable. Their religious connexions were with the Unitarians; but in spite of the influences of an adverse education, (for Mr. Wallis, Senr., was decided in his adherence to those tenets,) the views of Mr. John Wallis, and indeed of the majority of the children, as they grew up and judged for themselves, became decidedly evangelical.

In consequence of the settled formation of a religious character, he was proposed as a candidate, and in April, 1821, was united by baptism with the church under the pastoral care of the late Rev. T. Stevenson, of Loughborough. The remarkable gentleness of his manners, and the suavity of his temper, soon attracted the notice, and gained the esteem, of his christian friends; and in March, 1822, he was requested with brother Richard Ball, to assist the pastor in spiritual oversight of the church. In March of the following year he was chosen deacon. In a few years afterwards he was appointed elder. In this latter capacity, for a long series of years, he served the church most efficiently. He was by nature eminently adapted for such an office. He possessed a gentleness of temper, a persuasive suavity of manners, and a power of conciliation, united with great soundness of judgment, which are rarely seen blended in one individual. These qualities fitted him peculiarly for interposing in those unhappy cases in which differences arose between christian brethren. He had the happy knack of inducing mutual concessions, and so promoting reconciliation, without inflicting the pain of humiliation, which is so often a barrier to the restoration of peace in such cases. His spirit and manner were eminently affectionate. If any had, he surely had, a title to expect the blessing promised to the "peace maker." He

not unfrequently engaged in the occasional ministry; and his sermons were often distinguished by great clearness and simplicity of thoughts, and generally imbued with a soft and touching pathos both of expression and delivery. He excelled in the administration of consolation to the believer. From the popularity of his public services and the esteem in which his private character was held, he acquired perhaps the first place in the confidence and esteem of his christian brethren; so that upon the decease of his pastor, the Rev. T. Stevenson, he was unanimously requested by the church, to assume the office of chairman at the church meetings during the time the church remained without a successor to the pastoral office.

So well did he sustain the duties of this office, and so unbroken was the feeling of affectionate esteem in which he was held, that when in 1843, he left Loughborough, the friends, unknown to him, resolved to prepare for him some slight expression of their sense of his services. They chose a copy of Bagster's Commentary of the Bible, which was presented to him at one of the large social tea-meetings, which were occasionally held, by Mr. B. Gray, who acted on the occasion as the spokesman of the feelings of his brother officers and the members at large. Within it was inscribed,—“Presented to Mr. John Wallis by the church and congregation, as a tribute of respect for the many virtues by which he has been distinguished, and as a feeble expression of gratitude for the valuable services which, for a series of years, he has rendered to the cause of Christ.” The writer will not easily forget the evidence of profound feeling, which this circumstance, quite unlooked for on his part, and which took place during a pause in the festivities at which he was assisting, (for he was an enthusiastic mu-

sician, and a brilliant player on the violin,) elicited both from him and the audience. The fixed eyes of the assembly, the voice of the speaker, rendered preternaturally distinct by the breathless stillness of the spectators, the pale face and working features of the man addressed, formed a spectacle not hastily to be forgotten by any body who had any sensibility, either for worth honoured, modesty overpowered, or gratitude gratified. He thanked his friends. Not in an eloquent speech,—but in a few broken sentences, and a still more eloquent silence, and sat down.

After his removal to Lenton, he still continued an able and zealous friend of the cause. He joined heart and soul with the friends in that neighbourhood, in the promotion of every good word and work. When the circumstances arose in the church in Baxter Gate, which ultimately led to the division, he was requested by his old friends to come over and assume again at the meetings, at which the matters in controversy were discussed, his former post as chairman of the church-meetings. With this request he complied. Though in a situation in which it was difficult to resist the influence of relative sympathy and personal conviction, and in which the two opposing parties must necessarily take contrary views as to the supposed bearings of his conduct, the writer thinks he may fearlessly assert that he passed through this ordeal guiltless of a single harsh or unkind expression, and retaining the good opinion of all those on both sides who did not permit the irritation of the moment to prevent the exercise of a sober and charitable judgment. A few years afterwards he was called to occupy a similar situation on behalf of the brethren in Stoney Street, Nottingham. Here he was equally successful in exerting his remarkable powers of conciliation; and, it is be-

lieved that in neither case did he forget the esteem of any whose esteem was worth having. Men so gifted with the wisdom of the serpent and the harmlessness of the dove are indeed rare; and happy is it for the church, when, in the hour of tempest, she is able to commit the helm of her interests to the hands of such pilots.

The remaining years of his life, Mr. Wallis spent with great cordiality in communion with the brethren at Lenton. By them his christian excellence was appreciated. He entered with warmth into their designs for usefulness, and lent every assistance in his power to their promotion. He worked to the eleventh hour. Increasing age did not prevent his activity. Far from reposing, as he might with grace have done, upon the dignity which rewards veteran services, he continued to contribute his mite of exertion towards the common cause, undiminished by anything, save physical inability, and the invidious approaches of a disease, that was about soon to remove him from the scene of labour. For a year or two before his death, he had been seized, at times, when walking up-hill, with sudden breathlessness; and had more than one attack of the inexpressible agony which characterizes that disease, which finally destroyed his life. Himself and his family were not left unwarned of the formidable portent of these symptoms. However, as "the man

of the house knoweth not the time, nor the hour, when the thief cometh," the occurrence of the fatal attack produced upon those nearest and dearest to him, all the stunning effect of an unlooked for visitation. When it was known by the friends at Lenton, almost without previous notice, that they had lost their venerable friend, the sensation produced was universal and profound. Each member mourned the loss of a friend, and the whole church that of a leader. He left to them, however, the example of a meek and loving spirit, which breathed all the melting influence which descend from the cross, and a memory untarnished by selfishness, intemperance, or violence, and embalmed in the grateful love and affectionate veneration of many christian brethren, whose tears he had dried and whose steps he had led to the feet of the Saviour.

His removal addresses us all, as with one voice, in inspired language, "Be ye, also, followers of them, who, through faith and patience, inherit the promise." To those who lament our friend among the tombs, we would say, "He is not here; he is risen."

"Mounted high,  
By the dear might of Him who walk'd the waves  
Where, other groves, and other streams along,  
With nectar pure his oozy locks he laves,  
And hears the unexpressive nuptial song  
In the blest kingdoms meek of joy and love.  
There entertain him all the saints above,  
In solemn troops, and sweet societies,  
That sing, and singing, in their glory move,  
And wipe the tears for ever from his eyes."

F. S.

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## QUALIFICATIONS FOR A PERFECT NATURALIST.

THEY are as many and as lofty as were required by old chivalrous writers, for the perfect knight-errant of the middle ages; for (to sketch an ideal of which, we are happy to say, our race affords many a fair re-

alization,) our perfect naturalist should be strong in the body; able to haul a dredge, climb a rock, turn a boulder, walk all day, uncertain where he shall eat or rest; ready to face sun and rain, wind and frost,

and to eat or drink, thankfully, anything, however coarse or meagre; he should know how to swim for his life, pull a oar, sail a boat, or ride the first horse that comes to hand; and finally, he should be a thoroughly good shot, and a skilful fisherman; and if he go abroad, be able on occasion to fight for his life.

For his moral character, he must, like a knight of old, be first of all, gentle and courteous, ready and able to ingratiate himself with the poor, the ignorant, and the savage; not only because foreign travel will be often otherwise impossible, but because he knows how much invaluable local information can only be obtained from fishermen, miners, hunters, and tillers of the soil. Next, he should be brave and enterprising, and withal patient and undaunted; not merely in travel, but in investigation; knowing (as Lord Bacon might have put it,) that the kingdom of nature, like the kingdom of heaven, must be taken by violence, and that only to those who knock long and earnestly, does the great mother open the doors of her sanctuary. He must be of a reverent turn of mind also; not rashly discrediting any reports, however vague and fragmentary; giving men credit always for some germ of truth, and giving mature credit for an inexhaustible fertility and variety, which will keep him his life-long always reverent, yet never superstitious; wondering at the commonest, yet not surprised by the most strange; free from the idols of size and sensuous loveliness; able to see grandeur in the minutest objects, beauty in the most ungainly; estimating each thing, not carnally, as the vulgar do, by its size and pleasantness to the senses, but spiritually, by the amount of Divine thought revealed to him therein; holding every phenomenon worth the noting down; believing that every pebble holds a treasure,

every bud a revelation; making it a point of conscience to pass over nothing through laziness or hastiness, lest the vision once offered and despised should be withdrawn; and looking at every object as if he were never to behold it again.

Moreover, he must keep himself free from all those perturbations of mind which not only weaken energy, but darken and confuse the inductive faculty; from haste and laziness, from melancholy, testiness, pride, and all the passions which make men see only what they wish to see. Of solemn and scrupulous reverence for truth; of the habit of mind which regards each fact and discovery, not as our own possession, but as the possession of its Creator, independent of us, our tastes our needs, or our vain-glory, are hardly need to speak, for it is the very essence of the naturalist faculty, the very tenure of his existence; and without truthfulness, science would be as impossible now as chivalry would have been of old.

And last, but not least, the perfect naturalist should have in him the very essence of true chivalry; namely, self-devotion; the desire to advance, not himself and his own fame or wealth, but knowledge and mankind. He should have this great virtue; and in spite of many short-comings, (for what man is there who liveth and sinneth not?) naturalists as a class have it to a degree which makes them stand out most honourably in the midst of a self-seeking and mammonite generation, inclined to value everything by its money price, its private utility. The spirit which gives freely, because it knows that it has received freely; which communicates knowledge without hope of reward, without jealousy and mean rivalry, to fellow-students, and to the world; which is content to delve and toil comparatively unknown, that from

its obscure and seemingly worthless results, others may derive pleasure, and even build up great fortunes, and change the very face of cities and lands, by the practical use of some stray talisman which the poor student has invented in his laboratory:—this is the spirit which is abroad among our scientific men, to a greater degree than it ever has been among any body of men for many a century past; and might well be copied by those who profess deeper purposes and a more exalted, calling, than the discovery of a new zoophyte, or the classification of a moor-crag.

And it is these qualities, however

imperfectly they may be realized in any individual instance, which make our scientific men, as a class, the wholesomest and pleasantest companions abroad, and at home the most blameless, simple, and cheerful, in all domestic relations: men for the most part of manful heads, and yet of childlike hearts, who have turned to quiet study, in these late piping times of peace, an intellectual health and courage, which might have made them in more fierce and troublous times, capable of doing good service with very different instruments than the scalpel and microscope—GLAUCUS; or the *Wonders of the Shore*. By Rev. C. Kingsley.

## PROPHECY. NO 2.—THE JEWS.

THE predictions of Moses concerning the children of Israel, demand particular attention. It is a prophecy that has been, in many instances, remarkably fulfilled, and in other instances is being fulfilled at the present time. We are witnesses that this prophecy was not written after the events occurred, but a long time before. In the twenty-eighth chapter of Deut., Moses sets life and death before the children of Israel, and foretells the ruinous consequences of sin. After predicting the good that God would do unto them if they were obedient, he says, v. 15: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, and his statutes, which I command thee this day, that all these curses shall come upon thee and overtake thee." He then enumerates a long catalogue of evils that shall befall them, some of which we shall notice. V. 49, it is said, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose lan-

guage thou shalt not understand, a nation of a fierce countenance, which shall not regard the person of the old, nor show favour to the young." This prophecy was fulfilled in the Chaldean invasion, in which Jerusalem was taken, and many of the Jews carried captive into Babylon.

It is written in 2 Chron. xxxvi. 17, that for their sins, God "brought upon them the King of the Chaldees, who slew their young men with the sword, in the home of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand." A very literal accomplishment of this prophecy. Still more accurately was it fulfilled at the destruction of Jerusalem by the Romans. They were brought from far, from the end of the earth, where a fierce people, and their language was, to the Jews, an unknown tongue, and they spared neither age nor sex. In verses 52 to 56, it was predicted that their enemies should besiege them in all their gates, until their strong walls were broken down, and they should eat

their own children—"that the tender and delicate women among you that would not adventure to set the sole of her foot upon the ground for delicateness," should eat her child in secret, for the severity of the siege. This was a most unnatural prediction. But, nevertheless, it was exactly accomplished, as we shall see. Shalmanezzer came up against Samaria, and besieged it, and at the end of three years he took it. 2 Kings xviii. 9. Sennacherib, King of Assyria, came up against all the fenced cities of Judah, and took them, verse 13. And Nebuchadnezzar took and destroyed Jerusalem, and Josephus teaches that the Roman general took several cities before he besieged Jerusalem, and it may well be said of the Jews that they trusted in their fenced cities, as they seldom risked a battle in the open field.

In these sieges there was predicted dreadful famine; and so we find it fulfilled, especially in the siege of Jerusalem by the Romans. It was foretold that they should eat their own children, which was fulfilled about six hundred years after the time of Moses, when Samaria was besieged by the king of Syria, and two women agreed to eat their children, and one of them was actually eaten, 2 Kings vi. 28. Again at the siege of Jerusalem by Nebuchadnezzar, nine hundred years after the prophecy, this dreadful prediction was again fulfilled. Boruch says, Therefore the Lord hath made good his word which he pronounced against us—to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses, that a man should eat the flesh of his own son, and the flesh of his own daughter. Jeremiah says, in reference to the famine when Jerusalem was destroyed by Nebuchadnezzar, "The hands of the pitiful women have sodden their own

children, they were their meat in the destruction of the daughter of my people." Lam. iv. 10.

At the siege of Jerusalem they fed one upon another, and it is said that ladies broiled their infants for food. Verse 62, it is said, "And ye shall be left few in number, whereas ye were as the stars of heaven in number. Passing by all their calamities prior to the destruction of Jerusalem by the Romans, and we shall find this prophecy literally fulfilled. Great numbers were slain, and only a remnant were left. Josephus tells us that in the siege of Jerusalem, and in the wars, eleven hundred thousand were destroyed. So great and so frequent have been their massacres, that if they had not been as numerous as the stars of heaven, they must have been completely annihilated. They were to "be plucked from off the land," v. 63, and "scattered among all people, from the one end of the earth even unto the other;" v. 64, and among these nations they were to have no rest, but still they should exist as a distinct nation. See Lev. xxvi. 44. "And," says Bishop Newton, "what a marvellous thing it is, that after so many rebellions, massacres, and persecutions; after so many wars and sieges, after so many fires, famines and pestilences; after so many years of captivity, slavery and misery, they are not destroyed utterly, and though scattered among all people, yet subsist as a distinct people by themselves." They have been banished and reviled, and hated and persecuted in all lands. In verse 37 of the same chapter it is said, "And thou shalt become an astonishment, a proverb and a by-word among all nations, whither the Lord shall lead thee." What was prophecy in Moses' day, is literal history at this time, and the Jews are a living miracle, a perpetual proof of the inspiration of the Holy Scriptures.

W.



## THE CALCUTTA MISSION CONFERENCE.

## No. 3.—VERNACULAR PREACHING, &amp;c.

We have already given two papers, in substance extracted from the interesting report of the Calcutta Conference,\* the first of these referred to the admirable paper of Mr. Mullens on the progress made by christian missions in Bengal; and the second to the difficulties of missions in Bengal, by Mr. Lacroix; we now propose, not to confine ourselves to any one subject, but to give a brief summary of the various other subjects that occupied the attention of this important conference.

A paper was read by Rev. J. Wenger on preaching the gospel in the native tongue, and one on the same subject from the pen of Rev. I. Stubbins of Cuttack, prepared and forwarded "at the special request of the committee." A third paper, extracts from which are given in the appendix to the report, by the Rev. W. Smith, of the Church Mission at Benares, arrived too late for discussion.

In reading the papers prepared by Messrs. Wenger and Stubbins, though they both agree as to the importance of vernacular preaching, one cannot but be struck with the advantage that constant practice has over theory. Mr. Wenger, we opine, though he heartily approves of this kind of labour and of the itinerating involved in its vigorous prosecution, has done little in it; he therefore theorizes, defines, and cautions; and refers to the system adopted by the late Rev. C. Lacey of Cuttack, (of arranging a variety of topics suited to different seasons and places, and of keeping a Bazaar book, in which he entered any new modes of expression, objections, similes, &c., that he heard from those he addressed,) as being most advan-

tageous; and also alludes to the "marked success" which has attended this kind of preaching in Orissa. His paper is very judicious, and sets forth this kind of labour as of the highest importance, and to be commended and practised. On the other hand, Mr. Stubbins, like a man at home with his subject, writes to the point at once, and tells, not what he thinks might be good, but what he and his brethren do and have done, and feel that they ought not to be content without doing, in the way of preaching to the natives and itinerating. His is a detail of facts. Thus he begins:—

"The missionaries in Orissa have ever regarded vernacular preaching as their paramount duty. They have ever held that other plans are subordinate to this; and that whatever else may be omitted from their labours, this must never be. So far as preaching to the christians is concerned, the sermon has to be studied as it would be in English, only it is desirable to conduct that study as far as possible in the language in which the sermon is to be delivered, or it will be next to impossible for it to be easy, idiomatic, and impressive.

"In carrying on itinerant labours, our mode of operation is very simple. As we can scarcely get anything in the shape of food in the district, we are obliged to take everything with us that we shall be likely to require. \* \* \* Our tent is pitched in the centre of a number of large villages or markets. We prefer the latter; only in some parts they are not very numerous. All these are visited, within a radius of four, five, or six, and occasionally as much as ten miles; and when the round is completed, which may occupy several days, we move on to another con-

\* Pp 260 and 310.

venient encampment, then to another, till we accomplish a tour of one, two, or three hundred miles; and are sometimes out for six weeks or two months together. \* \* \*

Mr. Stubbins then describes their mode of procedure, singing a few verses to attract a congregation—and when a few are collected, addressing them either about what the missionary has been singing, or some native proverb, or some remark made by the bystanders; or proposing a question to some one in the audience, and founding an address on his answer. “There is,” he remarks, “one object to be accomplished, and that is ever to be borne in mind, viz., to lead man as a sinner to Christ the Saviour.” \* \* \*

“It is,” he adds, “of the last importance for the missionary to study and speak *the language of the people*, in addressing a crowd. This current language, however, cannot be acquired either from books, nor even from the native christians who are trained under us, since they acquire our modes of expression. It must be picked up amongst the people.”

We gave a brief extract from this paper in a former number;\* but there is one more extract which we cannot refrain from quoting. After mentioning the variety of aspects which a heathen audience presents to the christian missionary, and the modes in which their listlessness, or clamour, or confusion may be encountered, he says:—“Sometimes it produces an admirable effect to commence with a solemn and impressive subject. I have occasionally preached on the shortness of human life, and the immortality of the soul, till I have seen several in tears. This address I commence with a sort of quotation, showing that at the longest we shall soon die, all die, that according to their own books, “Death

sits on every one, and is continually devouring;” or according to one of their stanzas, “Human life is as a drop of water, standing tremulously on a lotus leaf;” that “death is God’s Peon to summon men into the Divine presence.” You may conceal yourself from the *Piyáddás* that man may send: you may excite their pity, you may bribe them; you may overpower them and make your escape, but where will you conceal yourselves from his *Piyádá*? Hide yourselves in the deepest jungle or the darkest cave, he will find you out: flee to foreign shores, or brave the trackless deep; go where you will, he will find you out: the tearful entreaties and agonizing wail of wives, children, and friends, excite not his pity, he turns a deaf ear to them all—your silver, your gold, your costly decorations; all, all you esteem valuable, he despises and tramples beneath his feet. Your youth, your strength, your banded leagues are but as straws before the whirlwind. What will you do? See, he is coming now, he is hastening to your village, is entering it now, is approaching your door, &c.”

In the discussion that followed the reading of these papers, most of the missionaries concurred in the views given by Messrs. Stubbins and Wenger of the paramount importance of vernacular preaching; and several of the brethren referred to plans that they had adopted with advantage, and a resolution to that effect was passed. A few, however, we regret to observe, dissented. The grounds of their dissent were, that if vernacular preaching was affirmed to be of the highest importance, the resolution was a virtual censure on those who had been employed in translations, education, &c., and that such an idea would lead to their neglect as subordinate. Really, we could not but frown on reading this dissent. Is it not our Lord’s commission to

preach the gospel to every creature? and ought anything to supersede this? Why should other and important departments of labour be abandoned, if put in their proper place? Surely the missionary, above all men, should know the supreme authority of the command of Christ, and be content to regard all the means of doing good, however important, as subordinate to the one appointed by the Head of the church himself!

Not to be tedious, (for we intend to conclude our extracts in this paper,) we proceed to glance at other subjects which engaged the attention of this important conference.

The Rev. D. Ewart, of the Free Church Mission in Calcutta, read a paper on *English Missionary Education*, i. e., the communication of an English education to the children of the natives by the missionaries. After alluding to the general opinion that he entertained of the immense good effected by means of the English schools, Mr. E. proceeded to point out *first* the peculiar sphere of English missionary education, as being of especial service to the *middle ranks* of the natives. It opens the door to them to situations of trust and emolument; it makes science the handmaid of religion; and is best conducted in the metropolis and the suburbs. The *influence* of these institutions has been to conciliate the esteem of people, to break the spell of Hindooism, and to elevate the general moral tone of those even who do not become christians. The *success* of these institutions has been considerable. Since 1830, more than ninety persons had been brought from the schools connected with the Free Church, into the fold, and of these about a third were of the brahminical caste. A considerable discussion followed the reading of this paper, and a resolution in accordance with its spirit was adopted.

The whole of one day was taken

up by the reading of two papers on the influence of the *Zemindary* system in impeding the progress of christianity. The *Zemindar* is a sort of ruler who holds the land in a township or district from the Government, and sublets it in sections to the ryots or small farmers. He rules over them like a lord, exacts from them frequently more than his due, and they are often victimized by his servants and the miserable police of the country. The details given in the papers and the discussion are heart-rending. The tyranny, intolerance, extortion, of the Zemindars, and their hostility to every thing which would elevate or emancipate the poor ryots, constitute a formidable barrier to the progress of the gospel. The resolution adopted will, we hope, not be without its benefit. It was,—“That the questions brought up in the papers now read by the Rev. Messrs. Schurr and Page, be referred for consideration to the committee appointed, on the Indigo cultivation, by the Calcutta Missionary Conference; with the request that they will kindly endeavour to compile information, and report upon it as early as possible.” And “that the formation of a society to defend the civil rights of native christians and other oppressed persons is desirable.”

*E. B. Underhill, Esq.*, secretary of the Baptist Mission, (who is on a visit to the various stations of the Society in the East,) read a paper on *Improvements desired in Missionary work in India*. This brief but important paper may be regarded as expressing the views and feelings entertained in this country, as to what is deficient and what is desirable in the present position of Missionary work in India. It so thoroughly expresses the views that we have long entertained and often expressed, that, without any comment, we shall give one or two extracts from it.

"It is now a well established fact," says Mr. U., "that of late years a considerable change has been operating in the minds of friends of missions, and questions raised, which it has been attempted to solve by the personal visitation of a delegation from the Parent Societies in conference with the missionaries engaged. Year after year the funds of the society have become increasingly absorbed in the mere holding of the ground taken, while in no case has there been the opportunity for extension by the relinquishment of completed work, and but little from an increase of the means. It seems to be as little within the reach of missionary societies, as it is certainly not the end at which they aim to maintain not merely a suitable and efficient evangelizing agency, but also the congregations which may spring up in its train, with all their apparatus of instruction for every age. At the present time a very large proportion of the funds of missionary institutions is employed, not in making new conquests from the realms of darkness, not in planting on new fields the banners of salvation; but in supplying old stations, in keeping ground long occupied, but not yet deemed fit to be left to the operation of those means of grace which spring up in the bosom of every christian community. In no part of the mission church in India, has there been a development of christian zeal and liberality to lessen, in any measure, the burden of missionary societies, or to supplement with its labours their efforts to extend the kingdom of our Lord.\* The care of all the churches, as well as that chief object of their anxiety, the care of the perishing heathen, has to be borne by the same funds and the same men. It is scarcely

necessary to remark how largely this absorption of means in old works, limits the evangelizing agencies at our command, and puts off to a very indefinite period the time when all India shall be traversed by the messengers of peace.

"It is then sought to be known by the directors of missionary societies, whether under God's blessing the present agency cannot be made more extensively available, and the christian energy of the native churches be brought into active play, both for their own growth in grace and the benefit of their perishing fellow-countrymen.

"In the *first* place, it is supposed to be probable that the missionary character is in some measure lost in the numerous avocations of present missionary life. \* \* \* The missionary is almost lost in the pastor. His stated work absorbs all his energies and time.

"The friends at home have come to doubt the propriety of the missionary pastorate. They observe that the first missionaries, the apostles, speedily transferred the pastoral duties to persons chosen for the purpose from among their converts; that, however dear the converts were to them, and however much the converts longed to retain them in their midst, they hasted away to the 'regions beyond,' affectionately, commending them to God and the word of his grace, which was able to build them up, and perfect them in his ways. Some such course, it is presumed, might be followed in modern missionary enterprise. \* \*

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"The formation and settlement of a native ministry over distinct native churches and congregations, is the second grave question on which the thoughts of the friends of missions turn. Nearly two generations have passed away, since the blessing of God was first poured out on the

\* We think this *not* applicable to our mission. —ED.

hearts of many, and the first native church was formed. Several thousands have put on Christ—not a few who have wrought as successful evangelists. The committee and directors inquire,—Why are not such men pastors of the native churches? Why do they not release the missionary from the local cares which fill his hands? They have not been able to appreciate the value of the answers which have been given in reply, nor to understand the long delay in the organization of native christian congregations under officers of their own selection. \* \* \*

The habit of dependence is itself a cause and perpetuator of weakness. While the dependent relation lasts between the missionary and his people, (so that natives are not entrusted with the pastorate,) he will look in vain for the development of a self-reliant energy. Without, then, depreciating the greatness of the difficulties in the way of the formation of a native pastorate over native

churches, or undervaluing the labours of the missionary pastor, it seems to the directors and committees of missionary societies to be generally the wiser course to establish, at the earliest practicable moment, distinct congregations, each having its own native minister regularly appointed thereto—in this respect, as in the former, following closely in apostolic steps.”

There are other topics touched on by Mr. U., but all subordinate to these two: as the self-supporting of native churches, &c. The views expressed in the paper had the hearty concurrence of Revds. A. F. Lacroix, G. Cuthbert, and others. They were referred to a Committee. We hope they will *not* be put aside. Other papers followed on the Importance of a Vernacular Christian Literature, on Vernacular Schools, &c., but we must close.

This useful meeting adopted an appeal for help and support to their friends in Europe and America.

## THE MORNING.

THE morning is the best part of the day, at least for the performance of many of life's duties. It is certainly the best hour of the twenty-four for a little healthful exercise; and at an early hour these bright spring mornings ought the “little folks” to be out and stirring to catch an appetite, and set their cheeks aglow with ruddy health before school hours arrive. And as for the young lady or young gent, who is found napping late into the morning, woe for them!

Morning is the best time in the whole day for work. So begin, and you drive your work; but if the sweet morning is lost in late slumbers, your work drives you all day, and there is a vast difference in the two.

We have seen men who were seemingly always in a hurry, always looking jaded and driven; and we have seen other men who take things calm and cool and advantageously, and yet who accomplished as much as the others; the former reminding one of Dr. Franklin's man who for late rising trotted hard all day to overtake his business and the latter showing the advantage of early beginning the day's task.

Morning is, likewise, the best hour for the soul's worship of its Creator—for prayer and holy communion of the heart with its Redeemer. Let christians who would continually grow in grace, and be strong for the Master's service, do the morning homage of the soul to God—P. S. B.

## OUT OF WORK.

DON'T mistake our meaning by the above expression, if you please, respected reader. Our title may give you the idea of a troop of wretched-looking, half-fed stocking makers, harnessed in pairs to an empty cart, which, with doleful countenances, they drag through the public streets,—or that of a singing group, who, as they move slowly alongside the pavement, drawl out in dreadful discord some well-known conventicle tune of the "Lydia" species,—or that of a miserable hut, containing yet more miserable inmates, whose shelves are empty, and whose furniture is removed to a locality rendered suspicious by the exhibition of three ominous balls of brass. But it is to none of these that we refer. Extremes meet. There are some curious "points of contact" between poverty and affluence. Here is one—that the term "out of work" will often faithfully describe each. Yes, in addition to the patrons of threadbare coats and unshaven visage, there are scores and hundreds of those who are "clothed in purple and fine linen, and fare sumptuously every day," that is, who wear the best broad cloth, dine off the best game, and sip the best "old port," who, in this busy world, have nothing to do. To a few words in respect to such we would request your attention.

Take the life of a gentleman belonging to this last-named class. Of what is it composed? Not of work, *manual* or *commercial*; that is certain. Those delicate hands, those ring-girt fingers are full proof in point of this. Not of *social* work, nor of *moral* work—truthfulness compels us to add. In fact, his life is not made up of work at all. Its constituents are pleasure, enjoyment, amusement; we use the gentleman's own and most favourite terms. It is a life of play. Do you want to know how he spends a week? A few items from his pocket-book will give you an idea. Here are specimens:—"Call at Robinson's and Brown's," "See the 'School of Scandal' performed," "Speak to Smith the tailor," "Go to races," "Evening party at K—s," "Rowing match," "Hear the band,"

"Dog-cart and tandem to B—." These very edifying extracts will serve as representatives of a book-full. *Some* amusements there are which our worthy friend does not think well, for a reason or reasons unassigned, to note down—diversions, it may be, of a character not wholly free from the charge of what *vulgar* folk would dare to call fashionable immorality, "little sins" done "in secret." However, you have a notion of what his life is. It is a round of what is called "pleasure." The world, with him, is a large play-ground.

"Now mind what you're about, kind enlightener, whoever you may be. I expect you're going to be ever so unmerciful with the poor fellow whose portrait you've just drawn. You'll begin the next paragraph with ejaculations of deep regret and deeper indignation at what you will call 'an immortal being' living a life like that. It's all very well, but how should *you* act if you had the means and opportunity of this young man? I rather guess that, with all your flourishes about 'out of work,' you would (barring a few questionable and vicious extremes,) do just as he is doing. Remember, sir, it's *one* thing to sit in a quiet study and write about what *ought* to be done, and quite *another* thing to be placed in the exact circumstances, with their subtle temptations and manifold dangers, of those for whom you provide your refined and moral legislation." Thus, we imagine, some of our readers may think. As to the "deep regret and deeper indignation" which was expected "in the next paragraph," very likely that notion is not altogether an unfounded one. Indignant and regretful we certainly cannot help being when we think of that class of characters to which allusion is made; indignant not because they have wealth and leisure, but because they do not turn each to good moral and social account. Then, as to the prophetic statement to the effect that *we* should probably "go and do likewise," of course we have our own opinion about that, but we beg to say that *this is not the question*. The question is, whether a life like that described, is *right or*

*wrong, intrinsically glorious or inglorious.* Our living or not living such a life does not in the least degree affect the abstract good or evil of it. It may affect our personal welfare and individual reputation, but it does not touch the question.

To the question, then. Is such a life right or wrong? It is not both, it cannot be neither; which is it? We think the matter admits of a solution not difficult. Taking the question out of the region of morals and religion even, we say, if there was no great, unalterable law of dependence at work in the world,\* if there were no common ties of kindred between man and man,† if there were no victims of penury and want, ignorance and crime, then, *socially* regarded, the life of the one previously described would not present such an aspect of real unrighteousness, although *morally* (since man, wherever and whatever he may be, was brought into being to progress in goodness and glorify God,) it would still be branded with shame. But the fact that these human ties and human woes *are* in existence shows that they who live a life of idle play when there is so great need of work, who are the supporters of exclusiveness when there is so loud and just a cry for the catholicism of true benevolence, live a life as inglorious as it is radically bad, and *vice versa*. Moreover, if our reader sees this to be the case, let him, while so many blindly worship gold, cringe to the men of riches, and associate a talisman-like virtue to money (so that the terms of wealth and worth are regarded as synonyms), let him, we say, not fail to protest against the implied axiom of modern society which declares that your estimate of a brother citizen is to be formed from the length of his purse, and that the millionaire is the model man. Let us not be misunderstood. We blame none for being wealthy. Far be it from us to join that pitiful, heterogeneous crowd, whose perpetual talk is against money *as such*, who rave to hoarseness against the gold which they inwardly covet in vain. It is against the fallacious and

immoral method of judging of and acting towards the wealthy, which is pursued by those whose ideal is a bank, and with whom cash payments are a sort of celestial paradise.

Forgive our digression. To return. We wish, having made mention of one class of the do-nothings, to bring our remarks to bear upon what is likely to be a more practical part of our theme. We would point out another class. It is one with which many of us are well acquainted. A type of it shall be outlined as briefly as possible. He is to be found in the "religious world," indeed almost every church and congregation in our large towns has one or more of this order. His moral character is good, and his accordance with what may be termed the *negative* precepts of christianity is not to be gainsaid. He is mainly characterized by mental superiority. Well-informed and of vigorous intellect, he is a sort of genius in the circle of friends. He can discuss the merits of the last new poem by Tennyson or Longfellow, he is well up in Macaulay, he is not ignorant of the fact that such authors as Dickens, and Thackeray exist, and occasionally makes a theological voyage with Trench and Maurice. His intelligent face is visible in the lecture hall, and he makes the news room a place of daily resort. "A right sort of fellow," many will remark. Exactly, *so far as he goes*, he is. But our description is hardly complete. A few tints of a somewhat sombre hue must, in justice to truth, be added. We have seen what our friend *is*, but now what does he *do*? "That's the question." He has the qualifications for great usefulness, does he *exercise* them? Alas! here is the grand defect. He does scarcely anything in the way of attempting the mental and moral improvement of his fellow-men. He is "out of work." Go to the Sunday-school, he is not there. Go to the prayer-meeting, he is not there. Go to the church-meeting, he is not there. Attend the tract or benevolent society's meeting, he is "vocative" still. He attends service on Sunday morning and evening, once a month he is at the Lord's supper, his name is on the church-book, but as for anything else, he is "out of work."

We believe that our sketch will be endorsed by many of our readers.

\* "For none of us liveth to himself."—Romans xiv. 7.

† "And hath made of one blood all nations of men to dwell on the face of the earth."—Acts xvii. 26.

They will be able to mention the names of some who answer, in its chief points, to the above imperfect sketch. Nay, perhaps these lines may be perused by some who cannot but be conscious that they *themselves* belong to the class of which we speak. If so, with all seriousness and earnestness, we would, while avoiding the printed sermonizing usually so distasteful to magazine subscribers, address ourselves to them. Will they do us the honour of a few moments attention?

You are culpable, you are indeed. Wherefore has God given you the talent that you have? That it might be expended on yourselves? Why has he privileged you with so many means of improvement? That you should monopolize them? Why has he spared your lives to such a term as has enabled you to rise in the mental scale? That your light should be thrust under a bushel? It is not needful that we reply. You may think, "Well, if I am doing no real tangible good, I am on the other hand doing no harm." We are not so sure of that. It seems to us that, especially in a case like your own, good not done is harm done. You are exerting a painfully deleterious influence on others. Your lack of earnest toil is affording to others a pretext whereby they are excusing themselves before God, man, and conscience, for inactivity. We firmly believe that there are few things that operate more unfavourably to the cause of religion than the indifference and lack of labour displayed by some of the more intelligent members of the church, unfavourably, we mean, in the effect produced both on those who are in, and those who are out of the church. "He that is not for me is against me." Don't forget those words. They have a meaning.

Apologies, we doubt not, will be offered. "The Sunday-school is conducted in such an uninteresting, stereotyped fashion." That is the very reason why *you* should try and throw some interest into it. Little wonder, indeed, that there is lack of interest or improvement if such as you, who are able to lead the van, keep far in the rear. We suppose, too, that usually superintendent and teachers are made of material as pliable as others are, pliable at least to this extent, that they are willing to admit and encourage

alterations when they can be shown to be of advantage to the interests of the school. Now, don't you think it would be more manful to attempt the accomplishment of what you see is needed rather than your present shirking out of a work which long experience has shown to be of so much benefit to mankind? But proceed with your second observation. "There is so much mere canting slang used at the prayer-meeting, and the men who 'engage' make such gross errors, pray with so little intelligence, repeat themselves so unpardonably, mutilate the otherwise chaste and apt metaphorical expressions of Scripture, and ——" That will do. We can form a rough guess of what more you would have said. We have no doubt, good friend, that you could fill several pages of the present number with a catalogue of the defects and deficiencies connected too often with the various "means of grace," and agencies of a moral character now in vogue among christians. Sorrowfully we are compelled to admit that there are many. But again, we would ask, *what is to be done?* Are they only to excite the half-contemptuous feeling displayed by your curled lip and bitter smile? Will such a feeling accomplish a reformation? Not so have the reforms of the church hitherto been accomplished. If you see an error don't stand making grimaces at it, take the club of truth and give it a right sound blow. If you think that in some respect great alterations are required, don't keep away from the scene of degeneracy, go and try to improve it.

Depend upon it, too, that a man with a really earnest soul, a soul filled with loyalty to God and love to man, will "put up" with annoyances and vexations rather than sit idle while a race is perishing—perishing "for lack of knowledge," the very knowledge which he has. If you have enlightened zeal for the divine rights and sincere aspirations after the universal welfare of humanity, you will even submit to hearing the "canting slang" and "gross errors" of less educated "brethren," rather than withhold a hand, aye, a strong helping hand.

"Out of work;" inglorious is he to whom these words will apply when the loom is motionless for lack of a



weaver, or the ripe corn-fields are uncut for lack of husbandmen. But far, far more inglorious is the man to whom they will apply when, although he has the lamp of truth in his possession, the millions of the world's family are groping their way in dense darkness, and stumbling in the pitfalls of ruin. "Out of work;" why the beasts of the field and forest, the birds of the air, the meanest reptiles that creep the ground, all have a work and do it.

All things, great and small, do the will of the Supreme. Planets and pebbles, stars and stones, rainbows and raindrops, flowers and forests, all work out the magnificent purposes of God. Shall you do less? While they are servants will you be the rebel? While they toil will you trifle?

"With the universal motion,  
Man, thy single soul could chime,  
Like the billows with the ocean,  
Like the star with spheric time."

THOMAS R. STEVENSON.

## ORIGIN OF SILK.

IN the early ages of the Christian era, the inhabitants of the little island of Ceos, in the *Ægean*, near the coast of Attica, were accustomed to manufacture a species of silk, or rather a sort of thin gauze, from the web of a worm, which they fed upon leaves of the oak, the ash, and the pine trees; and this Cean manufacture, the invention of a woman, was long admired, and extensively used, both in the East and at Rome, for female dresses. They were, however, after a while, superseded by the Chinese silks, which at that early period were so costly that but few comparatively, could afford to wear them. Aurelian is said to have complained that a pound of silk was sold at Rome for twelve ounces of gold. The Phœnician women sometimes unravelled these costly fabrics, and multiplied the precious materials by a looser texture and an intermixture of linen threads. For more than two hundred years after the age of Pliny, the use of silks as a garment was entirely confined to the female sex; and it is said that the Emperor Elagabalus was the first Roman who by the adoption of this effeminate habit 'sullied the dignity of an emperor and a man.'

Silk was supplied to the Romans by the agency of the Persians, who, in their turn, procured it, with quantities of aloes, cloves, nutmegs, and sandal woods, from the Chinese merchants, and conveyed it to their own country, at first by long, toilsome, and dangerous journeys in caravans, and subsequently by vessels which carried on a beneficial trade between the silk mer-

chants of China and the inhabitants of the Persian Gulf.

As the use of silk became more and more indispensable to the Romans, the Emperor Justinian, in the middle of the sixth century, seeing with concern that the Persians had secured, both by land and sea, the monopoly of this important supply, and that the wealth of his subjects was continually drained by a nation of enemies and idolaters, tried various expedients to remedy the difficulty, but without success. Finally two Persian monks, actuated by some stronger impulse than that of patriotism, and encouraged by the promises and persuasions of Justinian, penetrated the silk-growing country, and concealing a large number of the eggs of the silk worm in an hollow cane, succeeded in returning safely and in triumph with their spoils. These eggs were hatched by artificial heat, and the worms, being carefully taken care of, and fed on mulberry leaves, lived and laboured, and wove their golden tombs, and soon the Romans achieved a greater perfection in the art of educating the insects and manufacturing the silk, than the Chinese themselves. Since that period the culture and manufacture of silk has never been exclusively confined to any distinct portion of the earth, but has been encouraged and practised whenever and wherever it could be made profitable. The southern countries of Europe, however,—France, Italy and Spain,—still retain the supremacy which they acquired in the sixth century; and it is from those countries that we now get our finest silk.

## CORRESPONDENCE.

## A COUNTRY MINISTER IN LONDON.

No uncommon thing this, it may be said, in these days of railways and excursion trains; though in the days of our fathers, this would have been quite an event. Well, such an one found himself in London in the early part of July, and having finished the little business that he had to transact, was so much at liberty one Wednesday afternoon as to think how he was going to spend the evening. Being not far from London Bridge, he soon found the Weigh House Chapel, and having heard much, and read several, of the published works of its respected minister, the Rev. T. Binney, he hoped this would be a favourable opportunity of hearing him. Enquiring of a gentleman who seemed to be the proprietor of a shop nearly opposite the chapel, whether that was the evening of worship at the chapel, it was very politely replied, "I really don't know, sir." Here I beg to say that though I have often heard of blunt or uncourteous replies being given to enquiries in London, I never found it so. I distinctly remember instances in which persons have not only replied with great civility but have given themselves some trouble to be correctly understood. Well, the next application was to a policeman at hand, who civilly informed me the service at that chapel, he believed, was not on Wednesday but Tuesday evening.

Seeing no prospect of spending a quiet hour of devotion with the citizens of Zion here, the visitor found his way to the house of his own people in Borough Road; and inquired at one of the first houses from it whether there was service there that evening, and, as in the former instance, was assured they did not know. He was then directed by an elderly female, who heard his enquiry, to the chapel of Mr. Wells which she knew was open that evening. This place, after passing as a stranger may easily do, as it has not the noble and prominent front of Borough Road Chapel, but is down a narrow entry, was at last found, and though so concealed by houses, it is a spacious, good

chapel, capable of seating perhaps eight hundred people. Gradually the congregation assembled, till the lower part was comfortably filled by, it is thought, not less than four hundred people. Still what are these among so many outside, who do not know that there is service on any evening in the week day in any chapel in the vast metropolis? It is, however, gratifying to reflect that these were assembled in a place, among the few even in London, in the estimation of some, *where the gospel is preached*. And I am happy to testify that the gospel was preached there that evening, though mingled with a little that I think was super-evangelical. I was not caught in a trap, or taken by surprise, as I had heard Mr. Wells before, and to say the truth, like the late excellent Hannah More, "I am fond of the lean of their fat." It is no matter of surprise that Mr. Wells has a good congregation as he manifests considerable grasp of intellect, with great fluency of speech, and much earnestness of manner, combined with sufficient familiarity of address. At times, also, there was a strain of sarcasm and mimicry that might entertain such as sought for amusement. An imaginary conversation maintained between Nebuchadnezzar the proud king of Babylon, and the three Jews who would not bow down to his golden image, almost with the various intonations of a ventriloquist, was really amusing, though rather out of place in the pulpit. The introductory prayer was so continuous a flow of words, without pause, as to be in reality one long sentence.

In ministers of this school there is generally, mingled with much extravagance, the strong stamina of evangelical doctrine; or, in their technical phrase, "the doctrines of grace," which they persuade themselves are peculiar to them, but which, in reality, are found among all christians, and are always savoury to a pious mind. For the sake of this strong meat, many not only endure, but love the wild uncharitableness which is often vented in belabouring and killing a mere man of straw. The Generals, and Fullerites, and gilded Calvinists, favourite terms of their own,

are really as fond as they of all that is included in the doctrines of grace, though they cannot, like Mr. Wells, overcome the absurdity of confining the love of God expressed in John iii. 16, to the elect world.

But if, under the severe denunciation of Arminianism of this evening, the distinctive term General Baptist was retained without a blush, the writer felt almost ashamed of it, as a term of reproach, when the next day he saw it at Deptford displayed on a posting-bill in connexion with *Unitarian*, announcing lectures in the chapel on the atonement and glory of Christ, where also discussion was invited. Here was the other extreme of all that can be called *christian*, verging on the frontiers of baptized deism, if not identified with it. And, while the devout mind can witness only with pity the gigantic gladiator wasting his strength in beating the air, while in his imagination he is killing Arminians, and be cheered and delighted with his exultations in divine grace, it shrinks from the chilly regions of Unitarianism, and perceives without regret the grass-covered paths to its temples.

From these extreme points, on the following evening, the writer once more came into the temperate zone of christianity. From a coffee-house in Bishopsgate street, he saw across the road, exhibited the words "Bishopsgate Chapel." On enquiring to what denomination it belonged, he received the former reply, "cannot tell, but believe they are Wesleyans; and do not know whether there is service there this evening." Having taken refreshment, I went across and found in the yard what seems a very desirable thing as connected with the places of worship in London and other large and populous places, that is, a neatly painted notice of the times of worship. This seems desirable for the information not only of visitors but even of near neighbours. From this source of information I learned there would be service on that (Thursday) evening; at which I soon perceived, from the hymns sung, two old favourites, one from Dr. Watts, the other from Cennick, that it was only a random guess which supposed they were Wesleyans. On the conclusion of a short plain sermon to about one hundred hearers, I learned on inquiry that the minister's name was Mr. Mannering, of, I believe, the Independent denomination.

From these incidents, I beg to submit, that it is desirable in large towns notice of the times of worship should be exhibited for general information.

Further, we are reminded that in connexion with doctrines, there may be various accidental circumstances to attract attention. These, if amusing or extravagant, are likely to be reported and excite popular enquiry, while the modest, sober minister, though sound in the faith, may be longer in the shade. But, if stirring worth, and the faithful proclamation of gospel truth, do not bring him to light, it is hoped the time is gone by for this to be effected in England, by the cold disquisitions of Unitarianism, however much discussion may be desired.

J. J. M.

\* If some of our other "country ministers" were occasionally to favour us with notes of their rambles, either to town or the sea coast, their communications might contain, as above, not only what would interest, but also suggestions which might be of general service.—Ed.

## THE LATE MIDLAND DEPOSITORY.

SIR,—Being unfortunately a sufferer by the late "Midland Depository," I was surprised to see the V. Resolution in regard to the "New Hymn Book," as follows, "That the Trustees of the New Hymn Book be requested to pay over next year the sum of £45, being the sum understood to have been received by the Association from the Book Society, and that this be considered a final settlement of the Association's responsibility. The Minutes of former Associations shew that in

	£	
1826	40	were paid to the Home Mission.
1827	50	" " "
1828	50	" " "

being 140 to the Home Mission.

	£	
In 1829	25	to the Association.
1830	20	" "
1831	20	" "
1838	25	" "
1839	30	" "

being 120 to the Association.

Or a total sum of £260 instead of what was *misunderstood* to be only £45. As the Proprietors of the Depository had no personal gain in view, but only to benefit the connexion, I must presume they are righteously entitled to a return of this money from the funds of the New Hymn Book as soon as it is enabled to reimburse them, so far as is necessary to repay them what they have advanced.

Nottingham.

K. S.

### Query.

Would it not greatly conduce to the more healthy growth of vital christianity amongst us, if ministers, in their conversations with the members of our churches, were more frequently to introduce, and earnestly to dwell upon, the subject of "Spiritual Religion;" and to inquire into their personal experience in the same.—A WELL WISHER OF THE CAUSE.

## OBITUARY.

MR. WILLIAM SMITH was born Feb. 5th, 1782, in the valley of the Ecclesburn, near Wirksworth, at a sequestered farm house, well known to the General Baptists in Derbyshire by the name of Stone Bridge. This was his only home during the extended period of seventy-four years. Possessing but few educational advantages, or religious privileges, he nevertheless became a studious and serious young man, keeping himself pure amidst the pollutions of the world, and forming a character of singular excellence. He was a diligent reader of the Bible, which he valued in his early manhood for its historical information, and for the perfect code of morals it contains. By degrees his thoughtful mind discovered something more precious in its pages than the facts of history or the rules of morality. The truth dawned upon his understanding, and the grace that is in Christ Jesus took possession of his heart. Not satisfied with the preaching and services of the parish church, and there being nothing more suited to his wants in the ministration of nonconformity, he sometimes walked a distance of ten miles to hear an evangelical sermon. The death of his father, in 1844, awakened him to a more lively sense of the necessity of religious decision, and the influence of this bereavement was strengthened by an alarming dream, the particulars of which he could never be induced to relate. Personal experience made him a convert through life to the "opinion" of Elihu, that God speaks to men "in visions of the night;" and that when deep sleep falls upon them, in slumberings upon the bed, he opens their ears, and seals their instruction.

In the autumn of that year Mr. Smith heard that the Baptists had commenced preaching at Shottle, and having long been dissatisfied with the practice of infant sprinkling, and equally persuaded that adult baptism is the ordinance of Christ, he hailed the opportunity of mingling with the new comers. At his first visit to Shottle the preacher was Mr. Barrow—a name still fragrant in that region. After the service, Mr. Barrow approached the young farmer with his outstretched hand and his fine beaming countenance, saying, "I think I have not seen you here before." The reply was, "no sir, it is the first time I have been, but I hope it will not be the last." William III., a stiff and stern man withal, who found it no easy task to insinuate himself into the good graces of his subjects, was once heard to say, "That man is cheap bought who costs but a salutation;" an aphorism quite as worthy of remembrance by a minister as by a monarch. There the preacher's cordial greeting proved the first link of a chain that bound him and his fresh hearer together for life. Mr. Smith became a regular attendant at Shottle and in the course of a few months he was baptized at Duffield. He then became anxious to introduce the principles of the denomination nearer his own home, and for this purpose watched for an opportunity of procuring a preaching room in Wirksworth. He had not long to wait before some premises in the centre of the town were offered for sale. He invited his friend Barrow, together with the late Mr. Malin of Shottle, and Mr. Taylor of Duffield, to come over and inspect them. The result was a determination to purchase. Mr. S. shared

the responsibility which this act involved, although it was not known that there was a single baptist in the large parish of Wirksworth besides himself. The Chapel was opened in 1816, and so encouraging were the prospects, that Mr. Barrow took up his residence in the locality as the settled minister of the place. Mr. Smith was elected deacon of the Church, and like most if not the whole of the seven whom the Apostles appointed in Jerusalem, he employed himself in active spiritual efforts for the spread of the Gospel. Naturally diffident and retiring—modest almost to a fault—and with less than the ordinary aptitude of speech, he still felt himself constrained to “labour in the word and doctrine.” His strength of mind—his habit of reflection—his acquaintance with the Scriptures—his sterling piety and his spotless reputation, rendered him a valuable helper in Christ Jesus. He wanted only a reader “utterance” to make one of the most acceptable of the occasional preachers. One instance of his devotedness deserves a record. He took a room in a village four miles from his residence, walking regularly thither to preach every Sabbath for years together, and bearing the whole expense himself. When that station was relinquished for others more promising, he bore a full share of the toil and burden. Almost to the close of life he might be seen wending his steady way on the Sabbath to “stand up,” as he modestly designated his own public exercises. When not engaged as a preacher he was one of the most devout and docile of hearers. A kinder friend no Pastor could desire, and the uniformity of his affection proved its sincerity and enhanced its worth. His house was ever open to his own minister and to ministerial visitors. It was one of the favourite annual retreats and tarrying-places of the late Secretary of the Foreign Mission. It was the frequent resort of the estimable Richard Ingham during his earlier days at Duffield, and his later ones at Belper. And to the writer of this obituary no spot had stronger attractions of its kind than the endeared domicile of this truly good man.

Mr. Smith was twice married. His first wife died in 1828 of whom there is a brief sketch in the Repository for

1829. His second wife survives. He had the pleasure to see all his children walking in the truth. His youngest son died in 1854—only a few weeks before his own death. His last illness was sudden and short, but so severe as to prevent the expression of those dying thoughts and feelings, which sorrowing relatives so fondly treasure up, and the record and repetition of which are found useful to us in our personal preparation for the time of our departure. Mr. Smith is succeeded in his farm and his office as a deacon of the Church by his eldest son, whose earthly course, it is hoped, may be as long, and as honourable as that of his own sainted sire.

*Chesham.*

W. U.

MR. THOMAS RICHARDS.—On the 20th of April 1856, the G. B. Church at Austrey, sustained a great loss in the removal by death of one of its most consistent members and liberal supporters. Of the early life of our departed friend but little is known. He was born at Austrey in 1783, and when quite young was apprenticed to a millwright. When the term of his apprenticeship expired he removed to Derby, but eventually settled in his native village. In 1809 he married Catherine Rowley, who some few years afterwards, to the great annoyance of her husband, was baptized and united with the church at Austrey. Her consistent deportment and habitual cheerfulness, however, presented religion in so favourable an aspect, that combined with a little persuasion he was soon induced occasionally to accompany her to the house of God. He continued a hearer for several years, though no impression seemed to be made on his mind. He was engaged in a lucrative business, and this engrossed the whole of his attention, while the “one thing needful” was forgotten. In the month of January, 1835, his beloved partner was removed from the church below to that above; and the testimony she bore during her affliction of the power of the Gospel to cheer and sustain in life’s darkest hour, made some impression on his mind; but amid the cares and anxieties of business, these impressions soon wore away and this loud call of Providence to ponder the path

of his feet was almost unheeded. But God who is rich in mercy and not willing that we should perish, was graciously pleased again to visit our friend; and when by a grievous affliction he was brought near the gates of the grave, he became concerned and alarmed, and anxiously inquired "what must I do to be saved?" This was the turning point in his history. And this affliction under God, he considered the means of his soul's salvation. After submitting to a very painful surgical operation, by God's blessing he gradually recovered, and he came forth from the chamber of affliction a "new man in Christ Jesus," blessing and praising God. He was baptized and united with the church at Austrey in 1838; and from that time to the close of his life maintained his profession and honoured his Lord. Enjoying the esteem and confidence of his Christian brethren, he was chosen a deacon of the church; and he used his office well. He was very active and useful, so long as his health permitted, in visiting the sick, directing and encouraging the

anxious and inquiring, and in ministering to the necessities of the poor. He loved the habitation of the Lord, and was diligent in his attendance on all the means of Grace. His acquaintance with the Holy Scriptures was very considerable, many portions of which, he had committed to memory, and on suitable occasions would pertinently quote. During the winter months of the last few years he was almost wholly confined to his home, but to all who visited him he invariably introduced the subject of religion, spoke of its infinite value and importance, and expressed his deep regret that he had not earlier in life experienced its joys. Towards the close of life he was sorely tempted, but the grace of Christ proved sufficient for him, and made him more than a conqueror. In his dying moments he was calm, hopeful, happy. Absent from the body, he is doubtless present with his Lord. "Mark the perfect man and behold the upright, for the end of that man is peace." May his bereaved children, follow him as he followed Christ.

A. G.

## INTELLIGENCE.

THE NORTH DERBYSHIRE CONFERENCE met at Sutton-in-Ashfield, on Monday, August 4th, at 2 o'clock p.m. The secretary opened the meeting by singing and prayer, and brother S. Fox of Sutton, was called to preside. Several churches sent no report, but from the Reports given it was found that twenty three had been baptized since last meeting, and nine were waiting for that ordinance. After another hymn had been sung, and a friend or two prayed, the following business was done.

1. That the Conference property having been sold to the Ripley church for £4, and the money now produced, brother Gray be requested to pay it over to the Tagg Hill friends according to agreement.

2. That brother Gray be thanked for his services as Secretary for the last three years, and respectfully requested to continue in office for another similar term.

3. That this meeting hearing of the continued affliction of brother Burrows, desires to express its deep sympathy with him; and suggests that the friends present who feel disposed, should contribute to

his relief. At the close of the meeting about 12s 6d. was laid on the table, and this sum has been sent him as a token of esteem, from the Conference.

4. The next Conference to be at Langley Mill, on Good Friday, 1857, and that a revival meeting be held in the evening.

After tea several useful addresses were delivered by the following brethren, Messrs. Calladine, Severn, and Wright of Hucknall, Brittain of Kirkby, and the writer.

W. Gray, Sec.

THE NEXT MIDLAND CONFERENCE will be held at Packington, on Tuesday, September 15; dinner will be provided at the Bull and Lion.

### ANNIVERSARIES.

LANGLEY-MILL, *Sabbath school*.—The Teachers of the above school, wishing to show some manifestation of respect to the Superintendent, presented him with Baxter's edition of the Bible, in which was the following inscription in letters of Gold.—"Presented to Mr. H. H. West,

on his removal from Langley-mill to Northampton, by the teachers and friends of the Langley-mill Sabbath School, as a memorial of their christian friendship and high estimate they entertain, of the many and valuable services he rendered the school. Langley-mill, June 23rd, 1856." The book was put into his hands by Miss C. Bakewell, and a suitable address delivered by Mr. G. Askew. Mr West not being aware of the present, arose under apparent deep emotion, and responded in a most affectionate speech, and was followed by Messrs. Hicking, Waterall, and Mr Eley, from Marlpool with addresses appropriate for the occasion.

**THURLASTON, Sabbath School Jubilee.**—July 13, two sermons were preached in the G. B. Chapel, on behalf of the Sabbath school, by the Rev. T. Yates of Wirksworth. On Monday the friends celebrated the jubilee of that institution; the Chapel was tastefully decorated with garlands and motto flags, several addresses were delivered; after which more than 300 children and friends sat down to tea in a large marquè provided for the occasion. In the evening the congregation was exceedingly large, when a general account of the Sabbath-school was laid before the meeting, from which we select the following particulars.—In July, 1806, the school began with 8 scholars, but during the 50 years of its progress, 535 have been entered on the books. Of these 83 have professed faith in the Lord Jesus, and have been admitted by baptism to christian fellowship. Out of this number 11 have died, 13 dismissed, 9 excluded and 50 remain members. Towards the support of this school the sum of £407, 15s, 7d, has been collected, which has been expended in the gift of 200 Bibles, 500 Testaments, 557 Hymn Books, 1870 Religious works, making a total of 3127 Books of instruction. Of the ministers who had advocated the claims of this school, honourable mention was made of the late Rev. Robert Hall, Pollard, Orton, Dagley, Burdett, Derry, and many others. The whole service was pleasing, profitable, and affecting.

"Grant, gracious God, this school may prove,  
A nursery for thy church below,  
May each enjoy thy pardoning love,  
Which thou art ready to bestow.

And when our days on earth are past  
Let Zion here great increase see,  
Till each around thy throne at last  
Sing an eternal Jubilee."

**COALVILLE.**—On Lords-day, July 20th, two eloquent and impressive sermons were preached to crowded and de-

lighted congregations, by the Rev. J. Stevenson, M.A., of Derby, on behalf of the General Baptist Sabbath-schools, Coalville. The collections were unusually large, amounting to nearly sixteen pounds. We gratefully thank God and take courage.

**SHEEPSHEAD.**—On Lord's-day, April 20th, two sermons were preached in the General Baptist Chapel, Sheepshead, on behalf of the Sabbath-school, by the Rev. J. Cholerton of Coalville. The services were well attended, and the collections very liberal, amounting to more than ten pounds.

**MARKET-BOSWORTH.**—The annual sermons on behalf of the General Baptist Sabbath-school, Market-Bosworth, were preached on Lord's-day, May 25th, by the Rev. J. Cholerton of Coalville. Congregations were large, and the collections satisfactory.

**WHITWICK.**—The annual school sermons at this place were preached on Lord's-day, May 25th, by the Rev. E. Bott of Barton. Congregations and collections both very good.

**STOCKPORT.**—On Lord's-day, July 20th, Two sermons were preached in our place of worship, in the morning by Mr. C. Crowther, and in the evening by Mr. J. Pywell (P. B. minister), when the sum of £2 was collected for the support of our Sabbath school. JOHN NEWBURY.

**CLAYTON.**—On Lord's-day, June 29th, our Sabbath school anniversary was celebrated, when three energetic discourses were preached by the Rev. J. Tunnicliffe, of Leeds, and the handsome sum of £27, 5s, 7½d, was realized.

**NUNEATON. Tea-Meeting.**—On Monday, July 28th, the friends connected with the General Baptist chapel, Abbey-hill, Nuneaton, held their annual tea-meeting. The company numbered about 160. After tea, the Rev. J. Knight of Wolvey, occupied the chair, and gave an admirable address on the origin, progress, and present state of the General Baptist interest in Nuneaton, concluding with some valuable remarks on the worth of the sacred Scriptures. The chairman was followed by the Rev. E. Sadler of Nuneaton; Mr. Hall of Chapel-end, Hartshill; G. Veals of Longford; and Mr. Finn of Leicester; whose addresses were very instructive and appropriate. During the evening an elegantly bound Bible and hymn-book were introduced, purchased by the cheerful contributions of those more immediately

connected with the Sabbath-school, and designed as a token of esteem and affection to the Rev. E. Stenson, who has resigned the pastorate of the church, but leaves with the best wishes and prayers of his late flock for his future usefulness and welfare.

**EARL SHILTON.**—The fifty-fifth anniversary of the General Baptist Sabbath-school was held on Lord's-day, Aug. 10th, when two sermons were preached in the afternoon by the Rev. J. Brame of Birmingham, and in the evening by the Rev. M. Shore, minister of the place, on behalf of our Sabbath-school. At the evening service, twelve of the senior scholars were presented with a Bible by our esteemed minister, after a suitable and impressive address. Congregations large, and collections liberal.

R. L.

**MEASHAM, Sabbath and Day Schools.**—On Sunday, Aug. 10th, the annual sermons were preached by the Rev. J. Burns, D.D., of London. The congregations were large, and collections amounted to £16. It was stated by the preacher that the number of scholars in attendance at the schools is greater than has been for some years.

**SHORE.**—June 15th, two excellent sermons were preached in behalf of our Sabbath-school, by the Rev. J. Crook, P. B., of Hebden Bridge, to large congregations. In the evening hundreds went away unable to get into the chapel. Collections, including a few donations previously received, amounted to the liberal sum of £29 13s, considerably in advance of any former year.

#### BAPTISMS.

**CLAYTON.**—On Lord's-day, June 15th, after a convincing discourse on the subject of baptism from these words:—"What mean ye by this service," Mr. Asten, our Pastor, baptized four young persons, all teachers in our Sabbath-school. At the close of the afternoon service Mr. Asten gave an impressive address to the newly baptized. And then administered the ordinance of the Lord's-supper. This was a refreshing season.

**SHORE.**—On March 21st, the ordinance of believer's baptism was administered to three males, one of them was very young. All from the Sunday-school. July 13th, the baptismal water was again moved. The time fixed for the baptism was nine o'clock p.m. The morning being remarkably fine, long before the time a large number of persons had gathered together, some of whom had come for miles to witness the ordinance. At

half-past eight o'clock the Sabbath scholars met in the school, which was opened by singing and prayer; then the scholars and teachers walked in procession to the water side, singing the songs of Zion as they went along. The interesting service was commenced by giving out a hymn, after which an address was given on the subject of adult baptism, touching also on the mode of it; to which upwards of a thousand persons listened with marked attention. After prayer had been offered, sixteen persons, five males and eleven females, put on Christ by baptism. Many felt it good to be there. In the afternoon of the same day, a sermon was preached to a large congregation, from, "Who hath required this at your hand?" The Lord seems to be prospering the work of our hands. To him be all the praise.

**YARMOUTH.**—I have the pleasure to inform you that on the 10th inst., I baptized three candidates, one male and two females. It was a time of refreshing from the presence of the Lord. The congregation appeared to be greatly affected. In the evening the females were received into the church, by giving the right hand of fellowship, and partook of the Lord's-supper with us. May they prove faithful unto death. The other candidate who was baptized with them, is a member of Lady Huntingdon's Connexion; he preached to us in the evening. I am now in the eighty-fifth year of my age.

W. Goss.

**LOUGHBOROUGH, Wood Gate.**—On Lord's-day, Aug. 3rd, six persons were baptized and added to the church. As the vestry and school-rooms at Wood Gate chapel are being rebuilt, the Baxter Gate friends kindly lent us their chapel for the baptismal service. The two congregations, &c., filled this spacious chapel, when our pastor delivered an argumentative and convincing sermon, recommending the example of the noble Bereans to the imitation of others.

L.

**LOUTH, North-Gate.**—On Sunday, July 27th, four persons were baptized by the pastor, after a sermon from John xiv. 21. It is a pleasing fact that two of the number are scholars in the Sunday school. May the devoted teachers continue to see abundant fruit of their labours.

**BRADFORD, First Church.**—On Lord's-day, Aug. 3rd, seven were baptized and added to the church. Others are enquiring their way to Zion.

**BACUP.**—On Saturday evening, August 2nd, the solemn ordinance of believer's baptism, was administered by Rev. T. Horsfield of Todmorden Vale, to fourteen



candidates of both sexes, in Ebenezer chapel (P. B.), kindly lent on the occasion. There was a goodly number of spectators present. The discourse delivered by our respected brother was very impressive; it was founded chiefly from the baptism of the Redeemer and the commission. We all felt it to be a solemn season, and as most of the candidates were from the Sabbath school, we could not but feel grateful to our kind Father, that he had so abundantly blessed our poor feeble efforts. On the Sabbath a very excellent sermon was delivered by Mr. H. on the mode and subjects of baptism showing it to be the duty of all christians to discard the opinions of men and take the Scriptures for their only guide. On the Sabbath, they were all admitted to the Lord's Table. May this proof of the divine blessing stimulate us to greater diligence, and warm our hearts with love to undying souls. W. B.

BURTON-ON-TRENT. — On Lord's-day, June 1st, three youths from our Sabbath-school were baptized by our esteemed pastor, after an impressive and instructive sermon from Deut. xxix. On Lord's-day, July 6th, two persons, husband and wife, were baptized before many witnesses; on this occasion our minister preached from Rom. vi. 4. to a numerous and attentive congregation. On Wednesday evening, July 23rd, three young females connected with our Sabbath school were baptized by our minister, after preaching an encouraging discourse from Prov. viii. 17. And on Lord's-day, July 27th, the ordinance of the Lord's supper was administered in the afternoon, when the friends from our Overseal and Cauldwell branches united with us. Our minister was deeply affected by the scene and connecting circumstances, and after exhorting the members then present to be faithful in their duties to each other and to God, he affectionately and seriously endeavoured to encourage them by pledging to do all that he could, as a minister of the gospel and their pastor, to lead them to the fountain whence all good proceeds. O that God would still favour us with tokens of his gracious presence, that his word may have free course and be glorified. J. D.

#### OPENINGS.

NEW LENTON, near Nottingham. — *General Baptist New Chapel.* — It is gratifying to learn that the time has arrived for the church in this village to "arise and build." In consequence of there being no vestry, baptistry, or school accomoda-

tion connected with the other place of worship, the church has laboured under serious inconveniences for several years. About two years ago an eligible site of land in the centre of a population of more than five thousand inhabitants, was purchased for the sum of two hundred pounds; and on Monday, June 9th, 1856, the ceremony of laying the first corner stone took place. The proceedings commenced by the Rev. G. Rogers giving out the Hymn,

"God in his earthly temple lays," &c.

Prayer was offered by the Rev. J. Stevenson, M. A., of Derby. After which, J. Heard, Esq., of Nottingham, delivered an address, observing among other remarks, that it was a principle of man's nature that he should worship a superior power,—that there was necessity for temples to be erected for the performance of divine worship—that it was in the highest degree important that sufficient spiritual instruction should be furnished for the rapidly increasing population of this locality, and that he felt a great pleasure in laying the first stone in a structure dedicated to that purpose. Mr. Booker, the architect, read over the document containing the names of the minister, deacons, &c., which being deposited in a bottle and placed in a cavity prepared for it, the stone was adjusted. The Rev. J. Stevenson then delivered an energetic and instructive address, suited to the occasion, after which the friends, numbering about five hundred, adjourned to a commodious tent kindly lent and erected by J. Smedley, Esq., of Lea Mills, where tea was provided; addresses were subsequently delivered by the president, J. Heard, Esq., the Revds. J. Stevenson, J. Matheson (Independent), G. Rogers, G. Chips, Esq., and Mr. W. Stevenson, draper, of Nottingham. Mr. B. Walker gave an account of the monetary interests of the erection. The total cost of the chapel is estimated at £1500; towards which 100 trays were given for tea on the above occasion, and promises, including the profits of the tea meeting, with donations already received, amount to not less than £700. The Building will be in the Italian style, 55 feet long, 35 feet wide, with school room, vestries, and baptistry. R. L.

LONGFORD, *New School Rooms.* — Two new School rooms, each forty-two feet long, and twenty-four feet wide, have been erected by the first General Baptist church Longford, and were opened on Sunday and Monday last, August 10th and 11th. On Sunday afternoon and evening,

the Rev. W. Underwood, of Chesham, preached two excellent and appropriate sermons. On Monday afternoon, upwards of 600 persons met for tea, in the new school-rooms, which were very tastefully and beautifully decorated for the occasion. After tea, a public meeting was held in the chapel. Mr. T. Sharman, of Spalding, presided, and in a very humorous, witty speech, opened the business of the meeting. Our two warm-hearted and tried friends, the Revds. J. Sibree, and S. Hilliard, followed. The Revds. W. Underwood and E. Stevenson, moved and seconded the following resolution:—"That the thanks of this meeting are eminently due, and are hereby given, to the subscribers towards the new school rooms, for their prompt and liberal contributions; to the children and others for their diligent use of the collecting cards; to the tea makers for the excellent tea which they have provided; and especially to the ladies of the Sewing society, for their persevering assiduity in raising the sum appended to their names, viz., £20. The Rev. R. G. Williams, offered a few remarks, and the Revds. T. Goadby, B.A., and J. E. Sargent moved and seconded a vote of thanks to the chairman for the efficient manner in which he had presided. During the meeting the Rev. G. Veals offered prayer, and a full report was given of the whole of the contributions and expenditure. In this report it was stated, that there had been raised during the last year by

	£	s	d
Subscriptions .. ..	116	17	6
Four Tea Meetings ..	51	16	0½
Collection at the laying of the foundation stone and the opening ..	19	5	2½
Collecting Cards ..	16	0	4
Ladies' Sewing Society ..	20	0	0
School Funds .. ..	11	13	3
<b>Total</b>	<b>235</b>	<b>12</b>	<b>3¼</b>

The entire cost of the rooms, including incidental expenses, is about £228, so that we have a few pounds in hand towards furnishing and fencing the rooms, A few more pounds have been promised,

which have not yet been paid; and with the help of these it is hoped the entire object will soon be completed. At our Jubilee, our most sanguine friends scarcely dared to hope that in twelve months, we should be able to erect and pay for such rooms, as we now have. While we gratefully acknowledge that "the people had a mind to work," we are more powerfully constrained to exclaim, "What hath God wrought."

#### REMOVALS, &c.

REV. W. JARROM has resigned the pastorate of the G. B. church at Isleham, Cambridgeshire. He is open to a call. We shall be happy to learn that our estimable brother is engaged in a sphere suited to his taste and attainments.

#### MISCELLANEOUS.

KIRKBY BAZAAR.—The General Baptist church meeting at Kirkby Woodhouse and Kirkby, in consequence of the Kirkby chapel having become too strait to accommodate the congregation, are now enlarging the above place of worship, and there will be a considerable debt incurred thereby. A goodly number of our friends have united together in the praiseworthy attempt of raising a bazaar, hoping by this means to be enabled to liquidate some portion of the cost. Our object is by this notice, to kindly solicit the aid of the friends of sister churches. As union is strength, we hope therefore to feel our hands strengthened, our hearts encouraged, and our burden somewhat removed by the liberality of our brethren of the household of faith. As every true Christian longs to see the prosperity of Zion, so do we hope by this enlargement that more of the population of this locality will be brought under the ministry of the word, which is quick and powerful, sharper than any two-edged sword, and thereby shall have greater accessions to the church. Contributions, either as money or as articles for sale, on or before the 22nd of September, (as we intend to have the bazaar ready then for the re-opening services,) will be most gratefully received by A. Brittain, Kirkby-in-Ashfield, Nottinghamshire.

#### NOTES OF THE MONTH.

Aug. 20th. Since our last we have been favoured with a fortnight of intensely hot weather, the effect of which has been to ripen the corn, reduce its price, and awaken hopes of cheap bread. The rain and cold of the past week have tended to the checking of this reduction; and though,

no harm has yet been done to the grain, and immense good has been realized to the green crops; the present cloudy skies teach us all how dependent we are on a superintending Providence. The supplies of wheat from abroad are likely to be abundant. On the whole, there is little reason to expect a famine, or very high prices, either of flesh or flour. Parliament was prorogued by commission, July 29th. The Queen's speech referred to the close of the war, thanked the houses for their zeal in providing for the public service, and expressed a hope that the benefits of peace would be permanent. The negotiations with America, and a few of the very few public measures adopted this session were briefly alluded to. The Government, and Members of both Houses were doubtless glad to escape from London, and the fruitless palaver of the session.

Judgment has not yet been pronounced on Archdeacon Denison's case. But he has been convicted by the Archbishop of teaching something like the doctrine of the real presence in the Sacrament; which he contends is the doctrine of the Church of England. The Archdeacon will appeal against the judgment when it is pronounced; and we may have another undecided question fastened on the Anglican church. Now, Baptismal Regeneration is an "open question," some believing it and some condemning it as rank popery, and yet both remaining in the church. Anon, we shall have the *real presence*, something more indefinable and inexplicable than transubstantiation, put in the same list. So much for the unity and uniformity in the Church of England!

"Poor old Ireland" seems likely to lose its pitiful name. At a great national cattle show, Lord Carlisle stated that within the last twenty years more than a million acres of land have been reclaimed from waste, 176,000 have been drained by the board of works, and probably more by private hands. Every mark of prosperity seems to distinguish that land. Among others the wages of the peasantry have risen from sixpence to two shillings a day. Even agitation is at a discount.

John O'Connell has accepted a slight government office; and a new Irish party are said to be about to elect as their leader an ex-protestant dissenting minister, Mr. E. Miall!!

Of France the only note we shall make is, that the health of the Emperor is said to have become robust, and that the fears and hopes both of the friends and foes of his dynasty, will be disappointed.

*Austria* is pouring its troops into Italy in anticipation that the elements of resistance may lead to an outbreak in Lombardy, the legations, or Naples. Hatred of the Austrians, and of the House of Hapsburg, threatens to become a ruling passion in Hungary, and Italy.

*Spain* seems for the present to be settling down quietly under its present rule. There have been a few bread riots in Portugal.

*Russia* has shown an indisposition to keep the treaty, either as to surrendering Kars or the Mouths of the Danube. A fleet sent into the Black Sea, and a few strong words from Lord Palmerston have brought the Muscovites to their senses. It is said that from Petersburg to Perekop, the peasantry and cab drivers threaten their horses by telling them "milord Palmerston is coming." Very complimentary.

The Coronation of the Emperor is expected to be a grand affair. Passports are to be given without limit or condition.

*In India*, at Agra, the cholera has appeared alarmingly. Tranquility generally prevails.

*America* seems to be far from easy. The brutal Southerner, Brooks, who cudgelled Mr. Sumner, has been re-elected by South Carolina. Herbert of California, who shot a waiter, has been acquitted, re-elected, and has resumed his seat! Such gentlemen and senators are ominous. The election of Fremont as president is confidently calculated on by his friends. There are more healthy signs in the North than we have expected. We wish them success. Mrs. Stowe has arrived in England for the purpose of publishing a new work. We doubt if her success will equal her expectations.

## POETRY.

## THE POOR MAN'S DAY.

BY EBENEZER ELLIOT.

Sabbath holy  
To the lowly !

Still thou art a welcome day ;  
When thou comest, earth and ocean,  
Shade and brightness, rest and motion,  
Help the poor man's heart to pray.

Sun-waked forest !  
Bird that soarest

O'er the mute unpurpled moor !  
Throstle's song that stream-like flows !  
Wind, that o'er dew-drop goes !  
Welcome now the woe-worn poor !

Little river  
Young forever !

Cloud, gold-bright with thankful glee,  
Happy woodbine gladly weeping !  
Gnat within the wild rose keeping !  
O that they were blest, as ye !

Sabbath holy,  
For the lowly,

Paint with flowers, thy glittering sod ;  
For affliction's sons and daughters,  
Bid thy mountains, woods, and waters,  
Pray to God, the poor man's God.

Pale young mother !  
Gasping brother !

Sister toiling in despair !  
Grief-bowed sire, that life-long diest !  
White-lipped child, that sleeping sighest !  
Come and drink the light and air.

Still God liveth  
Still he giveth

What no law can take away,  
And on Sabbath bringing gladness  
Unto hearts of weary sadness,  
Still art thou "The Poor Man's Day."

## THE DREAMS OF LIFE.

ALL men are dreamers : from the hour  
When reason first exerts its power,  
Unmindful of its bitter sting,  
To some deceiving hope we cling—  
That hope's a dream !

The brazen trumpet's clangour gives  
The joy on which the warrior lives ;  
And at his injured country's call  
He leaves his home, his friends, his all,  
For glory's dream !

The lover hangs on some bright eye,  
The dreams of bliss in every sigh ;  
But brightest eyes are deep in guile,  
And he who trusts their fickle smile,  
Trusts in a dream !

The poet, nature's darling child,  
By Fame's all dazzling star beguiled ;  
Sings love's alternate hope and fear,  
Paints visions which his heart holds dear—  
And thus he dreams !

And there are those who build their joys  
On proud ambitions gilded toys,  
Who fain would climb the craggy heights,  
Where power displays its splendid light—  
But dreaming fall !

While others, 'mid the giddy throng  
Of pleasure's victims, sweep along ;  
Till feeling damp'd and satiate hearts,  
Too worn to feel when bliss departs,  
Prove all a dream.

And when that chilly call of fear,  
Death's mandate, hurries in the ear ;  
We find, would we retrace the past,  
Even Life at best, now fading fast—  
Is all a dream.

Oh ! many a shaft at random sent  
Finds aim the archer little meant ;  
And many a word at random spoken,  
May sooth or wound a heart that's broken.

Sir Walter Scott.

## THE AGES OF MAN.

YOUTH, fond Youth ! to thee, in life's gay  
morning,  
New and wonderful are heaven and earth ;  
Health the hills, content the fields adorn-  
ing,  
Nature rings with melody and mirth :  
Love invisible, beneath, above,  
Conquers all things ; all things yield to  
love.

Time, swift time, from years their motion  
stealing,  
Unperceived hath sober manhood brought ;  
Truth, her pure and humble forms reveal-  
ing,  
Peoples fancy's fairy land with thought,  
Then the heart, no longer prone to roam,  
Loves, loves best, the quiet bliss of home.

Age, old age, in sickness, pain and sorrow,  
Creeps with lengthening shadow o'er the  
scene ;  
Life was yesterday, 'tis death to-morrow,  
And to-day the agony between ;  
Then how longs the weary soul for thee,  
Bright and beautiful Eternity.

Montgomery.

## MISSIONARY OBSERVER.

LETTER FROM REV. I. STUBBINS, TO MR. KIRKMAN.

*Pooree, June 9th, 1856.*

MY EVER DEAR FATHER,—We have been spending a few weeks at this fearfully polluted and polluting place, and now the time for our return to Cuttack is drawing near, but I feel as though I should like to write you a few lines before leaving. I do not think it would be possible for the most practised artist in existence to give a correct picture of this place, or for the most eloquent tongue to describe the scenes which those of us who go into the native town have to witness. The filth and stench of the place—the blasphemous and obscene language of the people, from the oldest to the youngest—the foul and disgusting representations of their gods and goddesses—the bleached and bleaching bones strewed everywhere—the glutted and bloated dogs, jackalls, vultures, &c., lazily lurking about—and a thousand other things beggar all description. To know is to see, and it is impossible to form any conception without seeing. This morning we rose early to go to one of the golgothas. Mrs. Stubbins, who had not seen one before, and Miss Harrison, wished to go. In one place we saw at least a thousand white and whitening skulls all exposed, and many, many more only partially covered with the sand which had drifted upon them. Of course the number of smaller bones was much larger. There were no green bodies, as Pooree is just now more free from mortality than I have ever seen it, and happily the number of pilgrims this year is very small, and likely to be so even at the car festival which does not occur till early in July. You may well suppose that the sight of this one valley of bones was quite sufficient. We felt quite sick and horrified enough without going any further, but the wretched people themselves pass on with the greatest indifference. They seem absolutely destitute of all natural, as well as moral, feeling and sympathy. The forbearance of the Almighty is

the greatest of all miracles. Why is this horrible place so long permitted to insult God and man—heaven and earth? There is not, perhaps, a crime in the world, however nameless and fearful, that is not committed here with comparative impunity. It seems as though the devil was left to have his own way, and the people to work all uncleanness with greediness. Why is Pooree spared? Why does it not experience the fate of the cities of the plain in olden times? Is it that the people may fill up the measure of their iniquity? One thinks that was filled up long ago. Surely it is that the Lord may yet have mercy, and that in this people he may show forth the riches of his grace! We know that nothing is too hard for the Almighty. He can yet make these blaspheming rebels his willing and devoted subjects. Paul says, “Howbeit for this cause I obtained mercy, that in me first Jesus and I might shew forth all long-suffering, for a pattern to them who should hereafter believe on him to life everlasting.” I do wish for faith, strong faith, even with reference to these Pooreeites, but still I am ready to despair of the salvation of any of them, they seem so bad, so irretrievably and inherently bad. How many of God’s servants have toiled here, and how many of them have passed to their bright reward, yet we see the same fiendish grimaces, hear the same hurry bols, and often bear on our persons marks of the same insults. The people have had the gospel preached to them in all its glorious fulness; they have been entreated with tears to embrace it, and be reconciled to God; tens of thousands of tracts and Scriptures have been freely distributed among them, and yet, so far as I know, not one of them has been converted to God! What shall we say, then? Have all these labours been in vain? Nay, verily, that cannot be; God is glorified even where his servants are

"a savour of death unto death." He will be glorified even in the eternal destruction of his adversaries as well as in the everlasting salvation of his friends. This fact alone should prevent our being overmuch dejected where our message is slighted and abused. His glory is the object of our being, and if that be promoted, though it be by our insults, and reproaches, and tears, we will therein rejoice and give God thanks. But these labours have not been in vain, inasmuch as they are not confined to the inhabitants of Pooree. Hundreds and thousands from all parts of the country, and especially from all parts of Orissa, hear the word here, and it is peculiarly interesting that we scarcely ever take a missionary journey without hearing some reference to our preaching and distributing books at Pooree, and blessed be God, many of the converts in our different churches have been the result of our labours at Pooree, and how many who heard the gospel, and received a book only, there, are now with God and the Lamb, and how many secret disciples of Jesus there may be in different parts of the country, the day alone will declare. Viewed in this aspect I always feel some pleasure in preaching at Pooree

I feel especially thankful that we came this year, as Mr. Miller is too unwell to do anything. Our congregations have generally been large. Sometimes we have had a good deal to try us, but at other times the people have heard with as much seriousness and attention as they could have done in a place of worship. A few nights ago I suppose I preached for more than half an hour without hearing a whisper, and even when our congregations have been most violent and noisy, many have listened with deep attention. I cannot but hope some good will result from these labours.

I said that Mr. Miller was too unwell to do anything; and I fear the only hope for him is in a temporary sojourn in his native land. His constitution seems quite broken, and Mrs. Miller requires the change equally with himself. These things are very trying to those of us who remain, but we must submit to them as events only under the control of our Heavenly Father; they will continue if possible till the cold season, but will then leave unless there be some great change in their health, which can scarcely be expected.

Yours ever affectionately,

I. STUBBINS.

## EXTRACTS FROM MISS HARRISON'S LETTERS HOME.\*

*Cuttack, Feb. 8th, 1856.*

MY VERY DEAR PARENTS.—As a most delightful relaxation from close study and other duties which have occupied my time, with little intermission from six this morning, I am sitting in my own pleasant room to think of, and write to you. Before I commenced writing I closed the windows and venetians to keep out the glare which is most powerful, and also put a large towel over my head and shoulders to try whether that would release me for a little while from the incessant attentions of the mosquitos. They, with their friends the ants and fleas, pay court, morning, noon, and night. It is a rare thing for me to be five minutes either without their company or the disagreeable effects of their visits. I suppose it is on account of my being a new comer,

others who have been in the country some time are not thus tormented.

I have two or three incidents to mention which took place soon after we reached here, which I think will interest you; and if I mention them in order, the first was,

### THE ORDINATION OF GHANUSHYAM,

a most interesting young native preacher. All the Missionaries and part of the native preachers took part in his ordination. The services seemed even more solemn than in England, and were numerously attended. The same evening we had a native missionary meeting. A number of excellent addresses were delivered, Gunga's was very spirited and eloquent. It was a great drawback, and I felt it much the whole of the day, that I could understand so little; and you know I am not fond of continually asking questions. Another year, should like services take place, and my life be spared, I trust to be able to give you a lengthy account.

\* Some of these extracts are from letters of past mails, but as they contain descriptions of scenes &c., which have a permanent interest, they will be perused with pleasure.—Ed.

## VISIT TO CHOGA

The same week, a few days later, Messrs. Stubbins, Wilkinson, Buckley, Brooks, Miller, Hill, and Taylor, Mrs. Buckley, Miss Butler, and myself, took a trip to Choga, a christian village about seven miles from Cuttack. After about half an hour's ride, we came to the bank of the beautiful Mahanuddy. The bed of the river, which is about a mile and a half broad, with the exception of a little stream in the middle which we crossed in a boat, was quite dry, and formed a vast track of sand. As I sat watching the deep impressions made by the feet of the bearers, I thought of Longfellow's "Psalm of Life," and his "footprints in the sands of time." Unspeakable would be the blessings could the impressions left by many who have walked this earth, be as easily effaced as those in the sand. The bank of the river looked really beautiful; it was high, and all along crowded with a variety of graceful majestic trees; the little huts were almost buried in the luxuriance of vegetation. But this did not last long, and almost immediately we entered a jungle. Now I was where I had longed to be! I had thought of the pleasure I should have in roaming about in a jungle, and collecting all sorts of curiosities. I was rather disappointed to find it was anything but a place for an expedition of that kind. It abounds with snakes and wild animals. After all, I enjoyed it much, and the loftiness, variety, and beauty of the trees, many of which were covered with creepers, amply made up for any little disappointment. The monkeys, too, springing from bough to bough, or watching us earnestly, much amused me.

After we left the jungle we were in view of Choga; here is a native chapel and bungalow; in the latter Mrs. B., Miss B., and I, were to take up our residence, the gentlemen in the chapel. The men who were bringing our beds, soon arrived; and in a short time the neat little chapel assumed very much the appearance of a hospital, having seven beds placed on the sides. Only just think of going out for a few days, and having to take beds and every little thing you are likely to want. Different from England is it not? As soon as it was a little cool we visited some of the christians; they all appeared very happy; many of them have really nice, comfortable homes. In the evening Mr. Buckley preached, and I was much cheered to find I understood a great part of the sermon. Early next morning we called on the remainder of the native christians, and after breakfast it was arranged for the women to come to the bungalow. Some kind English

friends having given print to make pinafores for the children, they were to come and have them cut the right size. And they did come. Mothers with their babies, and children with their brothers or sisters, until we could scarcely stir in the little room. It was very hot, and this with the oil and turmeric rubbed upon their bodies, soon made some of the little things look in a very greasy condition. In about three hours all was finished to satisfaction, and we took a little tiffin, and prepared for our homeward journey. The ride this time was delightfully cool and agreeable, and we arrived safe at home the second evening in good health and spirits.

## VISIT TO THE BURIAL GROUND AT CUTTACK.

Last night in company with Mrs. Stubbins, Alfred, and school girls, I visited the grave yard, where lie the remains of so many of the excellent, awaiting the resurrection morn. It is a large plot of ground, surrounded by a high wall, and at one end are a number of trees. The sun was shining brightly when we started, and although we were not more than half an hour before we reached it, it was dusk. The tombs of a number of civilians, and others who had been residents at Cuttack, occupied a large space. Building and labour, being rather cheap here, many have afforded to erect large monuments, some looking very much like mosques. They were formerly white, but rain, damp and age, have quite destroyed the original beauty of most of them. Their size, dark colour, the deep shade cast all around by the trees, through which the wind was moaning, and the rustling of the falling leaves, gave it a very sombre appearance. The grave of those once connected with the mission, whose memories are still fragrant, lie near together in one corner.

They are in a better state of preservation than most of the others, some from their recent erection. In a line, close together, sleep Mr. Pegg's children, dear little Louisa, (whose grave her mamma saw for the first time last night,) Mrs. M. A. Goadby, Mr. Lacey, and Dr. Sutton. Others were close to them but it was too dark to read the inscriptions. This was formerly rather a small burial ground, but a very large piece has been added, in which the native christians are buried. The heathen burn their dead. At the graves of some of those who had been formerly in the school, many of the dear girls were much affected. I thought some time since, when I went to visit this spot. I would give you my thoughts; but I cannot, I came away chastened, subdued, and more thankful than ever for the

hope beyond. The moon and stars shone very beautifully as we returned. The children, about forty in number, walked first, and their sweet young voices rose clear and high to heaven as they sang that appropriate little hymn: "There is a happy land" our thoughts were already there, for we were thinking and talking of the precious treasure so recently admitted to that land, and of those who had been longer there, soon shall we be with them, "the loved, but not the lost."

#### VISIT TO THE HEATHEN.

*March 8th.*—Mrs. Stubbins and I have visited some heathen women several times; one evening we went, and in a few minutes we had around us twenty-nine children, seven women and five men. They asked a great many questions, concerning our religion, and Mrs S. talked to them for a long time. They are exceedingly anxious to obtain our books, many are read, others destroyed. Great good has been done by tract distribution and much precious fruit has already been gathered into the garner of the Lord. Great is the silent influence they are exerting amongst the masses of the heathen. Silently, slowly, but surely, is the leaven of the Gospel spreading. Oh! when shall the whole mass be leavened!

#### A BAPTISM.

The other Sabbath, Mr. Buckley baptized a young woman, in a tank close to the chapel. The service was most beautiful and interesting. I should think it must have been much the same kind of scene as those witnessed on the banks of the Jordan hundreds of years ago, so simple and pure. All the people here dress in white, and some hundreds stood on the bank to watch the ordinance. Mr. B., and a man holding an umbrella over him, went in first, then the candidate, and her mother followed. After she had been baptized, she walked quietly out of the water, no noise or confusion. From the simplicity of their dress the changing is no obstacle. They have a peculiar way, and in a minute, without the least indelicacy, they can wrap their dry sheet round them, and slip their wet one off. I thought as I stood looking on, if those individuals who make the pentecostal baptism the insuperable objection to that beautiful ordinance could see it as administered in eastern countries, their objections must vanish.

#### A NATIVE WEDDING.

Last week but one, I attended a native wedding and feast. The ceremony was performed at 10 o'clock in the morning,

in the large chapel, by Mr. Stubbins. Upon reaching that place, we found it well filled with people, and in front of the communion table the bride, her mother, the bridegroom, and his father, were seated. Upon the table lay two large silver bangles or bracelets, which the bridegroom put upon the bride's arms, this answering the same purpose as a ring; he then presented a ring to her, which she tried to put upon his finger, it would not go on the one she wished, so she was obliged to be content with another. I had the honour of signing my name as one of the witnesses. The bride had so enveloped her face in her "chadder" (sheet or dress) that we could not obtain the least glimpse of it then. When they were pronounced man and wife, and rose to depart, the bridegroom and his father went one way, the bride and her mother another. We went directly to the house of the bride's parents where the feast was to take place. Oh how I wish you could have seen it! In the narrow street or lane, an awning was spread, extending from one side to the other. Underneath a number of mats were laid, upon which the native visitors were commanded to be seated. When all were comfortably settled, several men came round with large plantain leaves, one of which was placed before each individual. Afterwards another man came and sprinkled a little water on each leaf to prevent the food from sticking, this was followed by several large vessels about the size of small copers, being brought filled with boiled rice or bhart. Next, in quick succession, followed a number of the same sized vessels containing different kinds of curry, meat, vegetable, acid and sweet curries. I am forgetting to tell you, that in the conveyance of the rice from the vessels to the rustic plates, valuable and almost entire assistance was rendered by the hands. Some of the curries were very thin, consequently in danger of running off the leaves, and I was not a little amused in watching their efforts to prevent such a catastrophe, by crushing the rice together, and making it into hillocks, and stopping it on all sides. When all were ready a blessing was asked by Mr. S. and then commenced an almost marvellous disappearance of the good things. Whilst watching these proceedings with great interest, we were called away, as our feast was by this time prepared. A table was placed in a little mud room, but very clean, covered with a white cloth, and furnished with such things as are absolutely necessary in assisting comfortably to satisfy the appetite. Our food consisted of rice, several kinds of curry, native pudding, tarts, and plantains.



When we had finished our repast we paid our "devoirs" to the bride, the bridegroom we did not see, and after wishing them all prosperity and happiness for time and eternity, we took our departure. I for one was well pleased and interested with my first experience in native marriages and marriage feasts.

## GHUNGA DHOR.

You ask me, my dear father, to make known to you some of the native christians. Would that I could, and not only them, but everything by which I am surrounded, yea, so vividly, that could you be transported here! you would feel as though you were at home, amongst old associations and friends. But alas! I do not possess such powers. I should like to write a little to you about the native preachers, whom, one and all, I greatly admire. Perhaps you would like to hear two reminiscences in connection with Gunga Dhor, which amused me greatly. Gunga is about the middle height, a striking countenance, the hair shaved off the front part of his head, the back crowned with a profusion of curls. His sight is not so good as it once was, he suffers much at times from a severe internal complaint, and his once powerful frame is bending beneath the triple weight of bodily disease, the ailments incident to old age and anxiety connected with the apostacy of his eldest son. But he is a cheerful, warm-hearted, energetic old man. He seemed almost overpowered with the kindness of the English friends who sent out different things for the native christians. One Thursday evening it was Gunga's turn to preach, and upon repairing to the chapel we found him in his place. I had better tell you before I proceed further, that Gunga was once a most excellent singer, and the leader at chapel, but latterly on account of the failure of his voice, he had been requested to discontinue that practice. But he takes care never to lose an opportunity, even though he has it all to himself, which is always the case, he putting so many shakes and quavers, it is impossible to join with him. Well, this evening the hymn consisted of seven long verses, which he waded through, then read a chapter most animatedly, (I did enjoy it,) engaged in prayer, then gave out another hymn of six verses. It was a very hot night. He sang four verses, then looking at the congregation, in his own droll way, smiled, shook his head, and said "it is hard work," and in the same breath started off again. He preached very eloquently for some time, then sat down, fanned himself, at the same time continuing his sermon; all at once the

verse of a hymn which seemed to him appropriate came into his mind, and instead of repeating, sang it. It much amused those of us who were not accustomed to him, I like him, and wish I could get you a correct likeness of him, should I have an opportunity I should not fail to embrace it.

## PIPLEE.

May 9th.—A week since to day, we left for Pooree, and reached Piplee between five and six the next morning. Messrs. Miller and Taylor, (the resident missionaries) with their families, were at Pooree, so we had their house to ourselves. During the whole of the day the native christians came backwards, and forwards, and in the evening, in company with Mr. and Mrs. Stubbins, I visited them at their houses. I was pleased with them all. The houses of the christians are nearly all together, on each side of a pretty lane, at the bottom of which is a large grove of date trees. I think this tree is one of the most beautiful and graceful with which India abounds. It is very lofty, and the foliage all at the top. I had never seen a number of them together and was exceedingly struck with them. As the wind gently swayed them backwards and forwards, they looked just like the plumes of an immense hearse. A little temple was situated in the midst, and as they solemnly and slowly nodded their heads over it, I thought if the hearse plumes were a sign of grief and mourning for the dead, how much more appropriate were these trees in their majesty, mourning over the living, who through ignorance (may be wilful) were dooming themselves to the "death that never dies."

## POOREE.

About half-past ten we got into our palkeys, and reached Pooree at six in the morning. You have often heard of this far famed place. I should think of all spots on earth, it is one of the most wicked and vile. By the Hindoos it is considered most holy; yea, everything that comes from here is sanctified. It is an immense place, with a great number of temples and idols, which strike the eye at every turn. Juggernaut's temple is the most conspicuous object. It is a stupendous building, with a great number of domes, the chief one which contains the idol, is very much like St. Paul's, not so large, but adorned at the top with coloured paint and gilt. At a distance the architecture is rather imposing, but loses its effect on a nearer approach. The inhabitants are computed at about eighty thousand, and these, all in some way or other, derive their subsistence from the temple. A great

number of men are employed to fetch and look up pilgrims from all parts of the province. We constantly meet with some deplorable, as well as horrible looking objects amongst the people. Some with their bodies rubbed all over with ashes, their faces painted until they look demon like, and their hair filled with all kinds of filth. These are all called Byraghees and are held in much respect by the people; they are the holy men. I have also seen several sitting upon ashes, and quite surrounded by them, which during the day are lighted, and they think by this kind of torture to appease the wrath of the senseless blocks. More horrible, filthy, disgusting, and abominable things could not take place, than are doing every hour, and under the name of religion. When shall the gospel shine in this dark place in its beauty, purity, and power? Mr. Bampton laboured for years amidst these scenes with almost supernatural energy, enduring the most cruel trials and mockings, hoping, praying and faithfully working on until death, but saw no fruit. It is not known that there is one christian in Pooree, although the missionaries and native ministers preach daily for several months every year. Is not this "casting bread upon the waters." But we have this promise to fall back upon, "my word shall not return unto me void, but shall accomplish the thing whereto I sent it."

#### VISIT TO THE RAJAH OF POOREE.

I have been with Mr. Stubbins into the bazaar; the first time the people did not hear well; the second, we had not been there more than ten minutes, when two officials came and told us the Rajah de-

sired to see Mr. Stubbins and myself. We went immediately. How different to the abodes of royalty in our own beloved land. We found his majesty seated in a chair upon a small square, raised above the ground, the thatched roof being supported by pillars. About forty attendants and brahmins were standing about, and two or three favoured ones were seated near him. I hear he is sadly diseased with leprosy, but we could not tell this from his face, which was the only part of his person exposed, the rest being closely enveloped in a large white cloth. Two chairs were placed for Mr. Stubbins and myself, at a short distance in front. He enquired who I was, Mr. Stubbins told him, and for what I was come out. He then turned to Mr. Stubbins, and asked what he did? This led to a long and interesting discussion with the brahmins, in which the Rajah took an active part. Mr. Stubbins entangled them several times so that they were unable to reply. The Rajah turned to one of his brahmins and in a low voice said "it is no use, he knows everything" the reply was "All things, everything." Mr. Stubbins is exceedingly well read in all the Hindoo shastres, and able to meet and confound the people on their own ground. He has such a wonderful command of language too, they find it impossible to silence him. The interview lasted about three quarters of an hour, and was a very interesting one. I suppose the Rajah is young, but disease makes him look past his prime. He is exceedingly benevolent and pleasant looking. May the truth which was then proclaimed rouse his mind to a diligent search after the "Truth as it is in Jesus."

#### LETTER FROM REV. J. BUCKLEY.

*Cuttack, May 13th, 1856.*

DEAR Brother,—The weather is intensely trying, for this is the hottest month in the year: the thermometer is now at 90 degrees in the study where I am writing, and we all feel the exhausting effects of the heat. It is not, however, more trying than is usually the case at this season; and this is part of the price we have to pay for the honour and privilege of preaching to the heathen the unsearchable riches of Christ. Brother and sister Stubbins, with Miss Harrison, are enjoying salubrious breezes of Pooree, but the rest of us could not enjoy this advantage without neglecting the work.

We could not at once, on returning to Cuttack, receive our former interesting charge, as the school premises had been pulled down. We began, however, to build

new ones, which will, I think, be every way suitable, and which are now nearly completed. The expense will probably be about 700 R (£70.) As Mrs. Buckley and Miss Butler were not able for several months to engage in the native school, they began a superior English school, chiefly for the benefit of the East Indians, though receiving Hindoo and European children, provided they were paid for. I am glad to say that this new school has succeeded far beyond my expectations, and that it appears likely to render important aid in a pecuniary way to the Missions. The parents have expressed in the most gratifying manner their appreciation of the instruction communicated, and some of them have even with tears spoken of the advantages thus conferred on their children. This is encouraging. One of

the teachers it might not be seemly for me to praise, but of Miss Butler who is with us, and whom we highly esteem, I may say that she discharged her allotted part of the work with great diligence, zeal, and efficiency. She displayed that aptness to teach which is the prime qualification for the work of a teacher; and secured the confidence and affection of her pupils. I rejoice that the Lord disposed her heart to leave her kinder and friends to engage in the blessed work of guiding the young to Christ in this heathen land; for I believe she is well adapted to render useful service to the good cause. Nor do I think less favourably of Miss Harrison.

The increased attention which we have recently paid to the East Indian community is, I cannot but think, a token for good. While we were in England, brother Sutton commenced a day school for those who were too poor to pay, and sustained it himself; then a Sabbath school was begun by Mrs. Laeey and Mrs. Brooks: This was a happy thought; now the school projected by Mrs. Buckley has been established and has been thus far successful. In addition to this I had often regretted their destitution of useful books, and in answer to my appeal, the Religious Tract Society furnished a good supply for loan, while the kindness of a friend at Nottingham, friends at Queenshead, Spalding, &c., &c., supplied the means for obtaining a number of useful books to be given away as opportunity offers. All this, I trust, betokens good. On the 30th ult., we committed the English school to Mrs. Stubbins and Miss Harrison, by whom I have no doubt it will be conducted efficiently and successfully. At the same time, the Female Asylum was committed to us. I think I need not say how deeply interested we feel in the welfare of these dear young people. The Lord greatly prosper our efforts to train them for him.

The presents we brought for the native preachers, christians, school children, &c., were very acceptable, and it would have much gratified the kind donors if they could have heard, as we did, the expressions of pious gratitude when received. I am sending to brother Wigg, a letter of thanks from the native preachers for the warm worsted garments and caps sent from Leicester. When Gunga received the different presents sent for him he was delighted beyond measure. "Blessed be the

Lord," he said "for his goodness. It is from him that brethren that I have never seen, love me thus, and care not only for my soul, but my body. Blessed be the Lord! And blessed be the churches in England. But we must not praise man, we must praise the Lord." He commissioned me this morning to present his christian salutation to that sister in Christ that sent him a pair of spectacles, and to say that he found them very useful when reading from day to day the Holy Book; and in reading the Holy War, and the Pilgrim, of which he is very fond. Among the different things we brought with us from England, a tract for the blind has excited considerable interest. It was given me by a warm friend of the Mission, to whom Providence has denied the blessing of sight. I have sometimes said in conversing with the people, that in my country books were printed for the blind. They think we are very clever, and able to do any thing that is possible; but they have seemed surprised and confused, as if they did not understand what was said, or felt that there must be some mistake. I have then repeated the statement; and they have said. But what is the good of that? What is the use of having books for those who cannot see to read them? Be that as it may, I have said, they are printed and those who cannot see are yet able to read and understand. Then I have shown them the tract, pointed out the raised letters, and the benevolent ingenuity manifested has had a very happy influence on their minds.

The last English Mail, I am glad to tell you was the quickest on record. It left *via* Southampton, on the 20th of March, and *via* Marseilles, on the 24th, and 25th, and the letters and papers were delivered at Cuttack on the morning of the 2nd of May.

I am grieved to say that brother Miller, who is now at Pooree, is very far from well. He has been a faithful, earnest labourer for more than ten years, and the blessing of the Lord has evidently rested on his labours. This morning we heard that he was a little better.

Your affectionate brother,  
J. BUCKLEY.

P.S. I have just received a letter from brother Wilkinson, in which he says that they are all in good health.

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HINDOO OBJECTIONS TO CHRISTIANITY.—1. What a number of persons say we ought to conform to. As long, therefore, as the majority of our countrymen adhere to Hindooism, we must also continue doing the same. 2. By the tables and directions contained in the Hindoo shastres, our Pundits can foretell long beforehand when eclipses will take place. Those shastres, therefore, must be true.

A SHORT ACCOUNT OF THE MISSIONARY LABOURS OF BRETHREN  
STUBBINS AND BROOKS AND NATIVE BRETHREN,  
DURING THE COLD SEASON OF 1855-6.

Written by Mr. Brooks.

Continued from page 281.

10th. All went to Rutnapore market, and formed two parties. Here we had several attentive and interesting hearers. In the afternoon the Mali Madhab festival commenced, and was continued for several days. About five o'clock we took our stand on a tulsī mound, and commenced with our work. The people did not hear so well in the earlier part of the evening; and during Sebo's first address, a brahmin, finding what he heard more true than palatable, denied his statements, and eventually lost his temper, and gave abusive language. But he shortly after went to Sebo, and with tears confessed that he had done very wrong,—that all he had heard was quite true, and begged his forgiveness. The night was beautifully moonlight; and after the idols had been taken past to be bathed, we were surrounded by hundreds, if not thousands; the road, and a piece of high ground just opposite were as closely packed as possible with interesting and attentive hearers. During an address from brother Stubbins, on the prodigal son, the attention of the immense crowd was so rivetted on the subject, that not a sound or whisper was heard, and the people really seemed quite affected. The attentive behaviour of the people, I think, gave an earnestness to our addresses; and our earnest prayer is, that much good may result. With a short intermission for tea, we remained out until towards midnight, and returned to the tent wet with perspiration.

17th, Sabbath. Planted ourselves in different parts of the road to give away books as the people from a distance were going to their homes, which were accompanied by a few words, and an occasional address. All went towards the temple in the evening, and continued speaking alternately till quite dusk. Most of the people had gone away.

18th. To-day we went to the Nuapaloor market. The banyan tree under which it is held covered a much larger space of ground than any tree we had seen. Brother Stubbins, by stepping round it, calculated that it covered a space of more than 270 yards in circumference, and one branch alone shot out to the distance of, in a direct line, fifty yards. This used to be one of the largest markets in the province, but has been considerably reduced by an opposition one. We had very good congrega-

tions, and the people seemed well disposed.

19th. Breakfasted between five and six, and rode on to Banamalipore market. Had very good congregations. The market has been visited yearly for many years. Bhagaban, a christian weaver at Piplee, is from this neighbourhood, and there are several who used to unite with him in reading and prayer before he broke caste. The trouble he experienced has doubtless deterred them from coming out. On the 20th we had no market, but were busily engaged with proofs and letters, though much in need of a little rest.

On the morning of the 21st we left the native brethren to attend several markets in the neighbourhood, and went ourselves to Balipatra market. Whilst engaged in the market had a slight attack of fever. We remained at the bungalow all night, during which neither of us got scarcely any rest, and left at four the next morning, with a bright moon, for Piplee, whither we were going for a little relaxation, and to enjoy the society of our dear friends there for a few days. We were thankful to find them pretty well, and enjoyed our stay very much. Reached Cuttack on the morning of the 26th.

During the five weeks the brethren were out, about forty markets were visited, and two large festivals; and the good seed of the kingdom was thus very extensively scattered. We did not meet with any whom we could denominate real enquirers after the truth; but our not meeting with such by no means proves that there are none.

On the 4th of March, in company with several native brethren, we left home again to attend the Kapelas festival. This is held on a high hill visible at Cuttack, yet at a considerable distance. We remained at Choga the first day and night, (brother and sister Buckley being also there for a few days,) and left early the next morning. From a little below Choga, the whole distance lies through dense jungle, and it is no easy thing to ride through it. On the way is a very steep hill, covered with loose stones and trees, and requires no little effort to walk up it. From here, for some distance, the scenery is grand; but the path most miserable. It is only wide enough for a single person, and hedged up with difficulties in the shape of fallen trees, bamboo bushes, immense stones, &c. By

the side of a shady spring we rested and got our breakfast. Before we reached the tent, the sun was fearfully hot. In the way of direct preaching, very much cannot be done at this festival. The people ascend the high mountain by a narrow path, and remain all night near the temple, with lights on their heads, knees, &c., as they sit cross-legged. In the evening we all went out and collected as many people as we could to preach to in different places. Early the next morning, as the people returned from the mountain, we planted ourselves by the side of the road, and gave away tracts, gospels, &c. to those who could read, with a few words, and occasionally a short address. We saw people there from almost all parts of the province, from Sumbhalpore, Goomsur, and even Nagpore: hence the importance of visiting it periodically. People from a distance generally remain during the day under the shade of the trees, and the native brethren were engaged in conversation with different groups of people most of the day. We had the native artist with us to take a sketch of our tent, &c., which will be forwarded to England with others. Whilst out preaching the second evening, several of our native brethren saw Govinda, who was baptized at Cuttack some years ago. He appeared very uncomfortable when spoken to, and would scarce give any reply to questions asked; and we suppose he took himself off, as brother S. and myself could not find him shortly after. He was dressed as a Boishnob, with the poita mal-

lee, and all the etceteras of a devotee. The eating of gunga—a highly intoxicating drug—has been his ruin. There were not so many people at the festival, as we have seen in former years, which may be accounted for by a report having got abroad, that cholera was very bad in the neighbourhood, and that the rajah had on that account ordered the people not to go. We left on our return early on the 7th, remaining in the jungle during the heat of the day, and reached Choga in the evening. We had arranged for the boys of the asylum to meet us there, to give them their yearly ramble, which they consider a great treat. The jungle was all on fire, so that we had to ride through it blazing away on either side of us; and feared we should meet with some difficulty. The jackalls were howling from fear in broad day light, and just as we seemed to be getting into the roaring fire, the road turned off to the right, and we escaped. We remained at Choga the night over, and just before we left early on Monday morning, brother S. married a couple of our native christians, widow and widower.

This rambling epistle is headed “a short account,” &c. I had no intention of its being anything like what it is when I began, being written entirely from memory, except dates. The apology of the immortal dreamer is the only one I can offer, and with it I close,—

“Still as I pull’d, it come; and so I penned  
It down: until it came at last to be  
For length and breadth, the bigness which you see.”

## NOTES OF A MISSIONARY TOUR INTO GOOMSUR.

BY REV. W. HILL.

*Continued from page 286.*

*Tuesday 19th.* Early this morning we visited a village about a mile from our tent. In a very short time we succeeded in obtaining a good congregation. The people listened very attentively to the brethren, but owing to their exertions on the previous day, they appeared below par. On our return we were followed by upwards of a score urchins, not ragged it is true, for they had on no clothes at all. Even a river did not stay their progress, as dashing through it they went, but of course they did not wet their clothes. Towards noon we took down the tent, and sent it on to the next halting place. Our house and furniture having gone, brother Wilkinson and I dined under a mango tree. The boxes containing our clothes, provisions, cooking utensils, &c., served as good substitutes for chairs

and tables. The heat having considerably abated, we left for Kishnu Chnrukum towards four. On arriving at a village we made enquires about our way, and were informed that it lay through a jungle infested by tigers, and further, that a man, in this very jungle, three or four hours before, was carried off by one of these blood-thirsty animals. Several groups of natives that we met confirmed the sad intelligence. Night fast drawing on we were compelled to march forward and soon found ourselves enveloped in this jungly tract of country. The road was narrow, gloomy, and winding. On our left there were lofty hills, which were covered with trees and brush-wood. Scarcely could we picture, especially after what we had heard, a more favourable spot for wild beasts. Our bearers kept as close

to us as they possibly could. The imaginations of some, if not all of us, were very active. Once, indeed, we were all brought to a sudden stand-still to share with brother W. in looking at a cub-bear drinking. To a high wrought imagination it had unquestionably somewhat of a bear-like appearance, but on looking at it with the eye instead of the imagination, it turned out to be the root of a tree! To our great delight, after wandering some two or three miles, we emerged from the jungle. Anxious to learn whether the report we had heard was true or false, we made enquiries of all the people we met. Though their accounts were somewhat different, yet they were substantially the same, one and all going to prove the sad fact that a man had been killed by a tiger. About a mile from the dense jungle we left a village to our left hand. Proceeding a little further, we saw a number of men at a very short distance from the road on which we were traveling, clearing wood. Going up to them, Mr. W. enquired whether a man had been killed by a tiger, and they said there had, and that they were about to burn his body. By removing the branch of a tree—the poor man's shroud—his remains were exposed to our view. Part of the body had been devoured, and the rest was in a fearfully mangled condition, clearly demonstrating that it was the work of a tiger. One's feeling of horror at such a scene can better be imagined than described. Phantom-like, it still rises before one's mind. From what we could gather, it appeared that a short time ago, the poor man's house had been destroyed by fire, and that he had gone into the jungle with the view of obtaining wood in order to rebuild it. So far as I could judge, he was about forty years of age. I was sorry also to learn, that he has left a wife and four children to bewail his loss. Illustrative of the tiger's method of seizing his prey, we extract the following. "He conceals himself from view, and springs with a horrible roar on his victims. The distance which he clears in this deadly leap, is as wonderful in its extent, as it is terrible in its effects. Man is a mere puppet in his gripe, and the Indian buffalo is not only borne down by this ferocious beast, but carried off by his enormous strength." It is well known, however, that they do not always kill and devour their prey at the same time. Obtaining it by day they not

unfrequently, after having partially satiated themselves by sucking the blood, they will leave or conceal it until the night-time. Should it in the meanwhile be carried off, they become exceedingly furious. Contemptuous of danger, and guided by the sense of smell, they eagerly pursue their lost treasure. Such, the men told us, would be the conduct of the tiger whose prey they were about to consume. They stated, that in the night it would go to the spot where it had left the body, and finding it gone, it would trace it to the place where we were then standing. Here, of course, he would stop, not being able to trace it further. His fury, which was great before, would now exceed all bounds, and be manifested by pacing round the funeral pile, by throwing up the earth and embers into the air, and by the most hideous and terrific howlings. Shortly after dusk we reached the end of our day's journey. Thankfulness to our Heavenly Father flowed from each of our hearts, for his having preserved us from savage and blood-thirsty beasts.

*Wednesday, 20th.* At day-dawn this morning we again started in a homeward direction. Not many yards from the place where our tent was pitched, the servants pointed out the foot-prints of a bear, which had probably been down from the hills in the night for the purpose of obtaining some sugar-cane, of which they are very fond. For some twelve miles we had a beautiful ride along the bank of a river, and again by nine o'clock reached Aska. We stayed here during the heat of the day, and by nine o'clock the next morning we reached Berhampore. As might have been expected, we received from our dear wives a very hearty welcome.

Upon this my first missionary journey, I look back with mingled feelings of pleasure and pain. On the whole, I have enjoyed it exceedingly. My joy, however, would have been heightened had I been able to make known to the people, in their own tongue, the unsearchable riches of Christ. This, under the blessing of God, I hope in some measure to be able to accomplish if spared to take another cold season tour. To all the friends of missions we would earnestly and affectionately say with the inspired apostle, "Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you."

W. HILL.

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**THE BIBLE.**—Without the Bible, error knows no antidote; and to the soul, writhing beneath the curse of heathen idolatry, no renovation can come. 'Tis the light of revelation that illumines the mind of man—'tis the immutable truths of Christianity that crumble the molten images of paganism on the rocks of reform.

# THE GENERAL BAPTIST MAGAZINE, REPOSITORY, AND MISSIONARY OBSERVER.

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## THE WITNESS OF THE SPIRIT.

*(To the Editor of the G. B. Magazine.)*

DEAR SIR,—I presume that most of your readers are, by this time, aware that the publication of the theological lectures of the late Rev. Joseph Jarrom of Wisbeach has been talked of, and that the subject was brought before the Association at Spalding. It has been since suggested that one or two of them should appear in your Magazine, that a better judgment may be formed of their character, and of the propriety of their being printed. This suggestion was to me at first objectionable; but certain reasons, which I need not here state, have led me to comply. As the object is, in part, to *elicit* an expression of the feelings your readers may entertain of the desirableness of carrying out the design of publishing those lectures, I shall be glad to receive such an expression with as little delay as possible.

The following lecture on "The Witness of the Spirit," one of the course, has been chosen because of its brevity and its being complete in itself, which is not the case with perhaps the greater number of the lectures; they are for the most part longer, and in many instances the subject extends through two or three or four lectures. This rule must guide me a good deal in the selection of any others that may appear in the Repository hereafter.

It may perhaps be as well to add that no alteration has been made beyond one or two verbal ones; the lecture appears here nearly the same as when delivered.

Yours, very truly,

Isleham, Aug. 27th.

W. JARROM.

The Scriptures speak concerning the witness of the spirit to the adoption of believers; the testimony which he bears to their being the children of God. This is particularly the case in the celebrated passage, Rom. viii. 16, "The Spirit itself beareth witness with our spirit, that we are the children of God."

In what sense this is to be understood, is a matter of importance, particularly to christian ministers, in order that they may explain and inculcate it in their ministry, and lead their hearers to a right knowledge and experience of it; and that they may enjoy the comfort of it in their own souls. On this, as on many other doctrines of Scripture, different views are entertained in the religious world. Some persons understand it in one way, some in another; on which account it is very necessary to examine it, and to be decided and steady in our views of it.

I shall endeavour to explain and establish what I take to be the true sense in which the Spirit bears witness to the adoption of believers, and proves that they are the children of God. And as the passage already

referred to in the epistle to the Romans is the chief text whence the expression, "the witness of the Spirit" is taken, it will be proper to consider it. The original is, *Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ*:" which is rendered, "The Spirit itself beareth witness with our spirit, that we are the children of God." The only doubt respecting the accuracy of this rendering is in reference to the words, *συμμαρτυρεῖ τῷ πνεύματι ἡμῶν*," which are translated, "Beareth witness *with* our spirit." Perhaps it should rather be, "beareth witness *to* our spirit." The only other place where the verb *συμμαρτυρεῖ* is used in a construction with a dative case, is Rom. ix. 1, where the Apostle uses this expression, *συμμαρτυροῦσθαι μοι τῆς συνειδήσεώς μου*," which is rendered, my conscience *bearing me* witness," i. e., bearing *to* me, not *with* me, as it is rendered in the text in question. It is, therefore, most probable that here it should be so translated: "The Spirit itself beareth witness to our spirit," &c. See Parkhurst's Gr. Lex. in verb *συμμαρτυρεῖ*. This alteration in the translation is not material in our endeavouring to ascertain the import of the text. The only difference of any consequence between the two translations is, that one supposes there is a witness of our own minds in conjunction with the spirit of God; the other makes mention of no other testimony than that of the Spirit itself.

To understand what this witness is, it is necessary to consider the preceding verses. In them the Apostle says, "As many as are led by the spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the spirit of adoption, whereby ye cry Abba, Father." Christians have received the Spirit of God; he dwells

in them. This is not a spirit of bondage, but of adoption; his influences do not produce in the mind a servile disposition, but the disposition of children; we have boldness towards him, and can call him our Father. And thus it is, I apprehend, that the Spirit "bears witness to our spirits that we are the children of God:" that filial disposition which he produces in us is an evidence of our sonship; if we were not children we should not have the spirit of adoption; but having this, the Spirit thus testifies that we are the children of God. The witness is not, therefore, direct or immediate; the Spirit does not testify directly to our mind that we are the children of God; but as he produces in us peace, love, and joy, the temper and disposition of children, so that we are emboldened to call God, Father, we hence conclude that we are his children.

The reasons which may be assigned for this view of the subject are the following.

1. This interpretation suits the context, and appears to be the natural and genuine meaning of the passage. The Apostle is speaking of the Spirit dwelling in the hearts of believers, and shedding abroad his influence in them. "Through the Spirit," we are exhorted, to "mortify the deeds of the body;" we are told that "as many as are led by the Spirit of God, they are the sons of God," 13, 14. Now to be led by the Spirit of God, is to yield to the motions and dictates of the Spirit. He prompts to humility, patience, obedience, purity, faithfulness, zeal in religion, self-denial, &c., and when we attend to these things, as thus prompted to them by the Spirit, we are led by him; and being led by him, according to the Apostle, is an evidence that we are the children of God. In order, then, to confirm what he



had just said, he tells the Romans they "have not received the spirit of bondage again to fear," i. e., the disposition which was generated by the former dispensation; but the spirit of adoption by which they cried Abba, Father. The spirit of promise given to them was a spirit of liberty, comfort, and joy; they were the children of God, and possessed the freedom and happiness of children. Thus the Spirit bore testimony to their adoption. Verse 16 does not seem to contain anything in addition to what is expressed in verse 15; but to be an illustration and confirmation of it. It is not connected with the particle *moreover* or *besides*, or any word of like import; but is introduced as explanatory of what precedes; or, at most, as a consequence resulting from it. As, therefore, the preceding verse mentions only our having received the spirit of adoption, the most probable sense of the words in question is, that it is this which evidences our being the children of God.

"The spirit of adoption" stands opposed to "the spirit of bondage," and is, therefore, most naturally understood in a similar manner. Now "the spirit of bondage" intends the disposition which the dispensation of the law produced in the people who were subjects of it; it was a spirit of bondage and fear. On the other hand, then, "the spirit of adoption" does not seem so immediately to intend the Holy Spirit personally considered, but the disposition of mind which is produced in believers under the gospel dispensation; it is that of a child; while the other was that of a slave. This filial disposition is indeed the effect of the Holy Spirit as dwelling in the hearts of christians; and it appears to be by producing it, that the Spirit "bears witness to our spirits that we are the children of God."

2. This sense agrees with the

meaning of other texts which speak of the Spirit as dwelling in the people of God, and of the effects produced by his influences; and it has always been considered as one of the best rules of interpreting Scripture, to compare similar passages together, and to expound the more difficult by the more plain and easy. Now other texts of a similar kind teach us that the love of God is shed abroad in the heart, through the Holy Spirit given to us; that the Spirit is the earnest of our future glory; that the fruit of it is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; that where the spirit is there is liberty; that because we are sons, God has sent forth the spirit of his Son into our hearts, crying Abba, Father; that we have received the spirit of power and love and a sound mind, &c. Rom. v. 5. 2 Cor. iii. 17—v. 5; Gal. v. 22, 23. Eph. i. 13, 14; 2 Tim. i. 7, and other similar passages. These Scriptures unite to inform us that the Spirit exerts in the hearts of true christians a holy and comfortable influence; but they say nothing of his witnessing to their adoption in any other way. Some of them indeed mention our being sealed by the Spirit; and that he is the earnest of our future glory; but this is in no respect opposed to the notion contended for; on the other hand, they corroborate it. *Sealing* conveys the idea of marking for the purpose of recognizing any thing, or keeping it in safety: an *earnest* is either the first-fruits of something, or a pledge or security of something to be enjoyed hereafter. Now all the evidence of our adoption afforded by the Spirit, considered as the first-fruits of future glory, or a pledge of it, or as preserving us to it, is in a way of influence, and not direct or immediate. And the circumstance of sealing, under the idea of marking

an object for the purpose of recognition, nearly coincides in import with the Spirit witnessing in the sense pleaded for. The impress of the Spirit, by which the children of God are known, is that righteousness and true holiness in which they are renewed. The Spirit sets this mark on them; by this they are known to themselves and others; and thus the Spirit bears witness to their adoption. This view of the subject harmonizes with the Scriptures in general, nor are there any which are opposed to it, or which appear to countenance the idea of the Spirit witnessing in any other manner.

3. We may further observe that the doctrine of the witness of the Spirit as here maintained coincides with the general experience and opinion of christians concerning it. This is a subject of experience; it is, according to the Apostle, what is common to true believers. It seems, therefore, a natural and proper way of understanding it, to appeal to the experience of christians, in what way the Spirit of God testifies to their adoption. I believe it is in the way we have here explained the subject. The generality of christians in all nations and ages, and almost of all denominations, have mentioned no other as the ordinary privilege of the people of God: they have been conscious of no other. But had it been the case that the Spirit testifies directly to the conscience of every believer that he is a child of God, no real christian could ever have been a stranger to this testimony; and of course it must have been understood and believed in all ages of the church, and by every individual follower of the Lord Jesus. But certainly this has not been the case. It is much more likely that some individuals may, at times, through the influence of enthusiasm and a heated imagination, have been worked up to extraordinary sensations, and an apprehension that the Spirit of God witnesses directly

to them their adoption, than that the generality of the most sensible and pious christians in every age and almost of all classes should be entire strangers to such an evidence, on the supposition of its being the common experience of God's people. Indeed the latter is impossible; it implies a contradiction: it supposes them to be conscious of a divine operation, and yet remain ignorant of it.

The following quotation from Mr. Baxter may be properly introduced, as it shows what was his opinion respecting this subject: and as it is allowed that he was a christian of no ordinary attainments, and that he had paid particular attention to the workings of his own mind, and had made himself intimately acquainted with the experience of others, the extract the more deserves attention. His words are as follows:—"I am now much more apprehensive than heretofore of the necessity of well-grounding men in their religion, and especially of the witness of the indwelling Spirit: for I more sensibly perceive that the Spirit is the great witness of Christ and christianity to the world. And though the folly of fanatics tempted me long to overlook the strength of this testimony of the Spirit, while they placed it in a certain *internal assertion* or enthusiastic inspiration; yet now I see that the Holy Ghost in another manner is the witness of Christ and his agent in the world. The Spirit in the prophets was his first witness; and the Spirit by miracles was the second; and the Spirit by renovation, sanctification, illumination and consolation, assimilating the soul to Christ and heaven, is the continued witness to all true believers; and if any man have not the Spirit of Christ the same is none of his, Rom. viii. 9. Even as the rational soul in the child is the inherent witness or evidence that he is the child of rational parents." Baxter's Life

and times, pages 127, 128; ed, 1696. Mr. Baxter, therefore, makes the witness of the Spirit to consist in his renovating, sanctifying, illuminating, consoling influences. This corresponds with the view of the subject we have given above.

But in addition to this ordinary testimony of the Spirit, some christians have supposed that in some extraordinary cases, he bears witness more directly to the conscience, and inspires the believer with a stronger and more glorious assurance of his acceptance. They think that something of this nature may be occasionally afforded to individual christians eminent for piety and devotion, to encourage them in seasons of peculiar trial, &c. This was the opinion of Dr. Watts: and it has been entertained by many of the most eminent ministers of the gospel. I see no impropriety in admitting this as an extraordinary circumstance in the experience of christians. God may on some occasions, and to some eminently pious individuals, shed his love abroad in their hearts in a far more abundant manner than usual, and assure them in an extraordinary

manner of their sonship. But that it is not what is enjoyed in common, and what is intended in the text, appears evident to me from the reasons above given.

The view, therefore, that was on this point entertained by Mr. Wesley, and is adopted by the generality of his followers, that every christian has the direct witness of the Spirit; or that it is the ordinary testimony of the Spirit to speak directly to the conscience of the truly pious, I take to be erroneous; not authorized in scripture; not verified by experience; and in many cases very injurious in its influence.

Among Dr. Watts' sermons there are two on this subject, entitled, "The inward witness to christianity," to which I would refer you; in my view they are judicious and deserving attention. The subject is indeed of prime importance to all the followers of the Lord Jesus; and it is their duty and privilege to have fellowship with God and his son Jesus Christ, through the influence of the Spirit of adoption and grace, and to abound in hope through the power of the Holy Ghost.

## THE GLORY OF THE SANCTUARY AS THE RESTING PLACE OF JEHOVAH.\*

"I will make the place of my feet glorious."—ISAIAH. LX. 13.

WE are taught in this sacred word, that "God is a spirit;" that he is not possessed of flesh and bones as we are, parts which indicate weakness and decay. He is "the same yesterday, to-day, and forever." Yet the Lord God, in a manner unknown to us, on various important occasions, appeared visibly to the patriarchs,

and perhaps assumed a human form when he manifested himself to his people. Not to mention now the incarnation of the Lord Jesus Christ, who was "God manifest in the flesh," prior to that great event, the Lord did on several occasions manifest himself visibly to his ancient people; to Adam, to Abraham, and to Moses, of whom it is said, "The Lord spake unto Moses face to face, as a man speaketh unto his friend."

\* Copied from the MSS of a discourse delivered at the Midland Conference at Hinckley, on Whit Tuesday, 1823, by the late Rev. J. Goadby, of Ashby.

In his word in condescension to

our weakness and shallow capacities, God often represents himself as having human parts; as having eyes and ears, hands and feet. But whenever these representations occur there is always something connected with the subject that conveys to the reader the notion of the exertion of a power worthy of God, the idea of which could not be imparted to our finite minds in any language so suitable as that the Holy Spirit has chosen. Thus: Has God a voice? It is the "voice of thunder"—"full of majesty"—"it shaketh the wilderness of Kadesh." Has he eyes? His "eyes behold, and his eyelids try the children of men." "The eyes of the Lord are in every place beholding the evil and the good." "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of those whose heart is perfect towards him." Has he hands? "The right hand of the Lord doeth valiantly." He "weigheth the mountains in scales, and the hills in a balance." He "opens his hand and satisfies the desire of every living thing." Has he arms? "They are the everlasting arms" laid underneath his people. Has he feet? "His footsteps are in the great deep;" yea, "He walketh on the wings of the wind;" or, is he represented in a *resting posture*? In the words of our text, he says, "I will make the place of my feet glorious."

*First*, what is the *place* of his feet? When God appeared to Moses and the elders of Israel on the mount, it is said, "They saw the God of Israel; and there was under his feet, as it were, a paved work of Sapphire stone, and as it were the body of heaven for its clearness;" but glorious as was this revelation of the divine majesty, these words do not refer to it, but to something connected with his church on earth. The language of the text is figurative, and indeed

that of the whole chapter, and evidently refers to the triumphs of the Gospel, and to the large accession of Gentile nations to the church of Christ. So v. 3—5. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

Although it will be acknowledged that the prophecy refers to gospel times, yet the figures are drawn from allusions to the Jewish Economy. Thus the idea of Jerusalem is suggested in verse 14: "They shall call thee the city of the Lord, the Zion of the Holy One of Israel." The offerings brought are represented as congenial to those offered under the law: "all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory." v. 6, 7.

In accordance with this class of expressions most of the words of our text refer to the holy place in the temple of God, where the ark was deposited, which contained the tables of the Covenant, and where the Lord was represented as on the mercy seat, and dwelling between the cherubim. So it is written. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will

give thee in commandment unto the children of Israel." This place, be it observed, is often represented as the Lord's dwelling-place, the "place of his feet," his "footstool." So David said: "I had in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God:" and again, "The Lord reigneth; let the people tremble: he sitteth between the cherubims, let the earth be moved. Exalt ye the Lord our God, and worship at his footstool; for he is holy." Over this place appeared that radiance which was the symbol of the divine glory; here he discovered his mind and will to his people, and communicated the sensible manifestations of his favour. Hence in the prophetic language of the text, when the Lord is speaking of the beauty, prosperity, and enlargement of Christ's church, he says, "I will make the place of my feet glorious." As under the law the Lord dwelt in Zion and between the cherubims, so under the gospel he dwells in his church. In accordance with this view the Apostle Paul, in 2 Cor. vi. 16, refers to Ezekiel, xxxvii. 6, 7, when he says, "ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." The same view is present in other passages in the New Testament. "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." So indeed our Lord plainly teaches that his presence will graciously be given to the assemblies of his people. "For where two or three are gathered together in my name, there am I in the midst of them."

Before we pass on to the next branch of our subject, one reflection forces itself on our attention: what a pleasing and important idea this

representation conveys concerning the exercise of public worship! God is with us! The church, in her assemblies, is the place of his feet? With what reverence ought we to come to the Sanctuary of the Lord! It is ever those who revere his courts, who receive blessings and favours from the Most High.

*Secondly*, "The glory" which God has promised to confer on the place of his earthly abode, invites our attention. "I will make the place of my feet glorious."

If we look into the mansions of the great, the palaces of princes, we behold every thing that is costly and magnificent, or that is congenial with worldly pomp and splendour: but if we indulge reflection, and consider how often they are the seat of envy, spleen, and every evil passion, and the scene of drunkenness, debauchery, and every species of excess, these splendid apartments lose their glory, and become the meanest tinsel in our estimation. It is not so as to the place where the Lord deigns to dwell. The glory that He displays is not that of external pomp, while the inward principle is defective. No; it is a glory consistent with himself; a glory which includes the manifestation of his infinite perfections, the discovery of his mercy and grace, an exhibition of his character and will in words and works of mercy and truth.

Here, in the assembly of his saints, his people form just conceptions of Divine character. They are taught something of God in the works of nature, when they view the beauties of spring, the bounties of Providence, the glories of the starry heavens, and the boundless extent of his dominions; but it is in the public assembly of his saints that he discovers himself in the plainest manner. Here we see him not only as the Lord of nature, but as a God of infinite perfection, whose power, wisdom, know-

ledge, purity, justice and truth, shine in his holy word. Here the enquiring soul obtains the most important discoveries in relation to himself. He learns that God is "holy in all his ways, and righteous in all his works"—that he is "of purer eyes than to behold evil:" every thing in the word, the law, the ordinances of the Lord's house combines to impress on us the idea of God's glory and our own vileness. "As for God, his ways are perfect; the word of the Lord is tried; he is a buckler to all them that trust in him." "Though hand join in hand the wicked shall not go unpunished." "On the wicked, God will rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup." There was something awfully imposing in the most holy place where the cherubims stretched their wings over the mercy seat, and the shekinah or the Divine glory visibly rested; but how much more is there impressive in the christian assembly where the law is opened in all its lengths and breadths, where the sinner discovers the purity of God, feels his own depravity of heart and guiltiness of life, sinks into nothing in his own esteem, and acknowledging his vileness and ruin, cries, "God be merciful to me!" This is a glory which God puts on the ordinance of his house.

Here the glorious plan of mercy is unfolded, that plan which was hid from ages, which was long typified in the law and foretold by the prophets. Now we are plainly told that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here the greatness and glory of the Lord Jesus are set forth. He is "Immanuel," "God manifest in the flesh," "the brightness of his Father's glory, and the express image of his person." The end for which

he came is ever and anon pointed out in the house of God. He came "to seek and to save that which was lost,"—not to be ministered unto, but to minister, and to give his life a ransom for many." Here, too, the people are taught that the great work performed for the redemption of men is completed. That it consisted not in the miracles and discourses of our Lord, how important soever they were as parts of his ministry, but in his atoning sacrifice. "He bore our sins in his own body on the tree." "He suffered for us the just for the unjust." "Whom God hath set forth for a propitiation through faith in his blood—that he might be just and the justifier of him that believeth in Jesus." What doctrine is so glorious as this? "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." What can confer more glory on the place where the Divine honour dwells than the proclamation of the gospel of mercy? And that it should be preached to sinners, as bringing to them a free salvation. This is its glory. Sinner it is for you; Jesus died for you.

Another display of this glory is, that when this doctrine is preached the Holy Spirit accompanies it to the heart. Sinners are taught to see and feel their condition before God. They are led to know Christ as their Redeemer and Saviour, and to put their trust in him. Their hearts are renewed and sanctified, and they are raised up to sit together in heavenly places.

How glorious are the trophies of grace that are here often exhibited to view, and what sight is more pleasing than the visible proofs of Divine love in them? In one place a young person just ready to launch into the world and all its follies and sins, is stopped, humbled, and led to God. In another, an old offender,

hardened in crime, is brought with tottering steps to the cross of Christ. On the one hand, a proud Pharisee, who once trusted in himself, is changed, and says, "the things that were gain to me, those I counted loss for Christ: yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." On the other hand, a haughty disdainful creature—a loose, wanton wretch—a vile blasphemer, each losing his peculiar mark of depravity and sin, is humbly trusting in Christ and serving him. What a glorious display of God's power and grace to see such enlisted under Christ's banner; giving themselves up to him in holy obedience, and by prayer and praise and holy duties honouring their Lord!\* Surely it is as marvellous and as clear an evidence of Divine power, as it was to see the man from whom a legion of demons had been cast, sitting at the feet of Jesus, "clothed and in his right mind." And these are not fictions. They have been realized in thousands of cases. Here, Christians, we read our own experience. "Such were some of you; but ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

God will make the place of his feet glorious, in the large accession of strength and wealth that his church shall possess. This is elegantly alluded to in the whole verse: "The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box together, to beautify the place of my sanctuary!" i. e., not only shall lofty cedars be for my glory, but all the beautiful trees of the forest. The Lord calls his

people "trees of righteousness," not only because they are engrafted into Christ, and rooted and grounded in truth, but for their firmness and their solidity. "They that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age." The expression of the text is supposed to denote that kings and princes, and persons of the greatest mental and spiritual endowments shall be joined to his people. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee." "Kings shall be thy nursing fathers;" "the kings of Tarshish shall bring presents; the kings of Sheba and Seba shall offer gifts."

Finally, God will make the place of his feet glorious, in the greatness of the extent of his church. One of the glories of heaven is the immense numbers who are collected there: "And I beheld, and heard the voice of many angels round the throne; and the number of them was ten thousand times ten thousand, and thousands of thousands." So also of the church on earth. This idea is expressed in the first, third, fourth, and fifth verses of this chapter, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee." The same language is found in other places. "He shall say to the north, give up; and to the south, keep not back." "The heathen shall be given for an inheritance, and the uttermost parts of the earth for a possession; all shall know the Lord, from the least to the greatest." These are some of the glories foretold of the church.

What shall we say to these things? We may well exclaim, "Glorious things are spoken of thee, O city of God!" What a blessing to be a member of the church of Christ; to

\* "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

know his name and trust in him; to walk in his ways and to know by happy experience the power of his grace.

What an honour to be employed as an humble instrument to promote the glory of Christ in the world! Every one may contribute his influence. The more useful we

are, the more humble let us become. God can do without us.

What a happy time when all nations, peoples, and tongues shall know the Lord! Let us often think on this pleasing theme and pray for it. For this let us labour, and for this let us live. Amen.

## SHAMS AND SHADOWS.

"WHAT are shams and shadows?" asked a friend of ours the other day; and perhaps if we could be favoured to hear the observations of those of our readers who may think it worth while to trouble themselves about the matter, we should be greeted with quite a chorus of similar interrogations. It is curious (though perhaps impertinent,) to reflect that the way in which this question is put, and the observations made thereon, would perhaps itself furnish some ground for a satisfactory answer to the enquiry. But not to be personal, and yet to afford ground for such a reply, we will ask the enquirer to place himself with us for a moment in a position, where while being IN, we shall not be OF, the world; and thus let us glance about us, if haply (being ourselves now excluded,) we may detect the characters of whom we are in search. Here, then, is the great world lying before us—one vast stage, filled with men and women, all of whom are "merely players," playing their "many parts." Run your eye over this vast stage or machine, and in an instant you will see in relation to the individuals who compose the mass, that their characters are as diverse, as their movements are eccentric. You see one yonder, he is almost alone, and very little excitement is caused by his appearance as he moves along. There is "none so poor as to do him

reverence," and yet there is a manliness about his bearing, and an independence about his mien, that is irresistible, and you feel that sterling integrity is there. He is as transparent as glass, and his every movement is simplicity itself. Ashamed of no action, he is afraid of no enquiry. Claiming only his *right*, he is as bold to speak as he is firm to maintain. Scorning to *seem* what he *is* not, he is upright, sincere, and true. You see at once *he* is not the man of whom we are in search. *He* is no sham; nor is he a shadow. He is a reality, a manly, honest, noble reality. On the other side of the street is one, mingling with the throng, whom the world calls "*great*." He passes for what he never was—for what he never intends to be. The mask is on his face, and the words of soft insinuation on his lips serve but too well to conceal the feebly-shallow thoughts, or the darkly malignant purposes within. Disimulation is the perfection of his unreal life. His dignity he owes to the tinsel on his robe, and his position to the pretensions of his artificial class. It used to be a common practice for the knowing ones to paint sparrows so as to resemble rare foreign birds, with their beautifully variegated plumage, in order to sell them to the poor gullible Londoners; but the paltry things were only sparrows after all. The man we



have in our eye is like one of these same sparrows, only that the latter has the advantage of its innocency. He is just like the reality he apes in his paint,—you shall have patience and watch,—he will not sing; you shall rob him of his paint, and, poor fellow! he is but a sparrow. The man is a sham.

We extend our glance, and you see one who is but dimly descried in the heaving mass. He has no certain resting place, but is ever and anon hurried away even by the might of the people's voice. As a chance dead leaf in the green forest in the bright spring time, he seems to be the vision of the past—the spirit of OTHER days, and the spurned of *these*. Haggard is the countenance, and tremulous the lip, whilst the once strong arm falls helpless by his side, as it seems to reach at something which it cannot grasp; or, as more defiant, he seeks to defend himself against surrounding foes. He speaks, but his voice is drowned by new and stronger cries. He pleads, but the boisterous laughter of the crowd rings high, responding to his feeble cry. His day is coming.

Frantic with ineffectual rage, and hurling useless threats around, they fling him from his place and you see him no more. His day is gone,—once a man, and perhaps a sham; or a spirit, and perhaps of boundless power,—he is now a shadow, and a shadow blotted out. Look a little closer into all aspects of life, and all circles of society. You will see that all forms of social, political, and religious life are filled with these three classes of men, the realities, the shams, or the shadows. The reality being one who seems to be what he *is*! the sham, one who seems to be what he is *not*! and the shadow, one who *was*, but is not, except as an echo of the past, or the remnant of a once commanding power. With the first, our subject has nothing to do; but as he passes, and we wish him God

speed, earnest shall be our prayer for many such as he. Our business is with the two last; and, if we venture to dwell upon them in censure, it shall be our endeavour to combine courtesy with fidelity, and charity with truth.

"Charity begins at home," says the proverb, familiar in our mouths as household words; and even so should *enquiry*, and even *censure*, begin at home. Let us look, then, first of all, at the *social aspects* of our theme. And first, in reference to the *shams*. Let every one who keeps his eyes and ears open in the great world in which he moves, say if all is right with society. We do not only mean in individual homes, but in the social relations of general life—the social current about us. What a field opens before us! The shams and shadows of social life. What a capital thing it would be for society if a full and popular account of these could be written by competent men; especially if each contributor would consent to furnish an honest account of them in reference to his peculiar class in the great social range of interests. But of course, perfect and self-sacrificing honesty must be the prevailing characteristic of these contributors, and they must have complied with that well-worn advice, "know thyself;" being able at the same time to "see themselves as others see them,"—what a contribution this to the next generation! Who is to write it? If written, even by a Macauley, would it live? Is there not a tendency in the national pride to applaud and preserve the records of its public deeds of heroism while it hurriedly consigns to oblivion both the *remembrance* and the *records* (when men have been found to write them) of its social shams? There is the great *professional* sham, who pretends to know what he never learnt, and comprehend what he does not understand. There is the great *business*

sham—the man who lives by “puffing.” His goods are, of course, the cheapest and best in all the world—always selling (amid “ruinous sacrifices and tremendous reductions”) 50 per cent below cost price. Always losing, yet living merrily on the cruel loss, and rearing the pillar of his pride over the diminished heads of the honest men around, who live only in the shadow of the temple of his pride. Then there is the *domestic* sham, the robber of some youthful, trusting, loving heart, by his fiend-like guile, and vile hypocrisy of speech and ruin; the sham only being discovered amid the heart-rending and cruel scenes of domestic life. These are all *masked* men—their deformity everlastingly hidden under a guise of benevolence and truth; and their words, now swollen and exaggerated, cheating and hood-winking the gullible public; and now, cruel and heartless, as gilded falsehoods, withering and blighting some confiding soul. We shall refer chiefly, however, but to one sham—the *fashionable* sham of social life. In speaking of the world of fashion shall we be exaggerating if we refer to it as a vast accumulation of shams? If we were to do so, our reference would not be to the courtesies and mutual interchanges of kindness in social life, for these are founded in a true moral sentiment, and may justly and thankfully be cultivated; but our reference would be to that life which only recognises those thousand artificial properties, forms and appearances, which are not established in any sense of fitness to real goodness and right; but which owe their origin and continued existence to the caprice and pride of a race of butterflies, who legislate for the world in question. What makes all this a sham then? It fosters a false, because unreal, distinction. Everybody knows that the circle in which

an individual moves is generally determined by the dress he wears, or the proprieties and artificialities to which he submits; and inasmuch as this distinction is regarded as something real, and in fact the great distinction, we pronounce it to be a sham. Is it possible that one man shall be *really* any better than his fellow, because he wears a better coat, and makes a stiffer bow, and dances with a better grace, and manages to conform to the thousand ridiculous proprieties of the world of fashion? and yet we know that *this* is the distinction made, and jealously maintained. Of course, we believe in great distinctions, but not in distinctions of coats or dresses; not in distinctions of fashionable life—a distinction determined by caprice; but those eternal and real distinctions that exist between noble and ignoble, manly and servile, pure and unholy souls; hence we regard the great distinction of the outward appearance, recognizing only the form, and an affected mannerism, whilst it refuses to be regulated by the nobler and diviner one of the life and soul,—as a sham; and as one has truly said respecting it, “It is a spirit of exclusion, haughty, cold, and unkind to those beyond its pale. It forgets that they are men. The world seems like one vast mountain, all the multitudes that cover it, struggling to rise, and those who seem to be above, instead of holding friendly intercourse with those below, are endeavouring to look over them, or building barriers and fences to keep them down.” Hence we see that this fashionable sham is not confined to one certain and real rank in society. It obtains, and in a double sense is a sham, in what are termed the “lower,” as well as the “upper,” classes. Sad, yet ridiculous, is the sight of men and women really belonging to these lower classes, attempting to ape the higher fashionable

sham, in order that they may pass for what they are not, and never were. Painted sparrows these, the paint as useless as it is foolish, for society has its "washing days," and sooner or later the sham will be detected,—in this case a *double* sham, a special traitor to his class (as the world goes), and (as all shams are) a traitor to humanity.

We pass from the *shams* in social life, to the *shadow* brooding there. And as the former obtains chiefly in the upper, so does the latter chiefly refer to the lower, classes of social life. We style it the *rude or brutal shadow*, and this, though a strong, is not we apprehend, an untrue description of the past condition of the working classes. In styling it a *shadow* we do not lose sight of the fact that the state of this class is even now calculated to excite the highest sympathy and even alarm; but compared with the past, we think the present condition of the lower classes, bad as it is, is but a brooding *shadow* of what *was* a giant power. Reflect upon the past, and you will see the working man slighted and despised—his education neglected, and his interests disregarded—himself a slave, and his children a curse. His home a stranger to comfort, and insecure. His person in peril from royal or priestly tyranny. His amusements debasing and cruel. His religious interests uncared for, and his intellect uncultivated and rude. Look now in our own day, and how changed the scene! The brooding spirit of evil is but a shadow now—it hovers around, but its power is smitten. As one has well said, "The multitude is rising from the dust; once we heard of the few, but now we hear of the many—the people. The grand idea of humanity—the *common nature* of all—the importance of man as *MAN*, is acknowledged—even the most abject portions of society are visited by some

dreams of a better condition. By aids of science, comforts are now within the reach of millions, which were once the distinctions of the few." Men are not bounded in their enquiries now; they may call the past to account. Taste for the arts and reading is spreading, and, by consequence, the spirit of ignorance is but a shadow. "Works designed for the halls and the eyes of emperors and nobles, find their way, by the aid of prints, into the humble dwellings of the poor." Working men are authors and orators now; the platforms of our land ring with the sturdy eloquence of working men. The ties and comforts of domestic life are increased, and the family bond, once so frail, is now a solemn and sacred thing. Home is much more the centre of the thoughts and feelings of working men. Mechanics' institutions adorn the land, instead of it being defiled by the disgusting and rude exhibitions of the past. Religious efforts are now especially directed to the working classes, and the world is opening its eyes to their importance and power. The children of working men are cared for now. Sunday and day schools cluster in our towns and villages, at once the salvation and the beauty of the land,—developing the sinews and forming the virtue of the oncoming generations. As the result of all these multiform changes, the dark spirit of the rude and brutal period in the past is passing away—it is but a shadow. It may be a dark and oppressive shadow, but by God's help even it shall be blotted out, for the growing intelligence and the increasing light of these better days, already ring out its sure death-knell. Good times have come to the working man, but *better* times are coming. Those who are going away as men of the past, leave to us, their children, a *better* world than *they* found when they came here. As

they pass us on their way to "the silent land," we will bless them, and cherish their memories in our hearts. These fathers of ours, have they not fought for, and won for us, the freedom we enjoy? and have they not evolved from their thoughtful minds those ideas and principles which have placed in our hands appliances, and elevated us to a position, the like of which the world has never seen? In a word, have they not made what was a stern, oppressive, and degrading reality, but a trembling and waning shadow? They leave

to us the task of completing their work, and shame will be to us, indeed, if we ingloriously fail to finish what they have so honourably begun. We will take heart, then, and join this noble song,

"The knaves and fools may rage and storm,  
The growling bigot may deride,  
The trembling slave away may run,  
And in the tyrant's dungeon hide;  
But all the free, and true, and good,  
Unto this oath their seals have set,  
From pole to pole we'll free each soul,  
The world it shall be better yet."

*Hugglescote.*

J. P. H.

*(To be continued.)*

### PROPHECY.—No. 3. BABYLON.

BABYLON was the capital of the Chaldean or Babylonian empire, a city of great wealth and renown. "The glory of kingdoms, the beauty of the Chaldean excellency." It is thus described in the *Encyclopædia of Religious Knowledge*. "Babylon stood in the midst of a large plain, in a very deep and fruitful soil. It was divided into two parts by the river Euphrates, which flowed through the city from north to south. The old city was on the east, and the new city, built by Nebuchadnezzar, on the west side of the river. Both these divisions were inclosed by one wall, and the whole formed a complete square, four hundred and eighty furlongs in compass. The city was composed of fifty streets, each fifteen miles long, and one hundred and fifty feet broad, crossing each other at right angles. The walls of Babylon were of extraordinary strength, being eighty-seven feet broad, and three hundred and fifty feet high. They were built of brick, and cemented by a kind of glutinous earth, called bitumen, which had the quality of soon becoming as hard as a stone. These walls were surrounded by an immense ditch,

which, being always filled with water, added very much to the defence of the city. On each side of the river Euphrates was built a quay, or high wall, of the same thickness with the walls around the city. There were gates of brass in these walls, opposite to every street which led to the river, and from them were formed descents, or landing places, by means of steps."

That a city of such magnificence should become an utter ruin, so that no man should dwell there, but it should be an habitation of beasts and dragons, was an event not easily foreseen by human sagacity. It is evident, from the language ascribed to her by the prophet, that her proud kings saw no cause of fear. She said in her heart, "I shall be a lady for ever. I am, and none else beside me. I shall not sit as a widow." Isaiah xlvii. 7, 8. But the prophets Isaiah and Jeremiah predicted its downfall, with many minute circumstances, which could never have been foreseen by any but Him who sees the end from the beginning. They lived in the decline of the kingdom of Judah, and foretold the captivity of the Jews in Babylon.

They also forewarned the people that the enemies of the Jews would be destroyed. Isaiah predicted the destruction of Babylon by Cyrus, more than one hundred years before he was born. He is called by name and styled the Lord's anointed, whose right hand I have holden to subdue nations before him, and I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut." Isaiah xlv. 1. V. 4. "For Jacob my servant's sake I have even called thee by name," &c.

In the preceding chapter, the prophet, after predicting that the cities of Judah shall be built, says, "And I will dry up the river."—"That saith of Cyrus, he is my shepherd, and shall perform all my pleasure." Here the prophet predicts that Cyrus shall be the means of delivering the Jews from the king of Babylon, and of causing them to return to their own land. Near two hundred years after this, Cyrus was born—and after subduing several smaller nations, he encamped against Babylon. He surveyed the wall of the city, and finding it strongly fortified, he concluded that it could only be taken by a siege. It is said that the city was supplied with provisions for twenty years. After continuing the siege for two years, Cyrus conceived the idea of draining the Euphrates by means of canals above the city, and then marching his army into the city from the bed of the river—thus accomplishing the prediction that the river was to be dried up before him, and the gates leading from the river to the city were "not shut," and the city was taken before the king had suspected any danger. It is said that after the city was taken, the prophecy of Isaiah was shown to Cyrus by Daniel, and probably hastened the deliverance of the Jews. The cowardice of the men of Babylon was expressly fore-

told. "The mighty men of Babylon have forebore to fight, they have remained in their holds, their might hath failed; they became as women." Jer. li. 30. Xenophon relates that Cyrus challenged the king of Babylon to fight with him, and settle the contest by a single combat, which he declined. The people within these walls, though very numerous, made no attempt to disperse their enemies.

The prophet says, "And one part did run to meet another, and one messenger to meet another, to show the king of Babylon that the city is taken at the end, and that the passages are shut; but a snare was laid for Babylon. It was taken and it was not aware. How is the praise of the whole earth surprised? Jer. li. 31, and 41. Alexander says, "So completely were the Babylonians surprised, that Cyrus had reached the royal palace, before a messenger arrived to tell the king that the city was taken. The noise of the invading army at first was not distinguished from the mad tumult of the rioters." P. 44. "The king hearing a noise and tumult without, sent some to see whence it arose; but no sooner were the gates of the palace opened, than the Persians rushed in." In that night was Belshazzar, the king of Babylon, slain. Prophecy says, "And I will give thee the treasures of darkness, and hidden riches of secret places. Cyrus is supposed to have found vast treasures of gold laid up for times of great necessity; in all amounting to £126,224,000. Treasures are frequently concealed under ground in the east, for fear of revolutions.

From the time that Cyrus took the city of Babylon, its glory began to decline, gradually, but constantly. There were other things foretold concerning Babylon, not necessary now to relate, which were accurately accomplished when the city was taken.

These prophecies, say those who are sceptical, may have been written after the events transpired. Porphyry, the great hater of christianity, is supposed to have been the first that used this objection. The canon of the Old Testament was made up and translated into Greek before the christian era, and contained the same prophetic declarations that we now read in Isaiah and Jeremiah. This translation, called the Septuagint, was the one from which Christ and his apostles quoted, and to which Porphyry referred when he wrote against it. He lived in the third century, A.D., and has been dead more than fifteen hundred years. Some of the most remarkable things predicted concerning Babylon, have taken place centuries since Porphyry died. Isaiah says, "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch his tent there, neither shall the shepherds make their folds there. But wild beasts of the deserts shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." Isaiah xiii. 19, &c.—xiv. 23, and Jer. li. 37. It would not naturally follow the overthrow of a great city that it would be depopulated. We should expect that, in such a fertile soil, and with such resources of wealth, it would rapidly recover its splendour and glory. But God has said otherwise; and centuries pass on, other cities rise and flourish; the king and his nobles retire from Babylon, and leave their houses desolate, and their palaces without an inhabitant. After a time, (in the

fourth century,) a despotic king repaired the walls of Babylon for a splendid hunting ground, and the wild beasts of the deserts are there, and their houses are full of doleful creatures. But these buildings decay, and the towering edifices tumble down, and form dens and lairs for lions, tigers, and ferocious beasts, rendering it extremely hazardous for the shepherd to approach that place. But will not the Arabian, who fears not the lion's growl, pitch his tent there? God, by his prophet, says no. But why? We are told that scorpions and serpents lie concealed beneath the rubbish, so venomous that no traveller can close his eyes with safety. Mignam informs us that he was accompanied by six Arabs, well armed, and accustomed to the desert, but no inducement could have prevailed upon them to remain on the ground after night. Alexander's Evidences, p. 149. "It shall become pools of water." Travellers tell us that about two-thirds of the ancient city is covered with pools of water. This was caused by an inundation of the Euphrates, of comparatively recent date. See Cause and Cure of Infidelity, p. 41.

"And the broad walls of Babylon shall be utterly broken." Jer. l. 58. Keppell, as quoted by Alexander, relates that he and the party who accompanied him, totally failed in discovering any trace of the city walls. And he adds, "The divine predictions against Babylon have been so totally fulfilled in the appearance of the ruins, that I am disposed to give the fuller signification to the words of Jeremiah." The broad walls of Babylon shall be utterly broken. It was predicted that "Babylon should be an astonishment. Every one that goeth by Babylon shall be astonished." The testimony of travellers will show how exactly this has been accomplished. Porter says, "I could not but feel an in-

describable awe in thus passing, as it were, into the gates of fallen Babylon." "I cannot portray," says Mignam, "the overpowering sensations of reverential awe, that possessed my mind, while contemplating the extent and magnitude of ruin and devastation on every side.

Alexander, to whom I am indebted for the above quotations, concludes with the following pertinent remarks of the Rev. Alexander Keith, "Has not every purpose of the Lord been performed against Babylon? What mortal shall give a negative answer to the questions subjoined by the Author of these very prophecies?"

Who hath declared this from ancient time? Who hath told it from that time? Have not I, the Lord, and there is no God else beside me—declaring the end from the beginning, and from ancient time the things that are not yet done? Saying, "my counsel shall stand, and I will do all my pleasure." "Is it possible there can be any attestation of the truth of prophecy, if not witnessed here? Could any prophecies, respecting any single place, be more precise, or wonderful, or numerous, or true, or more gradually accomplished through many generations?" W.

## SWEET THOUGHTS.

We often meet with selections of sublime and beautiful thoughts from the works of men of genius. But there are thoughts suggested by the Bible infinitely more precious than the choicest creations of genius.

How sweet the thought that Jesus sympathizes with all our joys and sorrows! The great demand of human nature is the demand for sympathy. Men must have it, or they cannot be happy, however extensive their possessions or high their rank. But how little sympathy is to be found among men! How precious the thought that our Saviour sympathizes with every joy and every sorrow! Christians, do you sometimes feel that you are alone, and that there are none who care for you? You are mistaken. You forget that Jesus is ever by your side; that he approves every innocent smile, and notices every falling tear, and feels for you a love and sympathy that no finite mind can measure.

How sweet the thought that God reigns!—The nations are perplexed and troubled, the foundations of the earth are out of course, the wisdom

of the wise seems to be of no avail, and the strong man is as a child; still we can look upon the troubled scene without fear; for God reigns. Amid all the confusion and uproar, his counsel shall stand; and he shall do all his pleasure. Not only is he the Governor of the nations, but he governs and directs in all matters pertaining to our individual interests.—Not a hair of our head falls to the ground without his notice, and the resources of Omnipotence are pledged to cause all things to work together for our good.

How sweet the thought that death is going home! He who has been an exile in a strange land, rejoices at the sight of a vessel which is to bear him to his native shores, where he shall enter again the paternal mansion, and receive the welcome of loved ones there. Death, rightly viewed, is the messenger who is to conduct us to our home in heaven, where our brethren who have gone before us are waiting to welcome us. How sweet the thought, in a few years more, perhaps in a few days, I shall be safe in heaven.

## TIME OF THE MILLENNIUM.

The term millennium, meaning thousand years, has been usually applied in theology to a time of great prevalence of truth and righteousness on the earth. Various prophecies in both the Old and New Testament are understood to point out such period. Some suppose it will be a literal thousand years; others, a period of great but unknown length; others take it as a prophetic period, a day for a year, and so suppose it will be three hundred and sixty-five thousand years. So Prof. Stuart. Most regard it as a round number, denoting a period of great but indeterminate length.

Some believe that the blessings of the millennium will be both spiritual and temporal; that Christ will then come to reign personally over his people, the righteous dead having been previously raised, and all the wicked destroyed. They found their views mainly on Rev. xx. 4, 6. "And I saw thrones, and they sat upon them; and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Others believe that the blessings of the millennium will be chiefly spiritual—that under the preaching of the gospel and use of the other ordinary means of grace, the truth will obtain a great triumph on earth—that the masses of all nations will be christians, not only nominally, but really—that civil governments, instead of ruling by despotism and oppression, will rule in righteousness—that instead of war, intemperance, slavery, idolatry, and superstition, peace, purity, justice, truth, and knowledge, will generally

prevail. And all this they understand will take place before the second advent of Christ, the resurrection of the dead, the end of the world, and the final judgment.

The passage, Rev. xx. 5, 6, they interpret figuratively. The resurrection there spoken of they believe to be moral or spiritual. There the spirit of the old martyrs and saints will be exhibited in the lives of the righteous; i. e., the righteous then on the earth will be actuated by a similar spirit with that which ruled in the hearts of the old martyrs. For a parallel case, reference may be made to the prophecy of the forerunner of Christ: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Mal. iv. 5, 6. This prophecy was fulfilled in John the Baptist, Matt. xvii. 11, 12, who came before the Messiah "in the spirit and power of Elias." Luke i. 17. So "the spirit and power" of the old martyrs is to be revived in the church of the latter days.

We have not time or room to discuss the whole subject here. Suffice it to note a few passages, which indicate that the general resurrection, both of righteous and the wicked, the second advent of Christ, the final judgment, and the end of the world, will be contemporaneous events, will take place in connection.

1. Thess. iv. 15. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [i. e., go before] them which sleep," [i. e., are dead.] Here it is to be remarked that the coming of the Lord, of course his second coming, is connected with the resurrection of the dead. That this resurrection is literal and general, embracing both the just and the unjust, appears from such passages as Acts xxiv. 15.—John v. 28, 29. That it is to take place at the time of Christ's second advent and the final judgment, see Matt. 25: 31—46.



"When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory; And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats," &c. Also Rev. xx. 12, 13. "And I saw the dead, small and great, stand before God: and the Books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."

At the same time will the end of the world occur. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. \* \* \*

"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up." 2 Pet. iii. 7, 10. True, the apostle speaks in this immediate connection of "new heavens and a new earth, wherein dwelleth righteousness;" but whatever may be the reference there, it is

not material to the present question, since the previous context relates to the dissolution of this world.

If, therefore, we rightly interpret the passages mentioned, and kindred ones, it is evident that the millennium, as relating to the success and triumph of truth and righteousness in the world, will be prior to the second advent of the Messiah, the resurrection and general judgment. This will constitute the great and final consummation of all things. Then nought will remain but heaven, the abode of the holy and happy; and hell, the abode of the wicked.

Some deny that there is to be any such millenium on this earth, as is above spoken of. But to our mind the doctrine is clear. The reign of sin has indeed been long and dark. But Divine revelation shows that a brighter day is yet to dawn on the world. Christ and his truth will yet prevail on the earth. The time is to come when the kingdoms of this world shall become the kingdom of Christ; when the stone cut out of the mountain without hands shall become a great mountain and fill the whole earth; the earth shall be full of the knowledge of God, as the waters cover the sea; the fulness of the Gentiles shall come in, and Israel be converted. Such prophecies indicate no less than the general prevalence of truth and grace, as noted above. The Lord hasten it in his time. J. J. B.

## THE BACKSLIDER.

Who was he? His name was Demas. "Demas," says the Apostle Paul, "hath forsaken me, having loved this present world."

There was a time when it was otherwise with Demas. When, A.D. 64, Paul wrote his epistle to the Colossians, he said, "Luke, the beloved physician, and Demas, greet you." And again, the same year, writing to Philemon, he says, "Demas and Lucas, my beloved fellow-labourers, salute thee." But now, alas, two years later, writing to Timothy, he says, "Demas hath forsaken me, having loved the things of this present world!" What a change two short years had made?

Time works changes; often melancholy changes. Two years are sufficient to do this. But there are no changes more sad and disastrous than a change of the christian religion for the world, for it is a change of salvation for ruin; and this change, lamentable, awful as it is, is not unfrequently effected in as brief a space of time as two years.

Perhaps some of our readers may know this from personal experience. Two years ago they might, to human view, have been spiritual, exemplary christians; but now, alas, are carnal and worldly. Two years ago, their pastor, speaking of them, might have spoken of them as promising, engaged

disciples of Christ. Now, referring to them, he may be forced to say, they have forsaken Jesus, having loved the world. Too often do the hopefully converted turn out thus. The tree blossoms, and we confidently look for fruit; but the blossoms fall off, and that which we look for is not found. The tree is barren; at the most, there are "but leaves only."

And how is this ruinous change brought about? How does the believer backslide? Usually in this way:—He begins to neglect his closet. "Backsliding," says Mathew Henry, "commences at the closet door." Secret devotions are suspended, or performed in a heartless, hurried manner. He does not daily, as formerly, "enter his closet, shut the door, and pray to his Father in secret." He is not drawn thither by a sense of spiritual want, nor "lingers, loth to depart," from satisfaction in the exercise, from the pleasure found in communion with God, "Prayer is the christian's vital breath," and the first symptom of spiritual decline is, the breathing of the soul growing shorter and more difficult.

Next, the inspired volume is neglected. There is less meaning and beauty in its pages than before. Once, "the words of the Lord's mouth were more esteemed than necessary food," and this "bread of life" was daily gathered as was the manna by the children of Israel. But now this bread is called "light food," as that heaven-descended manna was, when Israel had begun to degenerate. It is not daily gathered, nor keenly relished. Other books are preferred to the "Book of Books." Newspapers and novels take precedence of it, and dust collects on it.

Neglect of secret prayer, and study of the Bible, are followed by a diminished appreciation of the Sabbath and the sanctuary. The Sabbath is not ac-

counted the "day of all the week the best;" and whereas, when the pulse of spiritual life in the believer's soul beats quick and high, he could not fail to join the worshipping assembly whenever opportunity offered, and in his warm attachment to the public christian ordinance, exclaim—"I was glad when they said unto me, let us go into the house of the Lord!" "How amiable are thy tabernacles, O Lord of Hosts!" he can now absent himself from the Lord's temple on the Sabbath, at least part of the day, often does; and while thus absent "thinks his own thoughts, and speaks his own words."

Moreover, if he is the head of a family, the family altar has not the morning and evening sacrifices laid upon it; the messages of truth which his faithful pastor presents from the pulpit are captiously criticized in the presence of the household; these messages are too plain and pungent, or they are personal, or they are not sufficiently elaborated and adorned with human rhetoric. Those enterprizes of christian philanthropy, which are the glory of the age, and not valued and cherished; the purse and the hand not generously opened in their behalf; there is conformity to the world in its views, principles, customs, and follies, and he is sailing on the same track with it, and steering for the same point. And thus does it occur, that the person who once set out fair for heaven—was a promising candidate for the skies—has stopped, retrograded, become a Demas, a backslider, a believer, and has forsaken Christ.

If we have a reader concerning whom this is true, may that living God from whom he has departed, rouse him to self-examination, repentance, and performance of the first works.—*New York Evangelist.*

## CORRESPONDENCE.

### THE PASTOR'S HOLIDAY.

ON Tuesday, July 8th, I left home for a few weeks holiday at the seaside. The rain was pouring down in torrents, and rendered the prospect of

the day's journey anything but cheering.

After we had left the station for Derby we found that in the same compartment there were two persons who seemed to be on some important mission. They had the appearance of

earnest men, and men who had to make their way uphill through life. I found that they had visited several large towns to create an interest in the minds of teetotalers in reference to the forthcoming gala day of teetotalers at Sheffield. I found that one of them had been a member of one of our churches there, but who imagined that he had not been charitably dealt with because of his favourite theme. I was sorry to find that he had given way to some of the teachings of Joseph Barker, and had made such progress in the wrong direction, that he had given up the idea that the Bible is the Word of God. He said Jesus Christ was a great reformer, but that his judgments were not infallible, and that his counsel, and sometimes his conduct, was ungodlike. These were his remarks,—“Jesus Christ ought not to have advised any person to sell his garment and buy a sword; nor should he have called the persons who sold doves and exchanged money in the temple, a set of thieves. This was not Godlike. What would a brewer say if I were to go and call him a thief, would that be the way to do him good?”

It was painful to observe the man's confidence in his own judgment, and his daring presumption in reference to the conduct of the Son of God. As he dwelt more on the conduct of Christ in the Temple, I endeavoured to show that the Lord Jesus invariably manifested the greatest compassion, but when he saw his Father's house a house of merchandise, and that fraud was mingled with that merchandise, he acted a wise and a holy part in driving them out of the temple. And that the Saviour never misapplied words, or called persons by wrong appellations. To him nothing was more detestable than hypocrisy. And when it came into his presence he stripped off the covering, and presented the man in his true character. I was grieved to find that any who had professed the fullest confidence in the divinity of the Holy Scriptures, should be so far blinded by an agent of Satan, as to treat the conduct of the Lord Jesus in the manner to which I had just listened. Our conversation was conducted in a friendly manner, and in this spirit I hope we parted.

What an amount of evil, to pious but

superficial minds, may not such an individual accomplish! That while advocating temperate or abstemious habits he should be sowing the seeds of infidelity. I cannot call it by a better name, is to be deplored. “If the foundations be destroyed, what shall the righteous do?” In a railway carriage one is thrown into a variety of company, and not a little may be learnt from the ever changing scene. When we got to Hull, an interesting and intelligent young person got into the carriage. It was pleasing to find a contrast to the companion of the former part of the journey. On the platform at Bridlington station we met with the Rev. Mr. Morgan, Baptist minister of Bridlington. We received from him an affectionate welcome. Before we left the station for our lodgings he introduced to us the Rev. Mr. Brewer of Leeds, also a Baptist minister. He wished to accompany us to our lodgings, which he did, and requested to occupy the same sitting room with us, to which we cheerfully consented. We enjoyed each other's society very much. He engaged one part of the day in conducting domestic worship, and I the other. He had left his dear wife watching over a beloved little one at home, who was deeply afflicted. Occasionally his mind seemed depressed. No wonder, the trials of a boarding school, and the duties of a pastor are more than sufficient to bring down both body and mind.

Not long after we arrived we were treated with a sight which, although pleasing to look upon, yet it had its associations of dread and danger, three hundred vessels lay wind-bound in the bay. Early in the morning a sudden storm came on, upsetting several fishing smacks, and disabling some of the larger vessels. Several sailors had been picked up at sea, and were now collecting money to carry them to their afflicted families. One vessel was brought into the harbour with both masts broken, and with sails rent to pieces. No lives were lost, and we were thankful to hear the news. How feeble is human power when brought to contend with the winds and the waves! On Friday morning the telegraphic wires brought the mournful tidings that God had taken Mr. B's little one home to heaven. We had

just finished breakfast, and were still sitting at the table. When he read the note his heart seemed overflowing with sorrow; soon he recovered himself, and like a christian father exclaimed, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." He said, "I must leave you, I must go home immediately." We bowed together at the footstool of our Father in heaven, and he left us to comfort his sorrowing companion. Spirit of light and love shield and sustain them!

When John Bunyan's Faithful was burned to ashes, he says that God raised up Hopeful to be his companion. I met a gentleman on the pier who thanked me for some attention which I had paid to one of his children in the train. He was a member of the Methodist society, and possessed of considerable property; but he had learned to trust, not in riches, "but in the living God, who is the Saviour of all men, but especially of them that believe." "Eight years ago," said he "God laid his hand upon my dear wife. She was the mother of eight children, and a devoted christian. I was then a stranger to God, I knew not the power of the gospel. God took her away from me, and left me to watch over those dear little ones committed to my care. My heart was broken: the looks and language of my dying wife,—the manifestations of true religion in a dying hour, together with the influence of the Divine Spirit led me speedily to decision. I was brought almost to the verge of despair; but, through grace, I found mercy, and was enabled to trust in the Lord Jesus Christ. Sweet peace was the result. Soon I turned my attention to the interests of others, and commenced teaching a class of children in the Sabbath school. From these dear children I learned much, while I endeavoured to instruct them, God made them preceptors to me. Previous to this I had neglected the Word of God."

This was beautiful. Christianity, O thou heavenly angel! thou art the same lovely being everywhere. Stretch forth thy wings and speed thee on thy way, until thou hast poured thy wine and oil into every wounded heart. I have had the pleasure of conversing with several of his children; they are

a lovely little flock, may God make them a comfort to their beloved father.

On Sabbath morning, the following note arrived from Mr. Brewer,—"*Leeds, July 12th, 1856. My dear Sir,—The little coffin has just arrived, and the remains of our darling child lie deposited therein. You may guess, therefore, how we feel. It has been a sorrowful return home; but I shall possibly see you in a few days, as it is my intention to leave home again on Tuesday, either with my wife for Scarborough, or with one of my children for Bridlington. Kindest love to Mrs. H., and believe me ever your's sincerely,* R. BREWER."

Sabbath morning, heard a good sermon in the Baptist chapel. There was an expression used which I scarcely understood. The minister said that the Psalmist spoke of soul sins, that the body was perfectly innocent and merely the instrument of the mind, afterwards when conversing with him, I asked him why God punished the body with the mind unless he viewed the whole man as guilty? I have no doubt but we were of one mind on the subject. To me, the subject appears clearly stated in the Word of God, that while the mind is the moving cause of transgression, and the body only the instrument, yet as both are employed in transgressing the divine law, so both must partake in the misery of those who are forever lost. In the evening I preached to an attentive congregation. There are some firm and stable souls here, who long and pray for the welfare of Zion.

Several dear friends have arrived from the neighbourhood of Nottingham; one, a widow and her son and daughter. A few years ago, and she was happy in the society of a pious husband. God was pleased to stretch him on a bed of suffering, and ultimately to remove him to the home of the holy and happy beyond the grave. Her health became impaired; but her Father in heaven did not forsake her. May her beloved children seek the God of their father.

Met the Rev. Mr. Irons, pastor of a Baptist church in the neighbourhood of London, in the house of a christian friend: the Rev. Mr. Walters of Halifax was present also. The evening was spent most agreeably, and I hope profitably. Ere we parted, Mr. Irons prayed with us, and I felt it was prayer;

—beautifully simple, chaste, fervent, and pointed; or perhaps I should say to some extent personal. When hearts pray, how near to God one feels! How much is implied in those words, "fellowship with God." On Lord's-day morning, Mr. Morgan preached from the baptism of Christ. I was sorry that there were only about one hundred and twenty persons to hear the sermon.

In the evening I preached a sermon from these words, "And they spake unto him the word of the Lord, and to all that were in his house," &c. Acts xvi. 32—34. Mr. Morgan baptized two candidates. The chapel was well filled, and some had to sit in the aisles. Monday evening, attended a missionary meeting connected with the Wesleyan Missionary Society. It was a good meeting, but the chapel was not filled. J. Schofield, Esq., presided. Over him the grace of God has triumphed. I was treated with great kindness by the ministers, one of whom had laboured at Nottingham about twenty years ago. Lord's-day morning, heard a young man, an Independent minister. His text was, "Seek ye the Lord while he may be found," &c. It was a useful sermon, but preached to believers quite as much as sinners. We want more earnest preaching to sinners. O how much is implied in those words, and of a cheering and fearful character, too, "Seek ye the Lord while he may be found." In the evening I preached to a large congregation in the Wesleyan chapel at the Quay. I felt as if the good spirit of the Lord was in the midst of us, and that his word was not delivered in vain. I think there are times when God gives his servants to feel that they are doing good.

On Monday evening, I attended, and took part, in a missionary meeting connected with the London Missionary Society. The Rev. Mr. Gilfillan, from China, was present, and gave an interesting account of the progress of the mission in that pagan land. I had seen him before leaving home, and was pleased to hear him speak so kindly and favourably of our brother Hudson of Ningpo.

On Tuesday we went by sea to Flamboro' Head, or nearly so. There is a grandeur about the waves of the ocean dashing their waters against a rock-

bound coast, that human language cannot describe. Who would not adore that power and majesty so manifest in heaven and earth and ocean? Who would not love Him whose infinite mind is the very spring and reservoir of all that is merciful and benevolent in the universe. "He gave his only begotten son." Thanks, endless, loud, hearty, thanks for his unspeakable gift.

In the evening we went with a number of friends to take tea in a wood. The game-keeper was very kind, and directed us to a spring of water where we might be supplied. A young friend soon prepared a fire, another spread a cloth on nature's own carpet. We sat upon the side of a deep glen, commonly called Dean's Dyke, but I rather think it ought to be called Dane's Dyke. It was a lonely place. It was rather singular that our little party was composed of members of the Established Church, Independents, and Baptists. We offered our Heavenly Father thanks amidst hills and valleys clothed with verdure and beauty. At the bottom of the glen ran a murmuring stream, which, at the end of half a mile or less, emptied its humble but refreshing waters into the mighty waves of the German Ocean. This is a beautiful world of ours—not ours, but God's. If all who occupied it were devoted to the author of their being in heart and soul,—if they loved each other with pure hearts fervently,—if the extremes of heat and cold were gone,—if disease had fled,—and Jesus to dwell very near,—I could live here for ever. To feel the love of Christ continually burning upon the heart's altar, with nothing to quench it either within or without the mind, in the wide world amidst whose peoples we are continually moving,—surely these would constitute a delightful heaven.

I am afraid, dear brother Goadby, that I have tired your patience. I am safe at home, and happy in my accustomed work. May you and I live to labour for Jesus and for souls.

Yours truly,  
H. H. HUNTER.

#### HYPER CALVINISM, &c.

DEAR SIR,—I have no idea who is your correspondent J. J. M. in your September number, and I have no intention of offending him. Whoever

he is, in my opinion, he does not write like one who understands and appreciates the truth held by the General Baptists.

"I am fond of the lean of their fat"—that is, if I understand his meaning, of the positive tone in which the high Calvinists speak of the Covenant of grace, and of their personal interest therein. Now, Mr. Editor, what is their christian experience, and their manner of speaking of it? Is it an humble acknowledgement of their sins and a devout and grateful acknowledgment of love and mercy on the part of God, extending to all his rational creatures to whom the gospel comes, most glorious to himself, most gracious towards man. I fear it is no such thing, but a confident presumptuous assurance of their interest in the love of God, partial to themselves and exclusive of all others. What can be farther from a christian spirit than their expressions of contempt for "the Generals, Fullerites, and gilded Calvinists?" What is the substance of the "doctrines of grace," "to which they lay an exclusive claim." Is it not the dogma of Calvin, "All are not created to the like estate, but to some eternal life, and to some eternal damnation is fore-appointed." Is this the strong stamina of evangelical doctrine of which J. J. M. speaks with approbation, or is it a foul blasphemy against God?

Whatever there may be to love in such preachers (some of whom are better than their system) I think it is not the glorious gospel of the blessed God in its fulness and freeness and adaptation to the wants of the world, which is preached by them. It is not *super*-evangelical: all that is peculiar to them is *anti*-evangelical. It is a denial of the truth and the universal love of God. I think I may say it is a denial of his justice. It is representing the God of all grace, as a hard master, requiring sinners to love him, when he has placed them in circumstances in which their eternal misery is inevitable—not as the result of their own sins, but of his decree. "The wicked are made for the day of evil," which being interpreted into Calvinistic language means, they are born to be eternally condemned. Surely the lean of such fat must be tainted by its association.

The gospel is good tidings of great joy to all people; Calvinism is a sentence of helpless, hopeless, condemnation to a large part of the human race.

The sin of unbelief is the only sin which can destroy the soul; but upon the principles of Calvinism no man can shew its guilt. If the gospel is a provision for only a part of mankind, how can any man be convinced that he is guilty in neglecting that which he has no means of knowing was ever intended to be for him?

What can be a greater hindrance to the success of the gospel? M.

\*\* That our respected correspondent, J. J. M., is a sincere and orthodox General Baptist, we can assure the writer of the above sensible strictures, who seems rather to have mis-apprehended his drift. J. J. M., in reality, contends that he and his brethren, and indeed all serious christians, as truly believe in the fall of man, redemption by Christ, sanctification by the Spirit, and the exalted privileges and consolations of believers, which are the essence of "the doctrines of grace," as do the hyper Calvinists, who, he shews us, under the assumption that the doctrines of grace are "peculiar to them," often absurdly spend their strength in "belabouring men of straw." The very strong disapprobation J. J. M., expresses of this and other characteristics of the class of preachers in question, taken in connection with the pleasure he expresses in their "exultations in divine grace," will surely be sufficient to vindicate his correct appreciation of the truth as held by even the General Baptists.

For ourselves, we may add, the objectionable peculiarities of ultra Calvinistic preachers, as referred to by both our correspondents, have always prevented us from hearing them with pleasure or profit. The "lean of their fat" has been either too luscious, or tainted, or high seasoned for our palate. We have therefore, of late years, of choice, seldom fed at their tables. Ed.

## IS SPRINKLING BAPTISM.

DEAR SIR,—In reading lately a book entitled "The Tongue of Fire," I was astonished to meet with the following loose remarks upon the mode of baptism. The author (William Arthur, M.A.) says, "One word as to the mode of this baptism. In this case we have the one perfectly clear account contained in Scripture of the mode wherein the

baptizing element was applied to the person of the baptized. The element here is fire; the mode is shedding down, 'hath shed forth this.' 'It sat upon each of them.' Did baptism mean immersion, they would have been plunged into the fire, not the fire shed upon them. The only other case in which the mode of contact between the baptizing element and the baptized persons is indicated, is this, "And were all baptized to Moses in the cloud and in the sea." They were not dipped into the cloud, but the cloud descended upon them; they were not plunged in the sea, but the sea sprinkled them as they passed. The spirit signified by the water is never once promised under the idea of dipping. Such an expression as, "I will immerse you in my spirit," "I will plunge you in my spirit," or, "I

will dip you in clean water," is unknown to the Scripture. But, "I will pour out my spirit upon you," "I will sprinkle clean water upon you," is language and thought familiar to all readers of the Bible. The word "dip" or "dipped" does not often occur in the New Testament; but when it does, the original is never "baptize" or "baptized." It is always *bapto*, never *baptizo*."—p. 38.

I have given every word that is said upon the subject. Mr. Arthur is really a very able man. That he is obliged to reason thus, is, I think, no slight presumption against the soundness of his views; they surely cannot satisfy either himself or friends. My object in taking this notice of the above reasoning, is not that I may refute it, I leave that to some able person, if, indeed, it should be thought worth while. B.

## OBITUARY.

MR. FRANCIS KERKHAM.—A worshipper going to the old fashioned and time honoured G. B. chapel at Fleet, on 26th April, 1812, saw brother Burgess the pastor, baptize, in the name of the Father, Son, and Holy Ghost, a tall young man, whose countenance bore the marks of intelligent piety, devout humility, and hallowed love to Christ. Spectators of the solemn scene were the beloved and venerated parents, (who had recently lost an eldest son, and whose remains were buried close to the chapel, in which they were now assembled) they gazed, as the tear glistened in their eyes on the solemn, personal, voluntary dedication of their beloved son to the service of Christ. Years roll on. Those parents have long entered their rest. The worshipper above referred to, enters the town of Lynn, on business, on Wednesday, September 3rd, 1856, and near to the gates of the town, he sees a funeral procession, attended by extraordinary numbers filled with grief. It is the funeral of an aged pilgrim who had nearly reached his three score years and ten, he enquires and finds that the baptized candidate of 1812, and the friend borne in 1856 to his last resting place, are one and the same person. That young man, that aged pilgrim

carried home, was Mr. Francis Kerkham; and seldom has the grave closed on a more loving, devoted, holy man of God. For 28 years he was a member, and for two years a deacon, of the G. B. church at Fleet; when, removing to the vicinity of Lynn, he was dismissed to Baptist church in that town immediately on the settlement of the present pastor, the Rev. J. T. Wigner; here for 16 years he was the much loved member, and 12 years the devoted deacon—which office he laid down with his life.

An attack of paralysis which seized him on the Monday morning, after his attendance at the house of God on the previous day, induced instant unconsciousness, and on the following Thursday evening, August 28th, he reached his heavenly home.

The loss of *such* a friend, and *such* a deacon, is not easily filled up. His loving spirit, genuine humility, sound judgment, christian liberality, and holy life, rendered him an immense blessing, and his loss proportionably great. He was the tried and constant friend of the pastor and the church, all of whom tenderly loved him.

In his family he was a kind and faithful christian parent, and it was his happiness to see his three sons and four

daughters all avow their faith in Christ; the eldest son having been a deacon at Long Sutton, and now honourably filling that office at Lynn. She who was the tried and devoted companion of his pilgrimage for nearly half a century, deeply feels his removal, and has a claim on our tenderest sympathy and prayers.

A large concourse of mourning friends

attended the removal of his earthly remains to their last resting place; on the following Sabbath evening the spacious chapel at Lynn was densely crowded, and numbers could not get in; while his pastor sought to improve the afflictive dispensation from John i. 47. "He was a good man, full of the Holy Ghost, and of faith."

I. T. W.

## INTELLIGENCE.

THE MIDLAND CONFERENCE assembled at Packington, on Tuesday, Sep. 16th. The day was fine, and the attendance, at all the services, exceedingly good. Several brethren were present from other districts, some of whom assisted in the devotional services. In the morning, brother Kenney, of Burton, read and prayed, and brother Sarjant, of Derby, preached from James v. part of 7th and 8th verses, "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient." Brother Goadby, of Loughborough, presided over the meeting in the afternoon, and brother Chamberlain, of Fleet, opened with prayer. The Reports were on the whole encouraging. One hundred and twenty were stated to have been baptized since the last Conference, and eighty-eight to remain as candidates. The following was the business attended to:—

1.—Case from the Association respecting Hinckley. The friends at this place asked for a little temporary aid to enable them to obtain and support a minister. Some conversation took place which it was hoped might be of some service, but no resolution was come to.

2.—Case respecting the circular, &c., addressed by the Registrar-general to the ministers of those places of worship which are licensed for the solemnization of marriages. Resolved 1, That brethren Sarjant and Pegg, of Derby, be requested to write to the committee of the dissenting deputies in London, under whose auspices the new Act relating to marriages in dissenting churches has been passed, and ask for some information as to the working of the Act, and insert it in the Repository. 2, That the churches in this district be recommended to reply to the series of questions sent to them by the Registrar-general as soon as they feel themselves sufficiently

advised in the matter. To this an amendment was proposed, that the churches be recommended to use their own discretion as to giving the replies asked for: but the motion was carried by a considerable majority.

3. Agreed to continue the sending of circulars previous to each conference to remind the churches of the time and place of meeting.

4. A collection to be made at the next conference to meet the ordinary expenses.

5. The next Conference to be at Vine Street, Leicester, on Tuesday the 30th of December; brother Lawton, of Wymeswold to be the preacher.

Brother Bott, of Barton, concluded the meeting with prayer. In the evening, brother Lockwood of Birchcliff opened the service, and brother Goadby of Loughborough preached from Rom. viii. 15. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. ISAAC PRESTON, Sec.

*Ashby-de-la-Zouch.*

THE LINCOLNSHIRE CONFERENCE was held at Peterborough, on Thursday, Sept. 21th. In the morning brother Jones, of March, read and prayed, and brother Watts preached from Rom. ii part 7. In the afternoon written or verbal reports were received from nearly all the churches in the district from which it appeared that thirty-three had been baptized since the last Conference; and that nine remained candidates for baptism. An application for pecuniary aid having been received from the church at Whittlesea, it was resolved:—

That the Conference is unable at present to entertain this application, because there are no funds, and also because midsummer is the only time at which, according to a standing rule, Home Mission grants can be made. A conditional grant



of £5 5s was voted to the friends at Gedney Hill at the last Conference, but it has since been ascertained that only £3 10 will really be available, and therefore £3 10 will be paid to them. The next Conference is appointed to be held at Sutterton, on Thursday, Dec. 11th, brother Pike, of Bourne, to preach in the morning. In the evening brother Pike, preached from Coloss. iii. part 11 verse.

THOMAS BARRASS, *Sec.*

P.S. It is exceedingly desirable that each of the churches should send one or more representatives, so that our Conferences may be better attended, and their interest consequently increased.

MACCLESFIELD.—The Cheshire Conference will assemble at Wheelock Heath, on the second Tuesday in October; Mr. Needham, of Audlam to preach in the forenoon. R. Storks, *Sec.*

#### ANNIVERSARIES.

SUTTERTON.—On Sunday, Aug. 3rd, the anniversary sermons on behalf of the Sabbath-school, were preached by our minister, Rev. J. H. Wood. We had good congregations, and the collections were considerably larger than usual. On Monday, Aug. 4th, the school festival was held. The children assembled at two o'clock in the chapel, which was tastefully decorated with flowers, and were presented with a reward book, each differing in value according to their attendance and behaviour, after which they were regaled with cake and tea. Tea was also provided at sixpence each for the friends and parents, to which about three hundred sat down. After tea a public meeting was held. Mr. Scott, one of the superintendents, was appointed to the chair, and gave a most interesting and appropriate opening speech. Our minister, after an affectionate and impressive address, in the name of the teachers, presented Bibles to several of our senior scholars who were about to remove from the school. The meeting was then addressed by Messrs. Ruff of Boston, Jones of Gosberton, Bycroft of Sutterton, and Cholerton of Pinchbeck. A. Y. T.

STALYBRIDGE.—On Saturday, Sep. 6th, we held our annual tea-meeting for the liquidation of our debt, when a great number sat down to an excellent tea. After the removal of the tables, a public meeting was held; the pastor of the church occupied the chair, and spirited addresses were delivered by brethren J. and A. Brooks, S. Woolley, J. Heap, J. Lawton, T. Tonge, D. Darden, R. Ardron, T. M. Jenkins, and T. Priest. The subscriptions and

proceeds of the tea-meeting amounted to the very handsome sum of £34 8s 9d. This was about the best meeting we have held for this object, and the sum realized was several pounds in advance of last year. We are happy to be able to say that our debt is being gradually reduced every year, and some are anxious about its entire extinction.

BURNLEY, *Enon Chapel*.—On Sunday, August 31st, two sermons were preached on behalf of our Sabbath-school, by Dr. Burns. The collections amounted to the handsome sum of £62 9s 4d. J. B. B.

ILKESTON.—On Monday afternoon, Sep. 8th, a most interesting gathering took place in the Baptist chapel, South-street, commemorative of the second anniversary of the ministerial labours of the Rev. T. R. Stevenson in that place. Tea was provided in the school-room, but before the time of pouring it out, preparations had to be made in the chapel, both in the gallery and below, for the accommodation of the numerous visitors. A most excellent tea was provided—excellent in all its members, and served up with pleasant looks, and assiduous attention. The other section of the day's gathering opened about seven o'clock, by Mr. Stevenson giving out the appropriate hymns, "Come let us join our cheerful songs," &c., which was sung in good style. After which, prayer was offered by Mr. Hirst, of Kimberley. Mr. Stevenson then made a few remarks on the purposes and manner of the meeting, and observed that he should have no occasion to make a speech then as he had preached a sort of introductory sermon the previous evening, in which he had taken a cursory review of the leading events of the year, as connected with his church. Mr. Hirst was called upon as first speaker, and took as his text or motto, Mr. Stevenson, and amplified on the responsibility of a Christian minister; and the necessity for diligence and enthusiasm in his work; and also gave some cautionary remarks as to the misconception of a preacher's proceedings and habits. The Rev. P. Daykin delivered a very sensible speech. R. Murray, Esq., at the call of the Chairman, then gave a neat address, in which he made honourable mention of Mr. Stevenson as a literary friend, a Christian minister, and a member of society. He was followed by the Rev. T. Shaw in an address of considerable feeling and seriousness, setting forth the great end of preaching, illustrated by appropriate anecdotes. The Rev. E. S. Heron came

next in speech that deserved to be reported and printed *in extenso*. The duties of the church, and hearers of the word, were laid open with great clearness and force. Mr. Samuel Barton, and Mr. Piggin, also made short addresses. The musical performances (which were given at intervals of speaking) were, as usual, of a superior character, and generally given with good effect. The meeting appeared highly interested in the singing and speaking; and perhaps no person present more so than was Mr. Stevenson, the guest of the evening. It was altogether complimentary to him; and it is no more than justice to say, that he appreciated and acknowledged it in good taste, temper, and faith,—in gratitude for the past, and promises for the future. We say success to him.

#### BAPTISMS.

**LOUTH, Northgate.**—On Thursday, Aug. 28th, after an appropriate sermon by Mr. Burton, on 1 John v. 8, the pastor baptized four persons, and on the following Sabbath received them into the fellowship of the church.

**COVENTRY.**—On Lord's-day morning, Aug. 3rd, two males were baptized by our beloved minister, after an excellent sermon from, "Whom, having not seen, ye love," and were received into church fellowship in the evening. As this is the first addition to our church since Mr. Goadby has been with us, we hope we shall soon have to write again. Our earnest desires and prayer to God is, that he may be blessed in his work of faith and labour of love.

R. BENSON.

**SUTTERTON.**—On Sunday Morning, Aug. 8th, after an excellent sermon by our minister, from John v. 23, one young female (a teacher in our Sabbath-school) followed the Saviour's example by being baptized, and in the evening was admitted to the fellowship of the church. May she be a useful labourer in the Saviour's cause and be faithful unto death.

**FLEET.**—On Lord's-day, Aug. 3rd, three young friends were baptized, and afterwards met with us at the table of the Lord. Sep. 6th. five others followed in the same steps. Several of them had been scholars in our Sabbath school. May they prove faithful till death, and thus receive a crown of life. Our dear pastor has just closed the eleventh year of his ministry amongst us, and we rejoice to be able to state that our prospects were never more cheering at any former period of his ministry than now. We enjoy a good degree of peace,

congregations large, and many hopeful enquirers. We hope God will pour out his spirit and bless his labours yet more abundantly to the edification of his church and the salvation of souls. A. F. F.

#### OPENINGS.

**MELBOURNE, Opening Services.**—A new gallery has recently been erected in the Baptist chapel in this place, for the accommodation of an organ, and of the choir. The former, a cheap and sweet toned instrument, was purchased and removed from the Great Meeting chapel, Leicester. The opening services commenced on Lord's-day, August 17th, when the Rev. Edward Stevenson, of Loughborough, delivered two excellent sermons. On the following Tuesday, tea was provided in the adjoining School rooms, at one shilling each, when a large number partook of the refreshing beverage, including persons from all the religious denominations in the town, and many from Derby, and other places. After tea, a large congregation assembled in the chapel. Mr. Henry Dennis presided at the Organ, and the Rev. T. Gill, pastor of the church, was in the chair. Very appropriate and animated addresses were delivered by the Rev. John Stevenson, M.A., of Derby, the Rev. J. P. Hopps, of Hugglescote, the Rev. J. Lewitt, of Stoney Street, Nottingham, and the Rev. E. Stevenson; interspersed with selections of sacred music, very tastefully sung by the choir. Several speakers referred in eulogistic terms to the improved appearance of the chapel, and maintained that the new arrangements displayed good taste and were in strict harmony with the advancing characteristics of the age. As a proof of the deep interest felt in these proceedings, it may be stated, that almost all the congregation remained until the close, when in singing the old hundredth psalm, the multitude of human voices seemed to contend for the supremacy with the sonorous peals of the organ, producing such a combination of harmonious sounds as had never before been heard within those walls. Friends in the church and congregation had previously provided for nearly the whole cost of the organ by private subscription. The proceeds of opening services, therefore, will go towards the cost of the new erections, and a generous deacon of the church (by far the largest subscriber to the organ) has engaged to furnish the money for the remaining debt, without interest for five years, if necessary. Long before that period shall have elapsed, it is hoped it will have disappeared.

## MISCELLANEOUS.

**BEESTON.**—*Jubilee services* were held in the G. B. chapel, Beeston, on Lord's-day, Sept. 14th, when three sermons were preached; in the morning and evening by the Rev. J. B. Pike of Bourne, and in the afternoon by the Rev. G. Rogers of Lenton. On the following Monday a public tea-meeting was held in the Wesleyan chapel, Beeston, kindly lent for the occasion; after which a sermon was preached in our chapel by the Rev. S. Wigg of Leicester. On the following Tuesday a second tea-meeting was held in the Wesleyan chapel, after which a public meeting was held in our own chapel, when an historical account of the church at Beeston was read by our minister, and addresses delivered by Rev. J. B. Pike of Bourne, S. Wigg of Leicester, H. Hunter, J. Edwards of Nottingham, J. Chapman of Longford, and Mr. Shelton of Beeston. A Bazaar was held in the school-rooms on the Monday and Tuesday above mentioned. All the services were well attended, and the chapel on the Sunday and Tuesday evenings crowded. The whole of the proceeds amounted to £90, which is to be devoted to the paying of the chapel debt. T. N. C.

**THE BURROWS' FUND.**—Please acknowledge in the Repository for October the following sums.

	s.	d.
Mr. Kirkman, of Barton ..	10	0
Rev. J. Buckley, Missionary	10	0
W. GRAY.		

**THE RECENT HOME MISSION REPORTS.**—In the cash account for the Eastern District, it is stated, grant to Peterborough £51, whereas only £15 was voted.

T. BARRASS.

**DECLINE OF MOHAMMEDANISM.**—An agent of the American Bible Society in Turkey, says that in a recent tour in the Levant, he everywhere found an increased interest in the Bible and the Christian religion among the Moslems, who are becoming indifferent and sceptical with regard to their faith. They are not so strict in performing their prayers and pilgrimages, or in observing their fasts and festivals, and their mosques are more neglected, very few heeding the call to prayer even in Egypt, where formerly they were the most bigoted and fanatical. All the mosques in Cairo are falling into decay. There is a tradition, that when the great mosque of Omar, founded by the conqueror of the city, begins to decline, the doom of Islamism is sealed. Its walls are already crumbling. Since the publication of the Sultan's last firman, intelligent Mussulmen feel that they are free to do as they please in regard to their religion, and many purchase the Scriptures and read them with interest. They are losing their prejudice, and respect Protestants, in contrast with the adherents of a corrupt Christianity in the oriental churches. One of them recently remarked, that if Mohammedans ever change their religion, they will not become Christians who worship idols, images, and pictures, but Protestants, who worship God in spirit and in truth.

## NOTES OF THE MONTH.

*Sept. 20th.* The weather during the past three weeks has been favourable for the collecting of the corn, the bulk of which, except in the more northern counties, is safely housed. There are fears lest its quality has been injured by rains. Prices have gone down, but the late markets have shown a tendency to advance. The potato blight has appeared, and in many localities with great severity. While the supplies of corn and flour from America and Canada are spoken of as abundant, it is also ascertained that France will require the importation of large quantities, so that though bread may not be very dear, it will not be so cheap as in 51, and 52.

The commerce of England seems to flourish in spite of high prices and heavy taxes. The value of our exports for the past seven months being £64,000,000, which is in the proportion of 120 millions a year. The year before the war, the largest previously realized, they amounted to 99 millions.

In the *Church*, matters seem just now rather quiet. The two Bishops—London and Durham—have not resigned, though it is expected London will on the 30th inst. Lord Palmerston, it is said, has many applications for the vacant deanery of Westminster. The "Times" is fulminating in behalf of poorly paid curates.

The Wesleyan Conference reports 423,164 members, and 1,692 ministers. besides those on trial, &c.

Open air preaching in the Parks has been prohibited by Sir Benjamin Hall, because of certain infidel lecturers and others preaching their notions there to such as would hear them. The *Sunday League* promises to expire, its last meeting was a failure, but few were there. This is well; and so also is the success attending the early closing movement. The latter will relieve oppressed shopmen and others, and the former, by seeking to desecrate the Sabbath could do no good.

We have little to note as to *France*. The Emperor has paid a hasty visit to Spain. He has conferred many honours on O'Donnel, thus confirming the idea that the late violent changes in favour of absolutism in Spain were suggested as well as sanctioned by Louis Napoleon. This will not advance his reputation in England.

*Russia* and the coronation of the Emperor continue to fill the papers with details. Several of the daily papers have their especial correspondents in Moscow. The whole affair, when complete, will surpass in gorgeous display and pomp anything of the kind on record. It will be no trifling expense to the nobility of other nations who attend the ceremony. Lord Granville will have to pay £6,000 for the use of an Hotel for a month!

The King of Naples has been admonished, it is said, by the Governments of England and France, to grant an amnesty which shall include Baron Poerio and others who have been imprisoned for so many years for their love of liberty. Rumours vary as to the result. A hint in the shape of two or three men of war in the bay of Naples would perhaps bring him to reason. There has been a sort of

revolution in favour of *Prussia*, at Neuchâtel. It has been suppressed.

A grand Protestant Synod, to establish an independent organization of the Protestant church, is to be convoked by the ecclesiastical council at Berlin, and will assemble in January next.

From *America* the news has been very exciting. In consequence of a refusal on the part of the House of Representatives to pass a bill for the payment of the United State Forces, unless a clause was introduced prohibiting the employment of the forces against the free inhabitants of the Kansas territory, the *House* and the *Senate* came to a stand still, and the session closed without the money being voted. In consequence of this, the President summoned an *extra meeting* of Congress, when the same conflict was renewed. The slaveholding Senators being unwilling to control the slave supporting propensity of the President, and the House being as resolute in their determination, at length the House gave way by the withdrawal of a few of their number from the scene and thus they secured a majority for the Bill without the Kansas clause. Alas for them! They have now yielded a tyrannical power to a slaveholding President, and their own soldiers may be employed at his discretion, for the subjugation of a free country! Well: but the end is not yet. A new President will soon be chosen; and the Free Soilers in Kansas and around are preparing to fight in earnest. Thus while the North is advancing in her population and material wealth, almost beyond all parallel, they are submitting to the South, or are outwitted by them.

India, China, and several other countries do not present many public changes or movements which call for remark.

## I DON'T ATTEND BALLS.

1. I don't wish to become intimate in the fashionable world, inasmuch as there is little to be gained in such circles.

2. I can put my time more profitably.

3. I could not thereby promote the glory of God.

4. Few Christians can be found in such

places, and I always wish to meet such wherever I go.

5. It wounds many good brethren to hear of such conformity to the world.

6. I would not like to die in a ball room; and I "know neither the day nor the hour wherein the Son of Man cometh."

## POETRY.

## THE DEAD.

The regions of the spirit-land  
Are populous and rich to me;  
While life seems a deserted strand,  
Washed by a wild tumultuous sea.

Long, long ago to my young eye  
It bloomed a meadow, green and fair,  
O'er which the hours came dancing by,  
With laughing eyes and sunny hair.

I danced with them, and every heart  
In love responded to my own;  
But while I played my joyous part,  
My friends went from me one by one.

Yet still the meadow sward was green,  
The bright-hued blossoms still were  
sweet;  
The cloudless skies o'erspread the scene,  
And music lured the dancers' feet.

But strangers thronged the fairy bowers,  
Whose steps were fleetest than my own;  
And with the rosy-mantled hours  
Danced by, and I was left alone.

I see them sporting far away,  
But cannot join the mirthful band;  
Bound by a spell my steps will stray  
Along the waste and desert strand.

The billows of that boundless sea  
Make sweeter music to my ear,  
Than pleasure's wildest melody,  
For o'er it lies the spirit sphere.

And there at times Faith's eyes can see,  
Amid the amaranthine bowers,  
The friends who danced in youth with me,  
Crowned with the never-fading flowers--

Can hear their sweetly warbled songs  
Of that pure land's undying joys;  
And while for them my spirit longs,  
I cannot prize earth's glittering toys.

They beckon me with eyes of love,  
And then the billows smoothly flow,  
And with a silver cadence move  
In low, sweet murmurs to and fro.

But when my yearning heart would fain  
Plunge in the bright and gentle tide,  
The black waves rise, and clouds again  
The blest shore from my vision hide.

Yet the faint echo of their song  
Comes wafted to me strangely sweet,  
While memory's enchantments strong  
Chain to the strand my waiting feet

There are on that deserted shore  
A fond hearts to love me yet,  
But we can laugh and dance no more  
As when in youth's bright bowers we  
met.

The skies are blue above us still,  
With sun and starlight's summer smile,  
The flowers are fair on glade and hill,  
But cannot now to sport beguile.

We gently wander, hand in hand,  
And gaze with wistful, longing eyes  
Across the waves to that bright land  
Where dwell the dead in Paradise.

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ARISE! arise ye dead!  
Unseal your closed eyes;  
Ye have lingered long in your narrow bed,  
From the sleep of death arise!

Would ye not look upon  
The things ye loved while here?  
O brightly gleams the glorious sun  
In the ocean's mirror clear;

The gorgeous sky is loud  
With the ringing voice of mirth,  
And the sounds of joy have overflowed  
This fair and fruitful earth;

Would ye not look once more  
On the scene of bliss and bloom  
Ye left for a land where joy is o'er,  
The dark and dreary tomb?

Ye answer not! The flowers  
Of spring are glancing fair,  
Nursed by the warm and welcomed showers  
That southern breezes bear;

Still silent! Then 'tis vain  
For man to call ye back  
To pass the bourn of death again,  
And retrace life's shining track:

As the rainbow is consumed,  
And vanisheth away,  
So were ye in your spring time doomed  
To fade from the light of day;

To sink in that dark sea  
Where fear and hope are o'er,  
And a breathless calm eternally  
Broods o'er a tideless shore.

Slumber, then, yet ye dead!  
Till the hour when earth and sky  
Shall echo the angel's voice of dread,  
And the tyrant Death must die!

## MISSIONARY OBSERVER.

## LETTER FROM REV. J. BUCKLEY.

Cuttack, July 31, 1856.

MY DEAR BROTHER,—It is twelve months to-day since the valedictory services were held at Baxter Gate; and how many recollections, tender and strong, crowd on the mind, as the hallowed and never-to-be-forgotten engagements of the day are recalled. The many friends that were gathered together from distant places—the solemn and earnest prayers that pierced within the veil—the eloquent enforcement of christian obligation, and the bright anticipations of the glorious consummation—the affectionate and appropriate words of counsel and encouragement that were spoken, and the warm affections manifested by many at parting, are remembered with feelings too deep for expression. It has been an eventful year. Its mercies have been countless. Trials, too, have marked its rapid flight, but these have been necessary: whenever earth is embittered, it is that heaven may be endeared. The dear old country (dearer I think than ever,) has been left; the pathless deep has been crossed; the Metropolis of India reached; Orissa, the land of my adoption, welcomed; and the duties and anxieties of other days renewed: and what shall I say? My estimate of the grandeur of the work is not lower than that expressed a year ago; nor is my desire to live and die in promoting the salvation of the heathen at all diminished. Oceans now roll between us, but the love of Christ unites our hearts; and, thank heaven, “swift ships,” swifter far than the patriarch knew, wait to convey the thoughts and feelings of these hearts to friends in Western lands; and more than all, “the hope, the blissful hope” of at last “gathering together” unto Christ is fondly cherished. You remember how I Thess. ii. 17—absent “from you for a short time in presence not in heart,” is expressed in Greek—*καὶ ὥρα*—for an hour’s time. Paul’s mind, as Doddridge says, was full of the view of eternity, and this, as it

were, annihilated the period of mortal life. He could speak of several years as a very little time, as but an hour. Days, and months, and years, were in view of that endless duration, on which his eyes and his heart were ever fixed, as so many moments swiftly gliding away. So may it be with us: then while separated through life’s brief span, our toil will be sweetened by the hope of being for ever with the Lord.

I have been trying to-day to live over again the scenes of this day twelve months; and my earnest wishes and prayers have been expressed to the Source of all blessing for my native land. God bless Old England! May every blessing promised in the Bible to Israel, or any other land, be bestowed on her; and every curse threatened on any, be averted from her borders! May the light which gleams from the Bible, which has made her what she is, never fade. And may the calm and holy quiet of her Sabbaths never be exchanged for the revelry of the wicked and the lawless, cloaking their hatred to God, and of the restraints of religion under the hypocritical pretence of concern for the working man. May her ministers be faithful, soul-loving men, “able ministers of the new covenant;” and her churches “shine as lights in the world, holding forth the Word of Life.” As the mysteries of the prophetic page shall be unveiled, and its symbols be deciphered by the light of events, may it be seen that those events bode no ill to her, but are only fraught with good: or if correction be necessary and be administered, may it be in measure and in mercy, not for destruction. Placed on high amidst the nations of the earth, may it be, to be a blessing to the world, as the heavenly bodies are placed in the firmaments to shine for the benefit of those that walk the earth.

It is all a matter for devout thanksgiving to God, that all the missionary party with us have been mercifully preserved;

and that (so far as I am aware,) there is a reasonable prospect of all bearing the climate moderately well. It often happens when a number of missionaries are sent out together, that before many months have elapsed, death has laid his cold icy hand on one or more. Let us be thankful that it has not been thus with us. We heard of a painful case of this kind immediately on landing in Calcutta. In my judgment, committees who send out missionaries and their wives, often delicate women, on a long four months voyage, without medical assistance, are not be commended. I was glad to see that the case referred to had excited inquiry and remark in England, and that a promise was made that care would be exercised that such a case should not, under similar circumstances, occur again.\* Economy is an excellent thing in its place, but life is vastly more precious than money.

The recent car festival at Pooree was the smallest I have ever seen: the gains of the pundahs and others connected with the temple would be exceedingly scanty as compared with many other years. The principal reason appears to be an apprehension that this is an unlucky year. I notice in the public prints that the festival at Serhampore, where there is a very celebrated temple of Juggernaut, though inferior to that of Pooree, was very thinly attended; and that the priests complained in despondency that they had not sufficient to pay expenses, and that much of what they used to get, and ought to get still, now went to the railway.

The Government has just passed an act legalizing the re-marriage of Hindoo widows. This is a step in the right

direction: the prohibition of such marriages has been a prolific source of immorality: no one can compute the evil thus occasioned in various ways: widow is in this country a term of reproach. While, however, all who are interested in the improvement of India will hail this measure, another thing is wanted to complete it, which the Government cannot do, that is, for some respectable Hindoo to marry a widow. It is also understood that the limitation of polygamy is engaging legislative attention. This will be another innovation on orthodox Hindooism. It cannot stand. One stone after another is taken away, and it must in the end fall. The necessity for legislative interference, especially among the Koolin brahmins, (brahmins of very high caste,) appears strongly from some statements I have recently seen. By the existing rule, the son of a Koolin Brahmin may marry somewhat below his rank, but the daughter cannot. The pecuniary temptation presented in the former case is so strong, that most of the sons are married to others, and few husbands are left for the daughters. As the result of this, Koolins are sometimes married to whole families at once. One case is mentioned in which *five* sisters were married to the same man. In another instance half a dozen old women were married to a lad to prevent the disgrace which would, in Hindoo estimation, have been brought upon the family by one of its daughters dying unmarried. The Hindoo, timid and dependent, looks up in such circumstances to the ruling powers to protect him.

We are, through mercy, pretty well. "Peace be to the brethren, and love with faith from God our Father, and the Lord Jesus Christ"

Yours affectionately,

J. BUCKLEY.

\* See the account in the Freeman, of the general meeting of the Baptist Missionary Committee.

## LETTER FROM MRS. STUBBINS.

Cuttack, June 27th, 1856.

MY DEAR BROTHER GOADBY—This is the Association week, and though so many miles distant, we are present with you in Spirit, nor have we forgotten you at a throne of grace.

We have just heard painful news from

Piplee. Brother and sister Taylor have been called to part with their first born, a fine healthy little girl of nearly three months old. Having recently experienced a similar trial we feel much, very much for them. Our valued friends the Millers are suffering much in their health, but

I trust a voyage to England, and a residence in their native land for a season, will restore them.

Of the many kind presents brought by Mrs. Buckley from beloved friends at home, a portion fell to me to distribute amongst the dear girls in the Asylum. They are writing to thank the kind donors, and I should do violence to my feelings were I not to express the sincere pleasure that has been afforded us by these tangible expressions of their love and sympathy.

The cotton came to hand next. Opportunely having at that time large orders for knitting and crochet edgings. The copy books, slates, &c., will be most useful. The nice strong umbrellas delighted the girls exceedingly, and I wish you could have seen their bright eyes and happy smiling faces as they gathered round me to select a piece of print for a jacket each. The small patterns in bright colours were chosen first, and all the nice pieces sent by little girls from Fleet were speedily appropriated. The little girls received a pinafore each, while the remainder were given to the children of native christians.

I did not distribute all the nice presents at once, but endeavoured to perpetuate the pleasure by reserving some for special occasions. One of these I will try to describe. It is a bright sunny morning in April, the children are collected, but not for the usual routine of school duties, it is a gala day; there is to be a wedding. The bridegroom is Potesa, a boy brought up in the asylum. The bride is a fine looking girl named Sunari. They have both been rescued from the sacrificial knife of the Khunds, have long been acquainted, and seem suited to each other.

The children are delighted with a whole day's holiday, and amuse themselves in various ways, till five p.m., when, neatly dressed in white, they repair to the school chapel. The bride wears a neat white cloth with coloured border, and upon it is thrown a large square called a chadder. It is of white calico and bound with red twill. Instead of a wedding ring the bridegroom has provided the usual sign of marriage, silver bangles, or bracelets. All the missionaries, many of the native christians, and a stranger, are present to witness the ceremony which is performed by Mr. Stubbins, giving at the same time suitable advice to the newly married. This being ended many good wishes are expressed on their behalf, and accompanied by christian friends they enter their new home, a neat little cottage purchased from Potesa's earnings. This cottage is in Lacey Sic, a village at the back of the printing office.

The bride takes with her a good supply of clothes, brass vessels, and a bag containing the balance of her earnings; also scissors, thimble, bodkin, cotton, needles, and writing materials, supplied by the kindness of friends at home.

The sun is now setting, there is a nice cool breeze blowing, which after a hot day is most refreshing. Forms are brought from the school-room, when the children, forty-five in number, arrange themselves on the lawn. They are much excited, and await with eager curiosity the arrival of their teacher, who with Miss Harrison's assistance, presents each child with a pretty bag, rendered far more interesting from being made by English children. In India there is scarcely any twilight, and it is now almost dark. Needle-books, pin-cushions, bodkins, &c., are promised for another day, and after loving salutations the girls are dismissed to their own compound, where after a little more chat, and having safely deposited their treasures for the night, they partake of their evening meal. Then follows evening worship. Several hymns are afterwards sung by the elder ones when all retire to rest, somewhat weary but feeling they have spent a happy day. They have frequently had a little feast on wedding days, and might have had a superior one on this occasion, as a gentleman who had visited the school and expressed much pleasure in what he had witnessed, had sent them ten rupees for a burda kheda (large dinner.) To our surprise they said—"to kchena do not wish for a burda khena, *that would be gone in one day*, we should like some ripe fruit, and a new rika all round, the rikaas would last a long time for us to look at and would be very useful to us," I need not say their wish was gratified.

Towards the close of April we prepared for a journey to Pooree. Our dear friends, the Buckley's, were in the midst of building. We retained the children till the eve of our departure. During the last week many tears were shed, and many affectionate notes were written. There was no want of love, too, or of confidence in the friends who were about to take charge of them, but as might be expected they could not leave those who had watched over them for upwards of three years without considerable feeling. The last evening is recollected with mingled feelings of pleasure and pain. We met the children in the old school-room, we felt it was probably the last time we should meet there. Miss Harrison was with us and deeply entered into our feelings. My beloved husband addressed them for a few minutes, and then we all knelt in prayer. Sobas which had with difficulty been sup-



pressed during the exercise now burst forth with violence. The whole school wept with a loud voice, and it was with some difficulty we tore ourselves away. In a few hours we were in our palanquins on our way to Pooree, and you will not wonder that our thoughts were too busy and to varied to admit of much sleep that night.

After spending six weeks pleasantly, and I hope profitably, at Pooree, we returned to Cuttack, a fortnight ago, and found our friends tolerably well. On Tuesday, Miss Harrison and myself shall, D.V., re-open the English school,\* and I hope to have a nice little Sunday-school, composed of the children of native christians from Lacey-Sie. Mrs. Buckley had them for some weeks.

Our house is only a very short distance from the Brooks's, and from the Buckley's we are only separated by a public road. As I sit writing in the verandah I hear the girls singing in their school-room.

Many of the native christians who were formerly in the school came to me for a supply of cotton for knitted and crochet edgings, and when made expect me to dispose of them. Perhaps some kind friends will send out on brother Bailey's return a supply of cotton of various sizes. Some might be quite fine, some middle sized, and a little coarse. This would be a great help to the christians who are in some instances very poor.

Yours very affectionately in Christ.

E. STUBBINS.

## LETTER FROM MRS. BUCKLEY.

*Cuttack, June 27th, 1858.*

MY DEAR BROTHER GOADBY.—I have been long wishing to have a chat with you, and through you with the many beloved friends who so heartily expressed their sympathy and interest in the great work to which my heavenly Father has permitted me to consecrate my life. I have not been so long silent because I have forgotten the dear friends who have given so many tangible proofs of their hearty co-operation with us in our attempts to break up the wilderness of heathenism, and sow the seeds of heavenly truth. No! they are associated with me in all my labours; and I feel a oneness with my brethren and sisters in Christ at home, I never so fully realized as I have done since my visit to England. How I wish these dear friends could at this moment look in upon us, I am sure the sight would gladden their benevolent hearts. Here am I with our dear precious girls in our new, airy, large school-room, which is not yet quite finished off. It is four o'clock p.m., I am sitting at a table in the centre of the school, with my writing materials before me; on a gallery in rows are seated forty bright brown happy looking faces, for in dressing to day they have not forgotten to use "oil to make the face to shine." They are knitting away. We have lately received an order for two dozen socks. In the verandah is a class of girls not so advanced in learning, they are writing and singing the Oriya alphabet. "Dome," a young widow, and one of my

former pupils (she promises fair to make a superior teacher) is sitting on a chair to my left hand, giving instruction to the learners in the art of knitting; she has a book before her, it is a translation of Chambers' Moral Class Book,—one of dear brother Sutton's last efforts for the instruction of Orissa's sons and daughters, and I think one of his happiest. It was translated and printed at the request and expense of Government. We have been very loyal this afternoon, the girls have been repeating after Dome a translation of the "National Anthem," Miss Butler having kindly engaged to teach them to sing it to-morrow morning if they knew it correctly. When we came to the second verse, "Through every changing scene, O Lord preserve the Queen," they asked me if that meant England's Queen? "Yes, the Queen of England, and nearly all India too." "Did the Queen send all the rupees now in circulation," for they had observed the Queen's likeness on the rupees, "and were was the gold and silver obtained from?" I reached down a map of the world (thanks to Mr. Winks for it) and pointed out Australia as the country from which, of late years, much gold had been obtained, also California in America. "Did I think the Queen of England would ever visit Orissa?" I thought not, she had many duties to attend to, and was the mother of a large family; but I believed she read and thought a great deal about her subjects, and wished to do them good. I told them the anecdote about the African prince sending an embassy to the Queen with costly presents, and asking her in return to tell him the secret of England's

\* Since opened, and prospers.—ED.

greatness. They were much pleased to learn that she sent him a beautifully bound copy of the Bible, with the remark, "This is the secret of England's greatness." They enquired further, "If I thought there would be a railroad from India to England? And if they saved up all their earnings for several years, should they be able to pay the sum required for the journey? for they should like to see England, and the friends who had sent them so many kind presents." In reply to these questions, I said, "Life, my children, is very uncertain; some of the dear friends who sent you presents have already left earth for heaven, but you all may have a joyful meeting in a happier country than England, by just doing what a text of Scripture I have thought of, tells you to do. Would you like to hear it and learn it, while I have my dinner?" All said yes, and then repeated slowly after me, "Look unto me and be ye saved all the ends of the earth, for I am God, and there is none else." Now, I said, I must ask you a few questions. "To whom are we invited to look?" All answered, "to God." "Why are we invited to look to God?" several replied, "to be saved from sin." "Who are invited?" several said "we," others, "everybody in the world." "If we were disobedient and did not look to God what would be the dreadful consequence?" They looked thoughtful as if they were pondering this question over in their minds. When I returned from dinner they were all seated in the order I left them. So interested had they been, it had quite escaped their notice that they had remained in school beyond the time for dismissal.

I should not like dear friends to think our school discipline is all it should be. We are still labouring up the hill. It requires unwearied personal supervision in every department, to have anything like efficiency. Still, we believe, we shall not labour in vain, if we do not grow weary in our efforts. Already we have been cheered by several pleasing instances of a change in the conduct being produced by the instruction imparted. The weather is now hot, so that we teach early in the morning. I go into school at half-past six o'clock a.m., and teach with Hurree Jacke and Dome, (both native christians, whom we are trying, with the Divine blessing, to train for the work of teaching,) until eight o'clock; when I leave to purchase, and give out the food needful for our large family, and brace myself up for further labour by taking a refreshing bath. At half-past the bell is rung, and we assemble for family worship, which is always conducted by Mr. Buckley, when at home.

When from home, it will probably be conducted by the teachers alternately. Lately Mr. Buckley has been to Chogra for a few days. One of the mornings I invited Hurree to remain with us and conduct the service, and he did so in a very appropriate manner. At half-past ten o'clock, dear Miss Butler takes charge of the school until one o'clock. Miss Butler is doing her best to make the girls good sewers. Of late they have been busy making shirts, and are much aided in this department by the supply of needles, thimbles, and cotton contributed by dear friends at home. Each girl is to receive a pair of scissors so soon as she can sew, mark, and back-stitch, well: many of them knit and crochet very nicely. From half-past ten until one, Hurree and I study together the lessons to be given to the children next morning, only that my study is subject to various interruptions from domestic duties, and visits from the native christians and East Indians. One o'clock, the hour for resting, arrives too soon, but now I make it a point of duty to rest half an hour. After which, I generally rise quite refreshed, and ready for my school duties. With the exception of an attack of fever last month, brought on, I believe, by over fatigue and exposure to the noon-day sun, my health has been more firm and settled than it was in England. I have not had one serious cold since I left my native shores; for this I desire to be devoutly thankful. I cannot express to my beloved friends at home all the gratitude I feel to them. Oh how your kind presents have strengthened our hands in God; how they have cheered our hearts, and stimulated us to increased exertion for the present and eternal good of this degraded and wretched people! Nor are they without their effect upon the native mind. "What a loving people the christians in England are," was the remark made by one of the elder girls to me the other day. And as for dear old Gunga, I fear he sees us to be not what we really are, but what we should be. A short time ago he came to see us, and was contrasting his countrymen with ours; when he remarked, "The character of the English when they are good people produces in my mind admiration and wonder, they keep the scales for both worlds so even." (His figure in Orissa conveyed Mr. Binney's idea, "making the best of both worlds.") Adding, "my countrymen cannot do that yet." All through the hot season I received presents of fruit in abundance from the native christians, that if it had not been for the school I should not have known what to have done with it. In my school-room the maps, slates, and copy-books all remind me of beloved absent

friends; and there are moments when they are brought so vividly before my mind, as to make it difficult for me to realize that weeks and months have passed away since the warm shake of the hand was felt, the word farewell uttered, and friendship's gushing tear wiped away with faith's bright glance at eternity. What eventful months! The mighty ocean crossed—the joyous tears shed at meeting with those it cost us bitter tears to separate from, even for a season! How different the feelings of the returned missionary, from that of those just entering upon their work—everywhere is familiar and home-like. The native christians, young and old, and many of the heathen come to bid us welcome. We have long chats together, many questions to answer, and many to ask, and many opportunities of speaking of the great

object which has brought us again to live and die amongst them.

Now I would conclude this long chat in the words of Dorne, in her supplication at the childrens' seven o'clock prayer-meeting last Sunday morning; as I feel it is the language of my heart:—"O Lord make all thy churches in England and Orissa like the sun shining in noon-day brightness, fill every individual member with the knowledge of thy will in all wisdom and spiritual understanding, that we may walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Dear brother in Christ, and beloved christian friends, farewell. I remain yours, in the sweet bonds of christian affection,

SARAH BUCKLEY.

## LETTER FROM THE CHILDREN IN THE CUTTACK FEMALE ASYLUM TO FRIENDS IN ENGLAND.

(TRANSLATED BY REV. J. BUCKLEY.)

*June, 27th.*

It affords pleasure to us, the children dwelling in the school at Cuttack in Orissa, to write this letter, and to send with much affection our salutation and a kiss of love. The reason of our writing is this,—you have abounded towards us in manifestation of love, of which we have received tangible and certain proofs; for you have sent many things that were needful for us. Some of these things were exceedingly excellent and beautiful; some of these, dear friends, you prepared with the labour of your hands; and others you purchased for us with money; when we saw them we were astonished. They appeared to us very valuable. First, for our writing, you have given us paper, copy books, pens, pencils, and slates. For our knitting, needles, crochet needles, sewing needles. Also tape, pins, pin cushions, work bags, umbrellas, &c. Many of these things have been distributed. When we saw the implements of agriculture we were very much astonished, and with some of them we are cultivating a small plot of garden ground. Our dear father and mother have promised to give us those things, which have not yet been distributed, as a reward for industry and good behaviour. Oh dear friends you have shown to us very great love; for all this money you have expended to help us. We think of it with wonder. You have not seen us, but you love us; and this debt of love we cannot repay.

We have obtained the work bags which you sent. One day, when one of our sisters left us to be married, and go to a house of her own, after this had taken place, Stabbins mamma caused us to sit down together, and the needles, books, work bags, pins, and bodkins, &c., she distributed amongst us. We cannot particularly mention all the things that were received. The garments that you have sent, we have put on our bodies; and when clothing ourselves with them we think, these garments are the gifts of our dear friends. We have heard, beloved friends, that you like to inquire and to hear concerning us, so we enquire of our beloved mother about you, and the different places where you reside, in this way we heard accounts of one and another with great joy. But leaving this; you have not only sought the welfare of our bodies, you have especially and earnestly sought the welfare of our precious souls. Day and night without ceasing you have presented prayers on our behalf to God who gave our spirits, and who is the giver of all our good, which have resulted in blessings to us. Not only so, but in another way, you have displayed great pity towards this dark country of India. How many brethren and sisters have you sent, that in this dark land the great light revealed by the Lord Jesus Christ may arise and shine, and that the people may believe in him. It is the great manifestation of your compassionate regard; for they have guided

many souls into the way of salvation, and saved them from the gates of hell. By proclaiming the Gospel, how many souls have been delivered from the ways of sin. Relying on the promise of Christ those that you have sent, have left their own country, some of them a second time, forsaking father, mother, brothers, sisters, with all that they had, and have come to this country, India, for the purpose of making known the gospel. Moreover, it is our prayer, send from your country more and more excellent teachers and ministers, that by their means the darkness of India may be entirely dissipated. Our prayer is that the Lord would destroy the works of the devil, and everywhere increase his own holy kingdom. May the Lord speedily bring it to pass, and extend his kingdom. Let it be so. Amen and amen.

Beloved friends, several of our sisters in the school believe on the only Saviour; they have entered on that path which is as the light shining more and more; for this we bless the Lord. We are anxious that our unbelieving sisters (in the school) may be led into the way of salvation, may believe on the only Saviour, and all walking according to one rule be the followers of Christ; and for this we pray.

You may have heard information about us, and particulars of our history from our teachers and pastors, but now we have written to you with our own hand and told you some things. You have sent from your midst two missee babbas, (young ladies) that is to say Miss Butler and Miss Harrison, who have come to this place. At the present time Miss Butler is our teacher, and she loves us much; so likewise we love and esteem her much. You sent us some balls; and she some-

times joins with us at a game of ball; then we think of you and are glad. We have seen all those whom you have sent to this country, and we very much wish to see you; but, dear friends, in this uncertain world, you and we can never see each other; but if you and we be in common believers, and truly love the Lord Jesus Christ in the world, then there is a day appointed when all nations and peoples shall meet together. Then we and you shall meet, and oh! at that day we shall see each other and rejoice. May that day be to us a day of joy. This is our prayer, Amen. In the heavenly city our joy will be great. There will be no sorrow, but eternal joy. This hope we ever cherish. There will be no pain of body, but eternal pleasure. Delivered from all tribulation, and worldly care, and sorrow, leaving this troublesome world, we shall dwell in his presence in peace, free from sorrow. This full assurance is ours. The Lord has gone to prepare a place for us and will come again. "I go to prepare a place for you, and I will come again and receive you to myself." John xiv. 3. The Lord having spoken to us this encouraging word has gone; and in this word we confide.

On the last Sabbath-day a discourse was delivered to us in this place by Thoma, from Luke xiii. 24; and at four o'clock p.m. Stubbins papa preached to us from Prov. iv. 18. We are, dear friends, by the mercy of the Lord, well; and hope that you may be so. Receive our salutation with a kiss of love. The grace and peace of our Lord Jesus Christ be with you. Make known our salutation to all connected with you. Let the readers of this forgive whatever inaccuracies there may be in the writing.

## LORD DALHOUSIE'S OPINION OF MISSIONARIES.

IN Lord Dalhousie's reply to the address of the Calcutta Missionaries, on his departure from India, the following passages occur.

"Standing apart from the influences of secular politics, calm spectators of the course of events, and unbiased judges of the acts and motives of those who are set in high places and sustain the responsibility of rule, the members of your profession are able to bear a testimony distinct in many respects from that which may be given by other bodies of the community.

It is, therefore, most gratifying and encouraging to me to learn from yourselves, through the honourable channel of a public address, that my conduct during my rule among you has earned your approbation, and drawn forth an expression of your good wishes for me.

Wherever I have gone in India, I have found your missionary brethren giving devoted and faithful labours to the service of their Heavenly Master; and I pray that their labours may produce abundant fruit in due season."

## FAKIR DASS.

THE following sketch of this native christian, written by one of the F. W. Baptist Missionaries in Orissa, will be read with interest. It is extracted from the "Morning star." We are glad to report that two other missionaries are about to be sent out by our brethren.—ED.

*Balasure, March 4th, 1856.*

MY DEAR BROTHER HUTCHINS,—Our church here has been deeply afflicted by the death of its worthy deacon, Fakir Dass, who died on the 18th of January, aged about fifty. A brief account of him may not be uninteresting to you.

He was a member of the church here when I came to the country. Of his former history I know but little, neither is it important, except to show the grace of God in rescuing him from the pollution and degradation of a religious mendicant in this country. He was born near here, (Balonn,) was a Brahmin by caste. His father was the proprietor of a small estate. His parents both died when he was young, and he was brought up by his uncle. When about twenty-five years of age he became a Byraggy, (religious mendicant,) and wandered about in search of holiness. He went to bathe in the sacred Ganges, and visited the shrine at Benares, and other shrines and sacred places in the Upper Provinces, and was gone about four years. After his return he wandered about in Orissa. He visited the famous Juggernaut twice. And for about nine years previous to his becoming a Christian, he lived in a village by the name of Jaisore, about ten miles south of here. A Zemindar, (land-holder,) gave him a small piece of ground for a garden, and the people of the village built him a house and supplied him with food. As to clothing, the ascetics or mendicants of this country go in a state of almost entire nudity. He had accumulated a small amount of money while wandering as a mendicant, which he invested in Paddy. He was the spiritual teacher of the village, and it was considered a very holy act to feed him, and to drink the water which his great toe had touched.

Some nine or ten years ago, he obtained a tract of our native preachers at a market, which he read with much interest, and became partially convinced of the truth of the christian religion. About a year after that, our native preachers met him in company with two other Byraggies, at a village by the name of Jestal. They all remained there during the night, and discussed the merits of the Christian and Hindu religions until late at night, when Fakir Dass took one of the native preachers out one side,

and had a private conversation with him and declared his determination to become a christian. He said that he had an engagement to accompany the other Byraggies to Pooree to see Juggernaut, and after he had fulfilled that engagement, he would come to Balasure, which he did in about a month from that time, though the preachers had but very little expectation at the time that he would do so. That same night in which they had their conversation, when it became time for the Byraggies to worship their idols, and partake of the sacred food of the idols, Fakir Dass, instead of eating the food as was their custom, rubbed the bottoms of his feet with it, and threw it away. The other Byraggies pronounced him mad, and attempted to cure him by sprinkling dust on his head, and repeating their munttras, (incantations.) After he came to Balasure, where he remained a few days, he accompanied the missionary (brother Bachelor) and native preachers, in an excursion in the country, it being in the cold season. At this time he had an inveterate habit of smoking gunga—a powerful narcotic. The missionary required him to give this up as a condition of his becoming a christian. It cost him a struggle to do it, but he did not shrink from it, but abandoned it at once and forever.

He was baptized at Jellasure, having gone there to be employed in the Boarding school. He took a letter from the Jellasure church, and united with the Balasure church in April, 1849; and was employed as steward in our Balasure Boarding school, which place of trust he held as long as he lived. He had proved himself so faithful so long, that we had the most perfect confidence in his honesty. He had a small salary, on which, with his very economical habits, he made himself very comfortable, and always had his tithe to put into the treasury of the Lord, which he always seemed to do with a cheerful heart. He was appointed deacon of the church about two years ago.

He took a deep interest in the welfare of the church, and never allowed anything but sickness to keep him from the house of God; and he used to attend prayers daily with the school children, until he married, in June, 1854. Previous to this time, he had never married. Religious mendicants in this country seldom marry, and since he had become a christian, he had seemed quite contented single, until within two or three years, when his declining health led him to feel the need of some one to take care of him. His leisure time was usually devoted to reading the word of God and religious conversation with those around

him. He used to spend hours at a time in trying to persuade the heathen around him to become christians. He was greatly beloved by the church, and highly respected by the heathen. I do not recollect of ever hearing his word disputed, or his sincerity and piety called in question.

We feel that our church has been highly favoured in having for so long a time so

worthy a member. He was meek and Christ-like, and always spoke with great confidence in God. I was absent from home during his last sickness and death; but I have often heard him express himself as having no will of his own about living or dying. He has afforded us great encouragement to labour for this benighted people. Yours affectionately, R. COOLEY.

## CLAIMS OF THE WORLD ON BRITISH CHRISTIANS.

The following sensible appeal is made by the Secretaries of the Wesleyan Missionary Society. It deserves to be pondered over by every christian people.—ED.

"At the present juncture of the history of the church and of the world, and in view of the renewal of our vows of fealty to the cause of Christ at the approaching anniversary services, it becomes our duty to remind ourselves of some of those facts which urge us to increased and immediate action.

The Sonthall insurrection in India, and the awful carnage necessary to its suppression, painfully remind us that in that vast colonial empire there has until now been no adequate provision made for the instruction of the barbarous tribes scattered through its mountains and forests, any more than for the evangelization of the more civilized Hindu and Mahomedan population of its cities and provinces. Shall there not be a greater effort made for India, and that soon?

The internal heavings of the Chinese empire are indicative of great changes to be expected in its internal polity; while the lavish destruction of human life, even at Canton, under the eye of its European inhabitants, is too correct an index of the fearful sufferings wide spread through the interior, and only to be moderated and remedied by the power of the truth, and the benign influences of the Spirit of God.

The progress of discovery in the interior of Africa is opening new fields of labour to the Christian church of a most inviting and promising character.

The perils which threaten the islands of the Pacific, arising partly from the cupidity of civilized Governments, and partly from

the machinations of Rome, give them an increasing claim on our sympathy and prayers.

The vast colonies of the West and of the South are still looking to Britain for encouragement and example in the support of their own religious institutions.

The countries which have been the seat of war, and which are still occupied by the armies of the West, are in a position, as to their moral and spiritual interests, which attracts our earnest attention, and solicits prompt and vigorous effort. Christendom owes a debt to the sacred soil of the Turkish empire which she may now begin to repay; and it may be hoped that each section of the church, our own neither last nor least, will practically acknowledge the obligation.

The good Providence which, for one hundred years, or thereabouts, has been training us to Missionary efforts, appears to consider us sufficiently advanced in our knowledge of duty and privilege; and has therefore opened the whole world, or nearly so, to our view and to our activities.

Happy for us if we are among those who "know what Israel ought to do." "Let every one do as it may be in his heart," when he has gravely pondered the mercies and the purposes of God. "not grudgingly or of necessity; for the Lord loveth a cheerful giver." And if there be any among us whose mistaken tardiness or parsimony have almost classed them with the inhabitants of Meroz, let them avert the impending threat of the angel of the Lord by at once "coming up to the help of the Lord, to the help of the Lord against the mighty."

## MISSIONARY INTELLIGENCE.

PIPLEE.—On the first Lord's-day in July, two happy converts were baptized at Piplee. Mr. Taylor, for the first time in this country, administered the sacred ordinance. On Lord's-day, August 3rd, two young persons from the male Asylum at Cuttack, were baptized by Mr. Brooks,

Mr. Stubbins preached on the occasion. One of these young friends was Shem, the second son of our late native preacher Bonomalie; the other was William, who was rescued about eight years ago from a frightful death among the Khunds. May they be faithful to their solemn vows.

THE  
GENERAL BAPTIST MAGAZINE,  
REPOSITORY,  
AND MISSIONARY OBSERVER.

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VOL. 3.—NEW SERIES.      NOVEMBER, 1856.

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No. 35

MEMOIR OF MR. SAMUEL HULL.

MR. SAMUEL HULL was a native of Woodhouse Eaves, in the county of Leicester. At an early age he was apprenticed as a stone mason to the late Mr. B. Pollard of Quorn-don, who for many years was pastor of the General Baptist church at Quorn-don and Woodhouse. Under the earnest and faithful ministrations of this excellent preacher, he became an anxious enquirer after salvation, and before the close of his sixteenth year Mr. Pollard had the satisfaction of admitting him into the church. He now began to teach in the Sabbath school, took an active part in conducting meetings for prayer, and soon assisted in conducting public service in the surrounding villages.

At the close of his apprenticeship, Mr. Hull entered into a more intimate alliance with the family of his beloved pastor, by marriage with his eldest daughter. He then removed to Derby, and for a short time worshipped with the church then under the pastoral care of our late revered brother James Taylor. In the course of a short time an opening presented itself for commencing business at Leicester, and in

the year 1809 he took up his residence in this town, and united with the church in Archdeacon Lane. It is evident from the brief record of its proceedings at that time, that he soon became very active and useful. Though young, our brother was chosen to the deacon's office, and was frequently encouraged to supply the pulpit on the Lord's-day. His willingness was also often afforded in village preaching. At that time the brethren at Smeeton and Fleckney constituted but one church, and the cause was much more prosperous than it has been of late years. After the death of their last resident minister (Mr. Jones) the Leicester friends were their chief resource. Brother Hull frequently visited them, and was not sparing in toil or convenience or cost to get them supplied with ministerial aid.

In the year 1816 an accident occurred, through which our brother was in imminent danger of losing his life. The masonry required in the erection of the Wesleyan Chapel, Bishopgate Street, was executed by Messrs. Hull and Pollard; and when the building was nearly completed,

our late friend was examining the coping stones, when his foot slipped, and he was precipitated to the ground. Several parts of his body were so extremely bruised and mutilated by the fall, and especially the right leg, that very little hopes were entertained of his recovery; but the most prompt and skilful assistance was secured, and, to the grateful surprise of his family and christian friends, a good measure of health and activity was restored. Our brother often referred to this event in after life with much feeling, as a wonderful providential escape from sudden death.

In the year 1830, Mr. Hull became a widower, and in 1832 his offer of a second marriage was accepted by the eldest daughter of our late friend Mr. Thomas Bailey, a much respected deacon of the church.

Though this alliance resulted in a considerable increase of domestic care and responsibility, it secured the sympathy and help of one whose natural disposition, domestic habits and piety, rendered her remarkably "meet for him." As life advanced, the demands and competition of business became irksome and oppressive, and our late brother sometimes allowed himself to entertain gloomy forebodings. These were unnecessary. Though he was less competent to bear the chafing and pressure of commercial life, the requirements of his family declined through the enterprising and successful application of his daughter. We record it as an instance of God's loving-kindness to his people, that those for whose necessities our departed friend was so desirous to make provision were enabled to relieve his mind from all painful apprehension, and, with their devoted mother, were the comfort and solace of his declining years. The last illness of Mr. Hull was short. Frequent attacks of sickness, and a gradual decline of strength,

led to the natural inference that the time of his departure was not very distant, but none of us were apprehensive of so sudden a removal. Until four or five days before his death, the affliction was so ordinary in its character and symptoms, that our brother declined medical assistance. When prevailed upon to receive it, the first threatening indications of disease were soon subdued, and it was thought probable that he would be restored; but the constitution which had weathered the sea and storms of life more than seventy years, was now shattered beyond recovery; and his strength daily and rapidly declined.

When the medical attendants expressed their apprehension of a fatal issue, the self-possession, and calm, joyous confidence of our brother remained undisturbed. On the Saturday previous to his death many persons saw and conversed with him. His old workmen, three of whom had been in his service for thirty years, were admitted into his chamber, and received his dying advice and blessing. Although during the day he suffered much from pain, and sometimes his attention was necessarily diverted by the adjustment of secular affairs, yet he continued to take great interest in religious conversation. In the following night his difficulty of breathing alarmingly increased, and very early on the Lord's-day morning he sent for a brother deacon to whom he was much attached, who had not visited him. Though in great bodily suffering, his state of mind was not only comfortable, but joyous and triumphant. Between nine and ten o'clock his pastor went up to see him, and perceived that he was much weaker, and had much more difficulty in giving expression to his thoughts than on the preceding day, but his mind was in a blessed and rapturous state. The peace of God



seemed completely to rule in his heart. He offered a short and remarkably appropriate prayer for each in the room, and then, with much energy, repeated three verses in the hymn, "Jesus, I love thy charming name," &c. His scrutinizing gaze conveyed the suspicion that the expression of his joy and confidence was regarded as extreme. Requesting those present to excuse his unusual demeanour, he said that he was sure they should do so if they knew how powerfully his feelings were affected with the truths he was expressing. In this grateful, glorious frame of mind he continued throughout the day, embracing opportunities as they occurred of commending the service of Christ to those who visited him. In the afternoon, by his request, his children prayed with and for him, and he afterwards took them by the hand, two at a time, and in short, suitable supplications committed them to the Divine protection and blessing. In the evening he was very exhausted, seldom speaking but in assent to the great precious truths of the gospel; articulation gradually failed him, and he ceased to breathe about six o'clock on the following morning. His remains were interred in the cemetery, on the south side, where a chaste and tasteful tomb is erected to his memory. At the first service of the next Lord's-day, a funeral sermon was preached by the pastor from Col. iii. 11, "Christ is all, and in all."

In closing this short memoir of my departed brother, I feel called upon to give testimony to some peculiar excellencies in his character. As a man of business, and much employed by parties with whose ecclesiastical and political opinions he had no sympathy, the deceased was not ashamed of avowing himself a dissenter and a reformer. The fear

of losing patronage did not tempt him to an occasional attendance at church, or prevent the conscientious exercise of his franchise. Brother Hull was a thorough and somewhat old fashioned General Baptist; but whilst strongly attached to the tenets which distinguish our denomination, he was very catholic in his spirit, and appreciated the excellencies and piety of those from whose religious opinions he differed.

In regularity of attendance on the means of grace, and meetings for church business, the life of our departed friend presents a worthy example; also in his kindness and attention to brethren who were poor and afflicted. Often in fulfilling his official duties has the pastor of the church heard of his timely and acceptable visits among the sick and aged, to pray with them, and administer the consolations of religion. But in nothing was our brother more exemplary than in the regard which he paid to family worship, and unceasing solicitude for the spiritual welfare of his children. And though he has not passed through life without severe domestic trials and disappointments, we feel assured that his prayers are gone up for "a memorial" before God.

The writer indulges a sanguine hope that the first fruits and piety presented to the church since this bereavement may be regarded as an earnest of the fulfilment of our brother's supreme desire with regard to his children, that they might "walk after the truth."

Doubtless our late friend and brother had faults and failings. Who has not? But "he was a good man, and feared God above many." "Be ye followers of them who through faith and patience inherit the promises."

*Leicester, Sep. 23rd, 1856.*

## BRIEF MEMOIR OF MR. JOHN EWEN.

EVERY servant of the Lord Jesus Christ is called in some way more especially to honour his Lord, and to illustrate the power and excellency of his rich grace. In some, the active virtues of true godliness are pre-eminent. Their labours, their sacrifices, and their successes evince that God is with them, and is using them for the advancement of his heavenly kingdom. In others, there is a manifest superiority in the display of the passive virtues which equally adorn the christian life, and demonstrate the divine power of the grace of Christ. Though their trials and disappointments are very numerous and protracted, and they feel them deeply, yet "they are composed, tranquil, self-possessed and capable of exercising their thoughts without disturbance. They 'possess their souls in patience,' and are thus able to trace their afflictions to the hand of God, are prevented from forming an exaggerated estimate of their sufferings, sinking into despondency, and indulging a spirit of complaint;" and also are "at leisure to attend to the instructions which afflictions contain, perform the duties of life, and open their heart to the promises of God and the consolations of the gospel."\*

A brief review of the earthly course of the revered friend whose name is given above, suggests the idea that, though ever active and useful, it was in the passive more than in the active virtues that he glorified God. Few men have had more numerous disappointments and trials than he, and none, of equal sensibility, within the writer's knowledge, ever bore afflictions with more uncomplaining meekness, patience, and christian equanimity. The

greater part of his life was an edifying exemplification of this the most difficult and excellent of christian virtues.

Mr. John Ewen was the eldest son of the late Mr. Thomas Ewen, late pastor of the G. B. church at March, in Cambridgeshire.† He was born at Sutton St. James, near Wisbech, Nov. 23rd, 1784, where his father then resided. In his boyhood he was sent to the boarding school at St. Ives, under the care of the Rev. George Birley. While there, he made respectable progress in the various branches of learning, and gave honours to his energetic tutor, and satisfaction to his estimable parents. One of his classmates, to whom he occasionally in after life referred with interest and pleasure, was the celebrated Sir John Franklin, whose absence and supposed death in the icy north has so long filled the scientific world with sympathetic concern. In the year 1800 Mr. Ewen was apprenticed to the late Mr. Dunn, printer, &c., of Nottingham. During the period of his stay at Nottingham, he was accustomed to attend the ministry of the late Rev. Robert Smith, and in his seventeenth year he was baptized by the Rev. T. Rogers (then assistant minister at Stoney Street,) and united to the church. Whether he engaged at all in preaching while in Nottingham, the writer is not informed; but as he was intelligent, exemplary, zealous, and deeply interested in the prosperity of the cause, and soon after his leaving Nottingham entered the Academy under the care of the Rev. Dan Taylor, the probabilities

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\* See his memoir written by the subject of this notice, G. B. R., 1846, pp. 365, 401.

are that he was so employed in the various out stations of that even then extensive and flourishing church.

In the year 1808 Mr. Ewen removed to London. Here he followed his business, being employed as a compositor in a London office. He was united to the G. B. church in Church Lane, Whitechapel, then under the care of Mr. D. Taylor. While an esteemed member of this church, he attended a meeting in which the question was discussed and decided upon "whether it was proper to encourage our late revered friend, Rev. John Gregory Pike to engage in the christian ministry?" The decision was favourable; but little did Mr. Ewen or the brethren then assembled anticipate the various good which would result to the church and the world from their decision!

In June, 1809, Mr. Ewen was received into the Academy as a student for the christian ministry. His previous attainments placed him considerably in advance of his fellow students in classical and biblical literature. After being about two years under the instruction of Mr. Taylor, Mr. Ewen accepted a call to serve the G. B. church at Tring, where for several years his path seemed to be both useful and prosperous. In 1812 he became united in marriage to Miss King, whose parents, residing in the Minorities, were both respectable members of Dan Taylor's church, and with whom Mr. E. had formed an acquaintance during his residence in London. As the church at Tring was small, and the support they afforded to the minister was inadequate, Mr. Ewen opened a boarding school, for which employment his attainments happily qualified him. Everything was going on well. His school flourished, and his prospects were fair; but, alas, how uncertain are all human hopes! in 1819 an infectious fever visited the neigh-

bourhood, and though Mr. Ewen used every precaution, it entered his establishment, and some of his pupils were infected, a few died, and such was the panic that the whole were removed. By this calamity his little property was sacrificed, and his worldly prospects effectually blighted. He removed to March, in Cambridgeshire, in 1820.

After residing in March about two years, he removed to Gedney, where he opened a day school, by means of which he procured a subsistence for twelve or thirteen years. While he resided at Gedney he assisted in preaching at Fleet, Holbeach, Long Sutton, &c., and was much esteemed by his old pastor, Mr. Rogers, and a large circle of christian friends.

His school failing, or there being a better prospect for his support, he removed, in 1835, to Wincanton, in Somersetshire. Here he was not destined to live in peace; for when he had kept a promising school in this place for about four years, the Bishop of the diocese demanded from him that he should teach the formularies of the Church of England, and in other ways fall under episcopal supervision. This the sturdy nonconformist refused to do, and the Bishop, in consequence, set up a church school. The dissenters in the place, in self-defence, opened a British school, and succeeded; but, between the two combatants, Mr. Ewen found his pupils so reduced that he gave up his school and removed to Leicester in the spring of 1840.

While he resided at Wincanton, he was instrumental in forming a Baptist church there. He attended an Independent ministry, and was on terms of close intimacy with the worthy pastor, who became convinced, probably through this intimacy, of the Scriptural propriety of believers' baptism. He accordingly, accompanied by our friend, and some eight other converts, went to a Bap-

tist church some twenty miles away, that they might submit to this divinely appointed ordinance. Mr. Ewen and some members of his family became members of this newly-formed Baptist church.

On his removal to Leicester with his wife and family, consisting of two sons and a daughter, all grown to maturity, Mr. Ewen hoped to obtain a livelihood by returning to the occupation of his youth. But here he was disappointed. He was now in his fifty-sixth year, and though "his right hand had not forgot its cunning," yet age and the absence of practice, rendered him incapable of earning the high wages which compositors secure, and as the "men" by their combinations control "the trade," his employer was unable to continue him long in his office. The sons of our friend had each of them obtained respectable situations, and they therefore not only had ceased to be a burden, but they cheerfully rendered some important help to their revered and estimable parent. Nor was Mr. Ewen without his resources. His excellent penmanship, his correct habits, and his extensive knowledge, opened the way for his frequent employment as book-keeper, accountant, &c., by several shopkeepers and tradesmen who appreciated his talents and integrity, so that he was for the most part usefully and profitably employed.

On his settlement in Leicester, Mr. Ewen with part of his family united with the G. B. church in Dover Street. Here he was esteemed by the pastor and the brethren. He was engaged as an occasional preacher, and was also appointed to the office of elder. In 1848, after the retirement of the first pastor, Mr. E. united with the church in Friar Lane, and continued, esteemed by its pastor and friends, in communion with that church until his death.

For several years prior to his decease, it was evident that his health and vigour were on the decline. But the death of his only daughter, Mrs. F. W. Ewen, about the autumn of 1855, seemed to inflict a blow upon him, from the effects of which, through his reduced strength and attenuated frame, he never recovered.

He was confined to his room by weakness for about three months, and on the 19th of March last he felt unable to rise from his bed. He was free from bodily pain, which he acknowledged as a great mercy. He was generally in a most delightful frame of mind. His faith was unwavering, his hopes were bright, and his conversation cheering and edifying.\* He sweetly fell asleep in Jesus, March 24th, 1856, in the seventy second year of his age. The event was improved by his former pastor, at Friar Lane chapel Leicester, on Lord's-day, March 30th, by a discourse from 1 Thess. iv. 13. "Ye sorrow not, even as others which have no hope."

Before closing this imperfect notice of a valued and beloved christian friend, it will be proper to glance at a few of his leading characteristics. It will be seen that his life was a series of trials and disappointments. But he was ever calm, uncomplaining, and resigned to his lot. Mr. E. maintained throughout life the most unspotted integrity, and by his "patience in tribulation" gave evidence of the exalted principles by which he was regulated.

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\* As an illustration of his state of mind, we extract a sentence from his last letter, written to his son now residing at Stratford-on-Avon, on the 4th of the month he died. "In many ways I am better. How good the Lord is! May I feel the value of my mercies! My old friend Mr. Hull (Mr. S. Hull,) is gone before me. Another saint arrived before the throne. May we all be prepared and waiting."

His delivery as a preacher was defective. An infirmity which occasionally came upon him while preaching, interrupted his utterance; and this, as it increased with his advancing years, prevented his being so acceptable, as from his solid mental powers, he otherwise would have been. The matter of his sermons was good, the thoughts select and well arranged, and his capacity in composition respectable.

His powers of conversation were very agreeable. He was no egotist; but his knowledge of the leading persons in our denomination, and in the religious world, of the past generation, his various reading, his good temper, true modesty, excellent judgment, and his well stored memory, rendered him a most agree-

able companion, and a judicious counsellor and friend.

He was a decided christian. While he was a "lover of good men," he was very strongly attached to those views of divine truth which distinguish our own denomination. The new Connexion may have had more illustrious supporters, but it has had no firmer adherent.

In the social relations, Mr. Ewen was very exemplary. He was an affectionate husband, a kind father, and a faithful friend. In all these capacities his memory and his virtues will be dear and cherished by his surviving family and friends; and amongst the latter the writer is most happy to number himself.

*Loughborough.* J. GOADBY.

## FOES AND WEAPONS OF WAR.

BY THOMAS GOADBY.

PUBLIC attention has lately been directed very much to military achievements and military men. A long and bloody struggle in which this country has been engaged has terminated. The last soldier of the allied forces has left the shores of the Crimea, and already those of our own troops, who have survived the storm of war, have reached their native land. England, true to the traditions of the past, has not received her heroic children with sullen indifference, or silent joy. She has honoured them with triumphal entries, and magnificent fetes. She has hailed them with the peal of trumpets, and the clash of bells. The clamours of the people, and the smiles of the court have been lavished upon them. The poet's lyre has been tuned to their praise, and the scribe's pen has rehearsed their deeds. Towns, cities, counties, and

bodies corporate, have presented them with banquets, and jewelled swords, and congratulatory addresses; and a grateful State has awarded them titles, pensions, and posts of power. So great is the enthusiasm with which this proud nation welcomes, so glorious the honour with which she delights to crown her brave sons when they return from fighting her battles abroad.

At such a time, while military men are still feasting upon the applause of a jubilant people, while the hero of Kars, and the hero of the Redan, are reaping their harvest of laurels, it may not be inopportune to turn our thoughts to other foes, than those which our countrymen have so valiantly met in battle, to other weapons, than those which they have been wielding, and to other rewards than those which they have won. We take as our

theme, "Foes and weapons of war."

Man's life on earth is a perpetual warfare. When true to the dignity of his mission, he is always striving to triumph over everything that stands in the way of his progress, happiness, and peace. He looks round, and struggles to overcome the various elements that contend with him for dominion here. He battles with the stubborn earth, in constant but bloodless warfare, until he makes it yield him the victory, in its waving harvests and golden fruits. He strives with the powers that rage in the stormy heavens, or boil in the angry deep, or gather themselves together in earth's volcanic heart, until he tames them into submission, yokes them to his car in triumph, and makes them do his bidding. God has called him to dominion over this lower world, and in the progress of the arts and sciences, he makes his calling and election sure.

But obstacles to his advancement and happiness rise up in the shape of foes bearing his own image, and wielding his own weapons. Man is often a foe to man. Instead of contenting himself with forging spade, plough, hoe, pruning-hook, engine, hammer, he has too often delighted to forge sword, spear, and gun. Foes armed with such weapons, must be conquered with such weapons. And terrible foes thus armed have weapons of war vanquished. Hordes of savage barbarians brandishing aloft lance, or sword, or tomahawk, have yelled forth their war-whoop, round the fair fields, which peaceful toil and industry have tilled. They have looked with envious eye on the wealth of civilized countries, and have gathered from the mountain, and the forest, and the prairie, bent on plunder and devastation. Trembling with anxiety and alarm, civilized communities have arisen and

armed themselves. With weapons of war, they have contended with their savage foes, and have driven them back to their forest haunts, or reduced them to submission and peace. A military hero of great genius and world-wide ambition,—a Cæsar, or a Napoleon—eager to mount up to universal dominion, though he shed rivers of blood, and make stepping-stones to power of shattered bones and mangled bodies, and broken skulls, he, by his own weapons, by weapons of war, has been vanquished:—stabbed on the throne of his despotic power, or defeated in the midst of his devastating career. A tyrant who has sought to enslave, and enthrall his subjects, laying on their backs burdens grievous to be borne, ruling them with a rod of iron, shackling a free press and gagging free speech,—the tyrant by these weapons, the weapons of war in the hands of free men, has been dethroned and conquered:—driven into ignominious exile, or hurried into a world of retribution. Or a factious rebellion-loving party who have risen to put down a free, yet restraining government, and to involve a state in anarchy and ruin,—they, by weapons of war, have been subdued; peace, order, law, justice and good government have been restored to the state. Savage, despot, tyrant, rebel, have been vanquished by weapons of war, and savage, despot, tyrant, rebel are great foes to humanity.

But these are not man's deadliest foes. They destroy physical life, and waste material wealth, but they have no direct power over the soul and its heritage. Man's true greatness and glory are found there, and these foes cannot enter and plunder that world within. The soul is of too ethereal a nature for their rude implements of destruction to mar. The savage cannot lay its realms waste. The despot cannot usurp

its throne. The tyrant cannot enslave its energies. The rebel cannot overthrow its power. Weapons of war cannot reach it. The deathless mind laughs at the puny instruments which the arm of the oppressor and the hand of the barbarian can wield. It rejoices in a life and freedom that they can never take away. It cannot be cloven down by the flashing sword. It cannot be imprisoned by dungeon walls. It cannot be shattered by the volleying rifle and the thundering gun. It is a power inbreathed of God, and it *defies* man's instruments of destruction even to *touch* it.

But that soul has its foes, great and terrible foes; foes that wield implements more deadly than man's weapons of war; foes that carry in their train eternal danger and eternal death. These foes, in some shape or other, every man and woman has to contend with. These foes you, O reader, are called upon to fight. Beware of them. They are your direst and deadliest enemies. They struggle in fierce and merciless conflict. They give no quarter. They know no mercy. They wave no flag of truce. No treaty of peace will bind them to cease their attacks. No terrible onslaught will induce them to beat a final retreat. They are ever present and ever active foes.

And yet you cannot see them. Like all man's worst foes, they are invisible. Like the pestilence that walketh in darkness, and the destruction that wasteth at noon-day; like the plague that breathes its deadly poison over towns and cities and hamlets, and gorges the grave with putrid dead; like fever that lays his hot hand on the throbbing heart, and flushes the burning brow with its wasting fire; like consumption that lights up the eye of youth with unearthly brilliancy, and tinges the cheek of beauty with unearthly hue; aye, like Death

himself, that grim monster who tears the babe from the mother's bosom, and snatches the loved one from the lover's side, who spares not youth, nor age, nor friend, nor foe,—who is deaf to the widow's piercing cry, and unmoved by the orphan's desolate wail; like all these, pestilence, plague, disease, death, so are they unseen. In silence, in secret, in darkness, they do their dreadful work.

"And winding through the wards of human  
hearts  
Steal their incarnate strength."

The eye cannot watch their evolutions. The ear cannot catch their battle-tramp. The hand cannot grapple with their shadowy forms. Weapons of war cannot touch them. They are savages, despots, tyrants, rebels; they plunder, lay waste, enslave, destroy; but gun-boats and batteries, swords and rifles, have no power over them.

Tell us, you say, what these foes are that you say are so deadly, and yet unseen, that carnal weapons cannot vanquish nor touch.

Thou, O reader, dost know these foes, as well as I. Thou dost know them, perchance, too well. Look down into thine own deep, dark heart—they are there. They start up into life there. They marshal themselves for battle there. They do their deadly work there. They are evil thoughts and evil desires. They are wicked purposes, and sinful lusts. They are unholy passions, and ungodly impulses. Out of the heart proceeds that which *defiles* the man, and out of the heart proceeds that which *destroys* the man. These heart-born foes come on a mission of destruction and death, and they are begotten of the Prince of Darkness. They come to destroy moral sensibility, and blunt moral perception; to blight and wither all germs of holy thought, and heavenly aspiration, that still

struggle for life in the soul; to pollute the imagination, corrupt the feelings, sear the conscience. Against all that is pure and divine in you,—faith that sanctifies the heart, hope that inspires the mind, love that transfigures the life,—they wage unceasing war. They strive to lay the world within in ruins, and through that, to effect the ruin of character, reputation, destiny. In short, they come to destroy and damn the soul—to drag you down from thrones of light and glory, to which you are invited to climb, and to plunge you into dismal gulfs of eternal darkness and shame. These foes, hell-begotten, and hell-inspired, are subtle, powerful, and malignant. Beware of them, O reader, for they are worse foes to you, and to all the great family of man, than despot, tyrant, or rebel, than savage Santhal, wandering Cossack, or barbarous Caffre.

Do you ask how they may be conquered? With what weapons? Listen. Our country's braves with the world's weapons of war have recently demolished a great stronghold, and slaughtered many thousands of Russian foes, and won from them something in the shape of a parchment treaty as a guarantee of peace and goodwill. But those weapons have not conquered Russian craft and cunning—Russian faithlessness and treachery. Since then, the "old man" of her nature has appeared, at Kars, and on the Danube she has become herself again. Other weapons than Minies and Lancasters must conquer that faithless heart of hers. Other powers than gun-boats and batteries must check her grasping ambition, and destroy her lying and thievish spirit.

So of your heart-born foes, my fellow-sinner. Other than carnal weapons must conquer them, and other opponents than a nervous arm, a sharp sword, and a cannon of long

range. These weapons, perchance, you know. They are spiritual and divine. They were not forged on earth's anvil, nor with metal from earth's heart. They were forged in Heaven, and they came from the heart of God. They are Divine Truth, and Divine Love;—the Word of God which is as a sharp sword, whose bright-flashing blade scatters the darkness of the mind, and whose keen edge slaughters and subdues the evil and sin of the heart;—the Love of God in Christ Jesus, to guilty, ungrateful man, which is as a brilliant lance that pierces the soul with penitential pangs, and brings forth the out-gushings of sorrow for sin. With these weapons, must the foes of your soul be vanquished, and these are not carnal, "but mighty through God, to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."\*

Divine strength you will need to aid you in this battle. This, if you ask it aright, God will not withhold from you. His gracious Spirit will descend and inspire you with conquering might. And when once the Divine weapons, beaming with the light of heaven, flash and glitter through the gloom of your hearts, the marshalled hosts of Satan's emissaries, like brooding night-birds, will betake themselves to flight. In the lightning-gleams of Truth and Love they cannot stand to fight. Dazzled and defeated by that flashing "armour of light," they will turn and flee. And a new army of desires and affections will start up into being and fill the heart's renovated battle-field. A new war-cry will be raised—a new spirit prevail. The contest will be for God against

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\* 2 Cor. X. 4, 5.



satán, for the crown of heaven against the chains of hell. And thus you will be turned "from darkness to light, and from the power of satán unto God;"\* thus you will "fight the good fight of faith," and "lay hold on eternal life."†

But this battle is a life-battle. The foe defeated and put to flight often returns again to the charge. He is no common foe. He is immortal in his hate, untiring in his zeal, ever-watchful to his end. You must, therefore, never lay down your arms. You must not "sleep as others do, but must be watchful and sober."‡ Good thoughts, like the angelic sentinels of heaven, must always keep guard in your souls. Divine energy must renew your inner man day by day. You must be "faithful unto death" if you would receive the "crown of life."||

Reader, interest, no less than duty, invites you to the contest. The reward is great, the prize high, the crown is glorious, the foes are deadly and destructive; struggle for the victory. In this holy warfare, should you fight manfully to the end, not men, but angels, shall welcome you to your reward—not earthly possessions, but a heavenly mansion, shall you obtain—not worldly titles, but divine, shall you wear—not the praise of proud monarchs or vain people shall you receive, but the praise of Him who is King of kings, and Lord of lords, for he shall say, "well done, thou good and faithful servant, thou hast been faithful over a few things (thou hast kept thy heart with all diligence), I will make thee ruler over many things; enter thou into the joy of thy Lord."§ Up, then, and to the fight!

## HARVEST HOME.

The earth is full of God's goodness, and so is every season. Spring, with its opening blossoms, its exquisite odours, its suggestions of "good things not seen as yet;" and Summer, with "healing in its wings," with its balmy breezes, with its plentitude of life, and its placid consciousness of power—each is a witness for Him whose name is Love. But the "fruitful season" is a witness still plainer, and one which speaks to the intelligence of all mankind. And, indeed, each contributes a several item to the testimony to the great Creator. For, if Spring says, "How great is His beauty!" and Summer, "How great His benevolence!" pointing to the rustling sheaf and the laden bough, says Autumn, "And how great is His bounty!"

Every season is a preacher, but of them all we are inclined to think Autumn the most popular and impressive. It needs no acquaintance with nature's mysteries to understand his sermon; it needs no peculiar susceptibility to be carried along by his direct and homely eloquence. In the field which he is reaping, the unlettered rustic sees the answer to the fourth petition of his daily prayer, and the Christian philosopher sees his heavenly Father giving bread to himself and his children, as plainly as if it were sent by the hand of an angel, or rained through a window in heaven. And whilst the purport of the discourse is so obvious, it is spoken to great advantage. Around, there is little to distract, whilst there is much to fix the thoughts—to open the ear and soothe the spirit. Autumn is the

\* Acts xxvi. 18.    † 1 Tim. vi. 12.  
‡ 1 Thess. v. 6.    || Rev. ii. 10.

§ Matt. xxv. 10.

Sabbath of the months; and with its mellow light and listening silence, the whole land seems consecrated into a temple hushed and holy. Nor is there lack of ministers. The laden trees are priests, the corn-fields are choirsters; and, yielding to the tranquil influence, if you yourself be devoutly silent, their psalm will come into your soul:—

"So Thou the year most liberally dost with Thy goodness crown,  
And all Thy paths abundantly on us drop fatness down.  
They drop upon the pastures wide, that do in deserts lie;  
The little hills on every side rejoice right pleasantly,  
With flocks the pastures clothed be, the vales with corn are clad;  
And now they shout and sing to Thee, for Thou hast made them glad."

To a mind that sees God in everything there is a special "joy in harvest." It is a new pledge of Jehovah's faithfulness—another accomplishment of that ancient promise—"While the earth remaineth, seed-time and harvest shall not cease"—a promise made all the more striking by the incidents which imperiled its fulfilment—the winter that looked as if it would never go away; perhaps the drought which threatened to scorch the seed in the baked and burning furrow; perhaps the cold skies which forbade the ear to fill, or the drenching floods, which, when filled, dashed it to the earth again; but past all these perils, or through them all, a mighty Providence has borne the sustenance of a world, and, as it spans the clouds of the dissolving equinox, the rainbow asks, on behalf of the great Covenant-maker, "Hath one word failed of all that God hath spoken?" And so it proclaims the loving-kindness of the Lord, the care and munificence of the great Provider. It is not a mere subsistence He secures to the children of men, but it is a feast of fat things; not only the bread which strengthens man's heart, but the wine that makes him glad, and the

oil that makes his face to shine—all the variety of fruits, and grains, and herbs, and spices; not bread for the children only, but crumbs for the creatures under the table. Nor at this season can we fail to mark the minuteness of forethought and munificence of kindness with which our heavenly Father feeds the fowls of the firmament; the profusion which not only fills the barn of the husbandman, but which, in every forest and every hedge-row, has a store-house for those pensioners of His who can take no thought for the morrow. With its banquet-hall so wide and so populous—with its heaps of abundance, and its air of open-handed welcome—harvest is the season which tells us of God's hospitality.

Besides the palpable Providence—the visible nearness of a God most gracious and merciful—a material element in the joy of harvest is the reward of industry.

If the sleep of the labouring man is sweet, so is that labourer's bread. The fields are bare: the year's work is done: and as he nestles among the sheaves, so glossy, dry, and fragrant; as he surveys the golden heap, fresh-sifted on the threshing-floor; as he watches the snowy powder flowing from between the revolving cylinders; as he sits down with his rosy children to the household loaf, that bread has to him a flavour which no science can impart—those sheaves have a grace and a beauty which no pencil can reproduce, nor artist can espy. That bread has the pleasant flavour of personal industry—that garner concentrates in itself a year of his own toil-worn history. And now in the snug comfort of his cottage, and amidst rainy gusts, prophetic of winter, it calls up to complacent memory the frosty morning when by lantern-light he yoked his team—the gray and windy noon when he sowed the seed—the day when, to save the tender

crop and the crumbling furrows, he battled with the swollen brook and banked out the thunder-torrent—the weary nights when he waked so often, and from the dripping caves and gurgling corbels presaged rotten shocks or flattened fields: and now that all these anxieties and toils are ended, and now that the Most High has given these results to his labour, he that went forth weeping, bearing precious seed, comes again rejoicing, bringing his sheaves with him.

And the analogy goes up, and upward still, from that rejoicing peasant, to the Christian parent who reaps his prayer and efforts in the salvation of his child; up to the Christian patriot who, after all the ebbs and flows of popular favour, is rewarded with the extinction of an evil, or the reformation of a realm; up to the missionary who, after a ten-years' sowing, sees coming in the first-fruits

of Greenland or Tahiti unto Christ; up to the martyr who from beneath the heavenly altar looks down—Cranmer on his England, Huss and Jerome on their Prague, Wishart on his Scotland,—and from his ashes sees a mighty church up-sprung and flourishing; upward and upward yet to that King of martyrs, and Prince of missionaries who, from His thirty years of husbandry among the hills of Galilee, when His head was filled with dew, and His locks with drops of the night—who, from the handful of corn which he then planted in the earth, and at last watered with His blood, already sees fruit that shakes like Lebanon, and who, when at length the harvest of the earth is ripe, and heaven's garner has received the last of His redeemed, shall see the travail of His soul and be satisfied.—REV. JAMES HAMILTON, D.D.

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## SHAMS AND SHADOWS. No. II.

PASSING from the social circle, and entering what is called the "*political* world," we again encounter a sham and a shadow. The one is the *patriotic* sham; the other, the *despotic* shadow. Glance awhile at this SHAM. Listening to the strangely disinterested speeches, and the multiform professions of public men, the simple and uninitiated soul would entertain marvellously exalted notions in reference to these guardians of the public weal. Such an one would complacently rest in the soothing assurance, that England must indeed be safe, with so many noble souls only too eager to defend her honour, and maintain her integrity; and if, ever and anon, such an one were to hear that crowds of these had devoted themselves even to the ruin of their fortunes, and to the risk of the extinction of their houses, for

their country's weal, it would create no feeling of wonder; it would call forth none of those emotions of grateful astonishment, which an unexpected display of generosity invariably awakens. Such an one, however, would be strangely startled, and would experience all the revolution of feeling incident to the undeceiving of an unsuspecting mind; if he were assured that no small proportion of all this display was innocent of all intention to follow the profession of the tongue, with the deed of the life, and the eloquence of speech with the dignity and strength of action. And still more would this be so, if he were to be informed that these very patriots were amongst the wealthiest of our land; and that that wealth had been secured by the turning of the stream of the riches and honours

of the nation to their beloved selves, or to their exclusive class. How true this is we need not affirm. "The offence is rank." The indignant patriotic cry of "The People," raised by the bidder for popular suffrage, is, for the most part, as false as it is impotent. The origin of a cry, seemingly so disinterested, is too often but the restlessness of ambitious jealousy; or the rancour of disappointed hopes; and thus, a watch-word suggesting so generous a range, too often merely indicates an individuality that knows no wider circle than itself; so that no readier method of stopping a "patriot's" mouth has been discovered, than that so successfully practised in every age, by the "powers that be," who corrupt the avaricious with princely sinecures, and win the ambitious with sounding titles, or by gracing their plebeian names with soft and patrician appellations. Even now, our house of Commons (by no means the house of representatives for the people of our Isle), with its Government jobbing, and place hunting patriots, presents an appearance no less incongruous and absurd, than our established church with its mitred and princely servants of the Nazarene, who had "no place in which to lay his weary head; or the followers of the humble fishermen, to whom he gave the charge which these mitred princes claim as their exclusive prey. I should have called all this that I have hinted at, a *shadow*; for the people are beginning to be suspicious of "disinterested patriots," only that it has so emphatic and palpable an existence in our midst; as the elections at our hustings, and the life in the Commons do so abundantly testify. The rest of the acts of the patriotic shams, their professions and their deeds, are they not written in the columns of the "Times?"

We now come to the *shadow* of

the political world. It is the *despotic* shadow. Despotisms and despots have played no unimportant part in the history of the world, and even in the history of every *land*. It would be as impossible, as it is unnecessary, to trace here the progress of the various despotisms that have blighted and enslaved the world. We will take *one* as a type of all,—that of Napoleon. He was no sham, but he was a shadow. He was no sham, for he *seemed* to be what he *was*. For as Channing says, "We never feel as if he were *putting on* a lordly air. In his proudest claims he speaks from his own mind, and in his native language. His style is swollen, but never strained, as if he were conscious of playing a part above his real claims. The empire of the world seemed to him to be *really* his due, for nothing short of it corresponded with his conceptions of himself, and he did not use mere verbiage when he called his conquests the fulfilment of his destiny."

He was no *sham* there, but truly a shadow after all. At one time, subjecting whole nations to his terrible rule,—tearing hundreds of thousands from their happy homes, first to fascinate and then to destroy them—insulting and defying the world, and contemplating nothing short of its complete subjugation. Doing all this at one moment, and anon stripped of all his treasures and shorn of all his power—the sword and sceptre wrested from his mighty grasp, and his invincible spirit and illimitable ambition, curbed by an angry sea, that lashed his island home. He, in all appearance, is the last of the race, for England, we feel, could never brook another despotism. America, with all its spirit of exaggeration, abhors the despot rule. Australia, with its spring tide life, can know no despotism. And the rapid formation of the *true*

public opinion of France, will render it impossible even there c'er long. It is this very public opinion that is making despotism but a shadow. It broke up all the despotisms of the *past*; and is breaking up the despotisms of the present. As Channing again says, "The people act through public opinion. Intelligence is strength; and in proportion as the many grow intelligent, THEY must guide the world. Kings and nobles will thus fill less and less place in history." Hence despotisms are impossible with a growing public opinion. The *commencement* of the one is the wane of the other. The *triumph* of the one is the destruction of the other. Thus it is that despotisms, which are insults to the dignity of humanity, are but shadows now in presence of the growing intelligence and the fast developing *public* power of the nations. Already the words tyranny, and despotism, are borne on the world's throbbing heart, as hateful and abhorrent; whilst cherished there as a precious treasure, is a golden vision, stretching forward into the happier future, when the strong shall not oppress the weak, and when the weak shall not suspect or hate the strong. The death knell of despotisms is already rung among the nations. It is heard in every impulse given to

public institutions, of every kind,—in every voluntary and united movement for any object,—in every society for the fellowship of kindred minds,—in every published book,—in every gallant vessel, passing from land to land, linking thus together the nations of the earth, and in every mingling of the nations' voices in some generous plea. The spirit of freedom is abroad.

"Oh! what a loving brow is hers,  
And bright; for it is crowned with stars.  
"Forth goes she with her sisters three,—  
Virtue, and love, and temperance;  
She snaps the spear, she breaks the lance,  
She is a brave bright sight to see!  
Before her glance, the monarch cowers,  
The slave, *redeemed*, to manhood towers,  
The ships of Tarshish and the isles,  
Wave high their streamers to the sky:  
She bids no bolts of war to fly,  
But kills oppression with her smiles.  
Where law is just, and kind, and fair,  
*Freedom* in all her grace is THERE.

We will not fear then for this shadow, though in poor Italy and her sister lands, it is still a dark brooding cloud that hides the light of Freedom's glorious brow, from their poor yearning hearts. In the far west, and nearer East her happy face smiles joyously, and we wait in certain hope, until its brightness disperses every cloud, and blots out every shadow; that they, too, may sit in the sunny smile of Freedom's glorious face, and wear the garland of a happy festal time. J. P. H.

#### PROPHECY, No. 4.—TYRE AND EGYPT.

TYRE, another ancient city, was a subject of special prophecy. It was situated partly on the continent, and partly on an island, or, some suppose there were two cities. But both are alluded to in the prophets. Tyre on the continent was one of the largest of Phœnician cities. It was a commercial city of great wealth, and extensive traffic. Insular Tyre was built upon a small

rocky island, and though an ancient city, probably did not become a place of great note till the other was destroyed. At the time when Tyre was in her greatest glory, Isaiah and Ezekiel predicted her complete overthrow and entire destruction. A few of the particulars foretold, we will now notice.

It was predicted by Isaiah, chapter 23, that Tyre should be over-

thrown by the Chaldeans, who were then an inconsiderable people, and, after seventy years it should be rebuilt. Ezekiel, who lived nearer the time, expressly says that the Lord will bring Nebuchadnezzar against Tyre to destroy it. Ezek. xxvi. 7. Jeremiah limits the power of the Babylonish empire to seventy years. Jer. xxv. 11. Accordingly we find that Nebuchadnezzar besieged Tyre, and after thirteen years the city was taken; not, however, till the Tyrians had passed, with their effects, over the sea, leaving nothing but the bare walls to the conqueror. At the end of seventy years the power of the Chaldean empire was broken, and the Tyrians returned and built upon the island, and fortified insular Tyre. But the prophets had predicted its utter destruction. Isaiah says, in reference to Tyre, "Howl ye inhabitants of the isle." Isa. xxiii. 6. Ezekiel says, "What city is like Tyrus, like the destroyed in the midst of the sea." Ezek. xxvii. 22. Zechariah, who lived after the first destruction, says, "And Tyrus did build herself a stronghold, and did heap up silver as the dust. Behold the Lord will cast her out, and will smite her power in the sea, and she shall be devoured with fire." Zech. ix. 3 and 4., Ezek. xxviii. 18. "Therefore I will bring forth a fire from the midst of thee, and I will bring thee to usher upon the earth. All that know thee among the people shall be astonished at thee, thou shalt be a terror, and never shall thou be any more." Alexander the Great besieged and took the city, and set it on fire. Tyre being situated on an island, Alexander found it difficult to bring his army to the walls, but he took the stone and rubbish of the old city, and built an immense causeway from the mainland to the island, fulfilling the prophecy of Ezek. xxvi. 12. "They

shall lay thy stones, and thy timbers, and thy dust, in the midst of the waters." This was an immense work, and occupied his army seven months. Tyre was again rebuilt, and flourished for a season, but the unalterable decree of the Almighty had gone forth, that Tyre should be totally destroyed.

Ezekiel, who has given a vivid description of the wealth and glory of Tyre, and the pride of her kings, furnishes also the most striking prediction of her ruin. "Thus saith the Lord, behold I am against thee, O Tyrus, and will cause many nations to come up against thee, and they shall destroy the walls of Tyrus, and break down her towers. I also will scrape her dust from her, and make her as the top of a rock. It shall be a place for the spreading of nets in the midst of the sea, for I have spoken it, saith the Lord." And "thou shalt be built no more." Since then it has been in the hands of the Chaldeans, Greeks, Egyptians, Syrians, Romans, Christians, and Turks. Many nations have been brought against her. Modern travellers concur in the testimony that this prophecy has been accurately and literally fulfilled, and ancient Tyre has become a place for fishermen to dry their nets.

Here let us pause and reflect on the prophecies concerning Babylon and Tyre. Were these things revealed to the prophets by the Holy Ghost, or did they conjecture that such things might be? The events were unlikely; never had occurred before they were predicted by Isaiah, Jeremiah and Ezekiel. If they had applied their predictions to any other cities than Babylon or Tyre, it would have proved that God had not spoken by them. Of what city but Tyre would it have been true, "I will make thee as a place to dry nets?" Or of what city but Babylon would it have been true, "But wild

beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls, and Satyrs, and dragons' shall be there? The prophecies concerning Egypt, Damascus, Nineveh, and other places, have been as accurately fulfilled, and we cannot resist the conclusion that "Holy men of old spoke as they were moved by the Holy Ghost."

EGYPT is a nation of great antiquity. It was once the cradle of the arts and sciences. A nation of great wealth and power. There are still existing in her obelisks and pyramids, monuments of former glory. But in her brightest days it was foretold by ancient prophets that it should become a "base kingdom." "It shall be the basest of kingdoms, neither shall it exalt itself any more above the nations." "For I will diminish them, that they shall no more rule over the nations." Ezek. xxix. 15. Egypt was conquered by Nebuchadnezzar; afterward by the Persians, to whom it gave great trouble for many years, and was not finally subdued till about 350 years before Christ. After this, it fell into the hands of the Macedonians, Romans, Saracens, Mamelukes, and Turks. Partly by the wars of the Romans, and partly by the Saracens, the great Alexandrian Library was destroyed. Mahomedanism was established there

by the Saracens, and it became more and more a "base kingdom," and is now subject to the Turks. "And who could pretend to say, upon human conjecture, that so great a kingdom, so rich and fertile a country, should ever afterwards become tributary and subject to strangers? It is now a great deal above two thousand years since this prophecy was delivered, and what likelihood was there that the Egyptians should for so many ages bow under a foreign yoke, and never, in all that time, be able to recover their liberties, and have a prince of their own to reign over them? But as is the prophecy, so is the event."

Other prophecies in the Old Testament might be noticed, but my limits will not allow it, neither is it necessary. I will not add that the prophecies concerning Damascus, Nineveh, and the interesting visions and prophecies of Daniel, have been as truly and literally fulfilled as those which have been examined. And when we consider the great variety of particulars mentioned, and the improbability of the events at the time of the prophecy, how can we doubt that the prophets were sent of God, and inspired by him to foretell future events, and consequently the Bible was given by the inspiration of God? W.

THE WHOLE BUSINESS OF LIFE.—The amiable and gifted Jane Taylor, the last time she took up her pen—it was on the day preceding her death—wrote as follows:

"O, my dear friends, if you knew what thoughts I have now, you would see as I do, that the whole business of life is preparing for death."

How much time is spent in preparing to live. How little in preparing to die!

One who had lived more than fifty years, said, as the hand of death was upon him, "I have all my days been getting ready to live, and now I must die."

Would men but spend as much time in preparing to die as they spend in preparing to live, the physical agonies of death would not so frequently be heightened by the agonies of despair.

## ARCHBISHOP LEIGHTON.

AND now passes by us a thoughtful, calm, saintly man—an honest, simple-minded, earnest devotion marking every feature—Bishop Leighton—son of that plain-spoken Scotch Presbyterian whose talk about Bishops brought down upon him the tender mercies of the Star Chamber, the whip and pillory, cropped ears, slit nose, branded cheek, fine, and a long and tedious prison; and now the son, with more liberal feelings to all sects and churches, settles down in his humble Scotch parish at Newbottle, quietly but earnestly striving to guide his flock toward heaven, saying little of “Solemn League and Covenant,” and while his brother ministers urge upon him to “preach up to the times,” replying that “he hopes one poor brother may be allowed to preach for eternity,” and so preaching on till the violent measures of some of his brethren force him, in his love of quiet, to relinquish his cure. Soon chosen Principal of the University of Edinburgh, giving prelections as glowing with devotion as replete with varied learning—preaching himself to the students, he dreams of no higher promotion, and wishes none—unsuspicious that his Roman Catholic brother, a courtier of the second Charles, had whispered with worldly wisdom in the ear of the returning exile—and as a help to his plan of rooting Presbytery from Scotland—to make Robert a Bishop. But the good man cast back the proffered honor, till the king ordered him to submit to what he calls a thing pressed on him, “to which his aversion is stronger than he ever had to anything in all his life”—and so in company with the Sharp and his other mitred friends, whose known rottenness his virtues must mantle, he goes—not like them to tear and persecute—but to preach and pray. And for years did he toil on, not a lordly Bishop, but a brother sinner, humble as the humblest—teaching love to all—yet, in the national assembly, daring to maintain justice to the persecuted Presbyterians, hunted by mountain and glen—till worn out by toil and years, and weary of the noise of strife,

he goes up to London and gains a reluctantly granted release, from his too onerous burden—a four years season of repose—till a second visit there to converse with a nobleman on his death-bed, brings him to his own, breathing his last just as he said he wished he might—at an inn—an old man past his three-score years and ten, but hale and hearty yet, his hair still gray, though his heart was ripe for heaven long before. Leighton was the English Fenelon, mild, persuasive, affable, with a mind enriched from all the stores of learning, ancient and modern—from large observation of travel, and from experience of men and things. Burnet says, with a sort of extravagance, perhaps natural to him, “He had the greatest parts, as well as virtues, with the perfectest humility, that I ever saw in man. \* \* \* \* \* I never once saw a wandering eye where he preached, and have seen whole assemblies often melt in tears before him. I never knew him say an idle word, in free and frequent conversation with him, for above two-and-twenty years.”

What a privilege to have heard the saintly man! but his Commentary on Peter, his sermons and theological lectures, have so little of the drapery of style, so little of artistic covering in their expression of thought, that we see the very loveliness of the speaker in the very pathos of the argument, giving a new force. Some of his sayings are admirable. “The church is the jewel in the ring of the world.” “If you would have my likeness,” said he to one that asked for it, “draw it with charcoal.”—“The Romanists, in their zeal for making proselytes, fetch ladders from hell to scale heaven.” His works throughout flow in an easy style—almost colloquial—sparkling with unstudied but pleasing imagery—always deeply tinged with a devotional spirit. They are frequently highly suggestive. Strong minds have loved to pore over them. Coleridge did. But while he passes from notice, our lingering eye follows him, and his name is sweeter to our tongue.—*N. Y. Evangelist.*



## STRANGENESS OF DEATH.

Angels have no death to undergo; there is no such fear of unnatural violence between them and their final destiny. It is for man, and, for aught that appears, it is for man alone, to watch from the other side of the material panorama that surrounds him, the great and amazing realities with which he has everlastingly to do,—it is for him, so locked in an imprisonment of clay, and with no other loopholes of communication between himself and all that surrounds him, than the eye and the ear—it is for him to light up in his bosom a lively and a realizing sense of the things that eye hath never seen, and ear hath never heard. It is for man, and perhaps for man alone, to travel in thought over the ruins of a mighty desolation, and beyond the wreck of that present world by which he is encompassed, to conceive that future world on which he is to expatiate for ever. But a harder achievement, perhaps, than any—it is for a man, in the exercise of faith, to observe that most appalling of all contemplations, the decay and dissolution of himself; to think of the time when his now animated frame-work, every part of which is so sensitive and dear to him, shall fall to pieces when the vital warmth by which it is so thoroughly pervaded shall take its departure, and

leave to coldness and abandonment all that is visible of this moving, and acting, and thinking creature—when those limbs, with which he now steps so firmly, and that countenance out of which he looks so gracefully, and that tongue with which he now speaks so eloquently; when that whole body, for the interest and provision of which he now labors so strenuously, as if indeed it were immortal—when all these shall be reduced to a mass of putrefaction, and at length crumble, with the coffin that encloses them, into dust. Why, my brethren, to a being in the full consciousness and possession of its living energies, there is something, if I may be allowed the expression, so foreign and so unnatural in death, that we ought not to wonder if it scare away the mind from the etherial region of existence to which it is hastening. Angels have no such transition of horror and mystery to undergo. There is no screen of darkness interposed between them and the portion of their futurity, however distant; and it appears that it is for man only to drive a bridge across that barrier which looks so impenetrable, or so to surmount the power of vision as to carry his aspirations over the summits of all that revelation has made known to him.—*Dr. Chalmers.*

## THE DULNESS OF GREAT MEN.

Descartes, the famous mathematician and philosopher; La Fontaine, celebrated for his witty fables; Buffon the great naturalist; were all singularly deficient in the powers of conversation. Marmontel, the novelist, was so dull in society, that his friend said of him, after an interview, "I must go and read his tales, to recompense myself for the weariness of hearing him." As to Corneille, the greatest dramatist in France, he was completely lost in society,—so absent and embarrassed that he wrote of himself a witty couplet, importing that he never was intelligible but through the mouth of another. Wit on paper seems to be something widely different from that play of words in conversation, which, while it sparkles, dies; for Charles II, the wittiest monarch that ever sat on the English

throne, was so charmed with the humour of "Hudibras," that he caused himself to be introduced, in the character of a private gentleman, to Butler, its author. The witty king found the author a very dull companion; and was of opinion, with many others, that so stupid a fellow could never have written so clever a book.—Addison, whose classic elegance has long been considered the model of style, was shy and absent in society, preserving, even before a single stranger, stiff and dignified silence. In conversation Dante was taciturn and satirical. Gray or Alfieri seldom talked or smiled.—Rousseau was remarkably trite in conversation, not a word of fancy or eloquence warmed him. Milton was unsocial, and even irritable when much pressed by talk of others.

## REVIEW.

**DANIELISM; or the development of the Religion of the "Son of Man," for the Western Nations, which is to supersede and supplant the traditions of Eastern Origin, as predicted by the prophet Daniel, in the 2nd, 7th, 8th, and 12th chapters of his prophecies, which are fully and literally unraveled, verse by verse, by THE UNRAVELLER. 8vo. pamphlet. London: Simpkin, Marshall, & Co.**

CALVIN has somewhere said, that men are either mad before they begin to study prophecy, or are made mad by the attempt. This strange pamphlet strengthens rather than destroys the aphorism. The interpretation it offers of the prophecies of Daniel might have been suffered to gain for itself a temporary importance, without any remark from us; but we cannot allow its arrogant assumptions, its inconsistencies, and its dogmaticism to pass unchallenged or unrebuked. The "Unraveller," as he is pleased to style himself, may be gifted beyond any of his predecessors in prophetic interpretation, with a clear head and a far-seeing eye. Of this others must judge. But when the patient toil spent by learned and pious men in endeavouring to explain these prophecies is dismissed in one short sentence, ending with a sneer, we consider ourselves justified in carefully scanning the character and pretensions of so disdainful a man. This pamphlet supplies us with ample material for the examination. Indeed, so vain is the author of his fancied superiority over his fellow-workers, that he never condescends even to refer to them by name.

Before pointing out those glaring defects to which we have already alluded, a few words of explanation or preface would seem to be necessary. The universally received interpretation of Nebuchadnezzar's dream, founded on the prophet Daniel's own inspired solution, is this, that the "head of gold" of the great image, represents the Babylonian empire; the breast and arms of silver, the Medo-Persian; the

brazen belly and thighs, the Macedo-Grecian; the legs and feet, partly iron and partly clay, the Roman. It is equally well-known that the vision of the four beasts is also regarded as referring to the same four great monarchies of the world: the ten toes of the image, and the ten horns in the fourth beast of the vision, being variously explained by Machiavelli, Mede, Hales, Sir Isaac Newton, and Bishop Newton.

A devout believer in inspiration would have some strong misgivings in contending for an interpretation of the first part directly opposed to that furnished by Daniel himself; and any solution he might present of the remaining part, if he differed throughout from the explanations, and even the principle of the explanations, laid down by so many eminent scholars and divines, would, so one might reasonably anticipate, be stated with modesty, and be supported by some show of argument. This is not the plan adopted nor the spirit manifested by the author of the pamphlet before us. He knows nothing of doubt, and diffidence is an emotion to which he is an utter stranger. He can oppose an inspired solution with as much self-satisfaction as he can silently ignore the labours of his predecessors. All is dark as explained by others. All is clear as explained by himself. Nay, so true is his explanation, that he calmly declares, "any opposition to its complete development must be vain." Daniel is wrong, and all the devout men who were contented to follow in his wake, are wrong, if we would believe the bold assumptions of this pitiable pretender. The monarchies of ancient times are not referred to at all. There is "no modern antiquity" in any of the prophecies. They are imbued with a very different spirit. Every part points to the same end. There is oneness, certainty, and definiteness about the great cry they raise, and that cry is the same as that which animated the mob in the Gordon riots. Daniel predicts nothing but the downfall of popery. The great image "prefigures the excellence of the primitive religion," corrupted by the Romish church. The "head

of gold" is *not* Nebuchadnezzar, though Daniel did say to the king "*Thou art this head.*" It prefigures the kings who support the papacy. The other parts of the image prefigure other supporters, the breasts and arms, the sacerdotal princess; the belly and thighs, the wealthy; the legs, the people; and as for the feet, "they prefigure the compound of Mosaicism and Romanism of these latter days, derived from bibli-cism and Christicism," (whatever they may mean the Unraveller explaineth not,) "partly sound and partly un-sound."

In strict keeping with this foregone conclusion about popery, is his interpretation of the four kingdoms and the four beasts. "They prefigure the four quarters of the globe," and a good deal besides. The "he goat" is the Protestant Reformation; "the notable horn between his eyes," the Bible; the "taking away of the daily sacrifices," "the abolishment of the Romish institution of the mass;" and "the war with the saints," "the war on the Roman calendar of saints and martyrs." He even declares, with becoming sobriety, that the "rough goat" mentioned in Daniel viii. 21, "is Henry VIII of England!"

Confident in the correctness of his application of the four kingdoms and four beasts to the different quarters of the globe, he finds in one part a prediction of Mahomet, and of Layard's exhumation of the winged bulls of Nineveh; and in another something like an apology for the African slave-trade. Lest our readers should think we have misunderstood his words, they shall read for themselves. He is explaining Dan. vii. 4, "The first was like a lion, and had eagle's wings. I beheld all the wings thereof were plucked up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it;" and this is the mode in which he proceeds:—

"The first beast is the continent of Asia, and the lion with eagle's wings is literally verified, by the discovery in the land of the Assyrians, and the removal from it to our land, of idols representing this figure. The prophet beheld the wings plucked, which prefigures the total destruction of idol worship and of their idolatrous system, and of the idolaters themselves. But it was lifted up from

the earth, and made to stand upon the feet as a man, and a man's heart was given to it, *which prefigures the epoch for the disinterring these idols from the earth, in which they had lain buried for several thousand years, and for their removal into a land, in which men with hearts, or understanding, should contemplate the works of Eastern idolatry, the East, or Asia, being the birth-place of priestcraft or idol-worship.*"

In explaining the next verse in the same chapter, he thus writes, "The western parts of Africa are the possession of various foreign nations, from thence the traffic in human flesh is carried on, the traders in which *are in the act of civilizing and destroying, verifying the exclamation, 'Arise, and devour much flesh.'*"

The great agents in breaking the power of popery and despotism, are the American people. They are the chosen nation; and their institutions will re-act on European society, while the ever-rising tide of their population will finally submerge Africans, Mexicans, the Spanish races of South America, and the Asiatics. But "when shall these things be? The Unraveller specifies 1860 as the beginning of the downfall of popery; 1935 as the period of its extinction; and 2002½ as the commencement "of the era for the universal blessing of religious unity." Our readers will ask, How came the Unraveller in possession of all this knowledge? By laborious research and careful induction? Not at all; he has a far less difficult, and far more expeditious, mode of obtaining his enlightenment. It comes by *direct inspiration*. One man was inspired to announce the prophecies; another was inspired to unfold them. Their inspiration is co-equal. Daniel is the name of the first; the "Unraveller" is the name of the second. What else can be drawn from these words?—"Without desiring to draw on the credulity of those into whose hands these pages may fall, the writer must be permitted to assert, that to his pen has been mysteriously confided, 'by Him who revealeth secrets,' a power of unravelment." "There is a God in heaven that revealeth secrets, and is the inspirer of the mind of him that maketh them known." "The course of events which Daniel had the power 'mys-

teriously to announce, the Unraveller has the power 'plainly to reveal.'

The Unraveller's inconsistencies are as obvious, however, as his assumptions are vain. He may be very clear-sighted when reading off "dark sentences!" but his clearness of vision leaves him when he attempts to describe how it came. He offers no less than three separate explanations. The first is a flat contradiction to the dictum of the apostle Peter. The second is vague and unmeaning. The third indicates that the author is the dupe of a strange hallucination, and forces upon us the conviction that he is either suffering "from the last infirmity of noble minds," or never had any mind to suffer. Peter declares, 2 Peter i. 20, "Not any prophecy of scripture is of self-interpretation;" the Unraveller, "that the prophecy contains within itself" the key for its solution. Now he tells us "that the interpreting power was transmitted from the shores of the Mediterranean Sea to the Unraveller by a mental messenger;" and in another place he assures us, "that it was mysteriously and directly confided to him by the revealer of secrets." He is equally inconsistent in his opinions. He upbraids Mahomet for the very thing he professes himself. He writes down the fatalism of the prophet of Arabia, and yet talks of his own high destiny as the Unraveller, and declares that "in the Book of Destiny his own interpretations are written." Even the issue of the events depicted, he ascribes to four several causes; "to the precious stone of the law of moral ethics of the Son of Man," to the inevitable law of progress, to the working of the law of cycles, and to the American people.

The dogmatism of the Unraveller is offensive in the highest degree. He commonly asserts what he should prove. He as commonly takes for granted what few people beside himself believe. He calls these the "latter days," and would have his readers be contented without demonstration, by the flattery of calling them "intelligent." "The prophecy is unravelled;" "The unravelment is true;" "the fulfilment is certain;" thus does this writer repeatedly and dogmatically assert.

Perhaps in no part of the pamphlet do his weaknesses so manifestly appear

as in the closing essay, entitled "Of Mundane Cycles." He attempts to show that there have been cycles in the formation of the earth, and that there are also cycles in the history of the world. All things, material and spiritual, move in obedience to this law. But, as if doubting the truth of his own theory, and anxious to allay the fears of those who think the "earth with age is wan," he would seem to set himself the task of feeling the world's mighty pulse. It is satisfactory to learn that the Unraveller having done this, "discovers that the earth is in a state of robust health." Nor do his wonderful discoveries stop here. "He has detected," so he declares, "the absence of intellect among the ancients, the presence of intellect among the moderns." He finds that "cultivation will scatter the mists of ignorance." He is certain "that *this* new light is rapidly diffusing itself." But still greater than all, is the discovery "that inspired men have appeared in all ages;" and being a discernor of spirits, he announces what will be as startling to the men he enumerates as it is to ourselves: "We have our inspired sages in our Herschels, our Lyells, and our Faradays." Almost in the same breath, he compliments Daniel on "proving himself a true prophet," and "and on placing himself at the head of the Biblical writers or prophetic cycles."

Behold how fearful the power, how potent the charm of "the universal law of cycles!" All things must yield to its majestic sweep. "Temporal events and religious systems" bend before this inexorable law, like stately pines in an alpine storm. This, too, is the only remedy for remodelling christian society." Every two thousand years, whether men will or not, a mighty change comes over their habits and their minds. And, says this modern prophet, in the year of grace, A.D. 2000, "an improved system of adoration of the Author of the Universe will be introduced." A new era will dawn upon the world. Some one, it may be a great prophet, shall arise. The Unraveller, transparent in his simplicity, bids us farewell with the assurance that "he does not know the *person* of this sublime agent, nor the name of the country which shall have the honour of producing him."

Much more might be said, but we forbear. If the writer of this pamphlet had distinctly stated that he used the prophecies of Daniel as an allegory, we should at once have classed him among the men of whom Origen is the head; and though strongly disapproving of such indiscriminate allegorizing, we should have simply regretted in this particular instance, the waste of ingenuity. But when he boldly asserts at the commencement that he gives us their *absolute* interpretation, and in what way we have already seen, we should be recreant to the truth if we did not severely comment, both on the solution itself, and on the spirit in which it is presented. This must be our apology to our readers for any

apparent harshness in our tone or in our judgment. Let but the pretensions of this pamphlet be known, and it will harm no one—except the author.

A COMPLETE GUIDE TO GOVERNMENT APPOINTMENTS, and to the Civil Service Examinations. By JAMES C. HURST, of Her Majesty's Civil Service. London: Ralfe, Brothers, 150, Aldersgate Street.

THIS is an invaluable guide to any who wish for employment in the Civil Service. Compiled with care by a competent person, and offered at an extremely low price, it is sure to find many purchasers.

## CORRESPONDENCE.

### BI-CENTENARY FESTIVAL.

DEAR BROTHER GOADBY.—In the account of our recent anniversary services accompanying this, I have purposely omitted mentioning one interesting fact, believing you would be willing to spare me a column in your "Correspondence" department, so that I might bring it more prominently under the notice of your readers than I could do in an "Intelligence" paragraph.

The fact I allude to is this:—In the course of my address at our tea-meeting, I mentioned that our church has now been in existence for *two hundred years*. I am aware that some doubt exists as to the *precise* date of its formation. Mr. Wood, in his history, assigns it to the year 1651, but he gives this as doubtful. It appears in the reports of the Baptist Union as 1556, while some other sources make it a year later. One of these years is generally considered to be the more correct time. Myself and friends cannot but feel deeply thankful that the cause, now in our charge, has been so long watched over and protected by the Great Head of the church; and we have determined, with His help, to celebrate our *two hundredth birth-day* in a becoming manner. Next Whitsuntide is the time we have fixed upon for this celebration. The

object to be attained, is a large reduction of our present heavy debt. Our hope is to reduce it by such an amount as will render our annual efforts less onerous than they have been for some years past. As to the number and precise character of the services intended to be held, I cannot, of course, yet give any information; but as soon as they are arranged, we shall give them full publicity. I have already received promises of assistance from many ministerial brethren; and doubt not, when the time arrives, to have a good "bill of fare" to lay before our friends.

There is one proposed feature of our forthcoming festival which I cannot refrain from mentioning thus early, both on account of its novelty and the pecuniary benefit I hope we shall derive from it. At our late tea-meeting I related an anecdote of a number of working people, in one of our large manufacturing towns, who, one "pay-day," wished their employer to let them have their wages in *gold*. This, he said, was impossible, as he had not sufficient by him for the purpose. It was urged that he could obtain the requisite amount from the bank. The objection was then started, that *all* of them might not have so much as would equal the value of the smallest gold coin. To obviate this, they wished to advance him so

much out of their next week's earnings as would suffice to make up any deficiency from the required amount. Struck by their importunity, he at length inquired why it was they wished so particularly to receive their wages that week in gold? After a little hesitation, they informed him that there was to be a collection on the following Sabbath for the reduction of the debt upon the chapel where they worshiped, and that it had been determined by the frequenters to give nothing less than *gold* upon that occasion; and that they were anxious to be contributors to this "golden collection." This incident so pleased many of my friends, that they asked the question one of another, Why should not *we* have a "golden collection" sometime during our Bi-centenary Festival. This enquiry has been spreading, and meets with such a favourable reception that I doubt not of its being carried out. Many of my friends have already commenced laying by the necessary sum weekly, as the easiest and most certain mode of accomplishing their desire. You, my dear brother, are well acquainted with the fluctuating character of Leicester trade, and how much the great majority of the members, both of my church and congregation, are affected thereby. But should it continue in anything like a prosperous condition between now and next Whitsuntide, I believe *our* "golden collection" will prove a very handsome one.

When our arrangements are fully matured, you shall hear from me again. In the meantime I will just observe that should any of our more wealthy friends or churches who are free from the incubus of debt, feel a christian sympathy for us, and wish to contribute to our "golden collection," I shall be most happy to receive their contributions, and deposit them on the plate when the collection is made. I may add, that it is intended to print a short history of the rise, progress, and present position of the church at Friar-lane, as soon after the festival as possible, and that a list of the contributors to the "golden collection" will be inserted therein. I shall forward a copy of this to each contributor residing out of Leicester, as an acknowledgment of his contribution.

SAMUEL WIGG.

New Walk, Leicester,  
October, 1856.

## HYPER CALVINISM.

DEAR SIR,—I beg to assure your correspondent, M., that though much amused, I am not at all offended by his remarks. That I did not *prefer* the food referred to is evident from my former communication; but, being shut up to that or none, I was glad that there were some parts that I could relish. There is no accounting for tastes, as it is said George II. preferred stale oysters for their peculiar flavour. I hope M. does not imitate the sect with which he seems to be so much horrified in what is said to be one of their worst features, to make a man an offender for a word, and that, too, a borrowed one, on account of its quaintness. If the sample that he adduces is the *lean* of Calvinism, I wonder what is its *fat*. Certainly that is not what I intended, and, I suppose, not what the pious Hannah More intended by the expression. A much more obvious and reasonable view taken from the tenor of my piece, is that kindly presented in your note appended to M's remarks. The strong stamina that is apparent in the ministry of some pious preachers of that sect, and which I have heard admired by some of our fathers, without suspecting that they were not General Baptists, is the humiliation of man as a fallen, depraved, helpless creature; and the prominent exaltation of Christ in his unspeakable condescension and grace in giving himself an atoning sacrifice for sin. The divine person, and the glory of Christ as an Almighty Saviour of them that believe; the necessity of regeneration by the efficacious power of the Holy Spirit. These, and such like, I mean as the strong stamina of evangelical doctrine; but, that this is applicable only to a part of the human race, for whom exclusively Christ died, I consider, as intimated in my former piece in connection with John iii. 16, as an absurdity. I had thought, dear sir, that after fifty years' cordial approval of the General Baptist theory of religion, there was not much danger of my writing anything which, on a candid interpretation, would oppose it. But you know that this, as well as any other popular designation of a religious sect, comprehends a large circle, which includes various shades of sentiment. Whether that side of the circle which verges towards Socinianism,

or that which looks with a more favourable eye to calvinism, is the genuine sentiment of our New Connexion may be seen in our History by Adam Taylor, vol. I. p.p. 13, 14. and by the following extract from "Statistics" by James Taylor. "The young readers, and especially, young ministers, will forgive a reference to a poor man at Derby, Francis Thorpe. He had been brought up a Catholic, when a young man he wandered to London, and was awakened under the ministry of Mr. Romaine. He settled afterwards in Derby, and was a member of our church, when he had only five brethren in the town. He kept meeting for us, when in want of a preacher, and spoke very affectionately and usefully. As he was advanced in years and experience, I took pleasure in his conversation. One of his remarks I cannot forget; "The G. B's," he said, "are so afraid of Calvinism, that they get from it as far as they can, whereas they ought to keep as near to it as possible, without embracing its errors." "Where this antipathy prevails, it has always led to the derogation of *Grace*. In proportion as the grace of God is undervalued, pride and self-sufficiency gain ground. Prayer is oft only a form, and earnest looking to God alone for salvation, seldom practised. Reason has been enthroned above revelation; the writings of so called rational dissenters have been regarded more than those of Paul, or John. That fundamental doctrine of the G. B's, that Christ died for all, and rendered salvation possible to all, has been perverted into universal restoration of all, without faith or repentance in this world."

J. J. M.

#### MODERATE *VERSUS* HYPER-CALVINISM.

DEAR SIR,—I am no apologist for hyper-calvinism; but an objector to Hyper-Calvinism and Calvinism being confounded together; represented as alike. And this, I think, your correspondent M. has done. For instance, having written strongly against high calvinists, he thus leaves off, and denounces calvinism:—"The wicked are made for the day of evil," which being interpreted into Calvinistic language

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means, they are born to be eternally condemned. Surely the lean of such fat must be tainted by its association. The gospel is good tidings of great joy to all people; Calvinism is a sentence of helpless, hopeless, condemnation to a large part of the human race.

"The sin of unbelief is the only sin which can destroy the soul; but upon the principle of Calvinism no man can show its guilt. If the gospel is a provision for only a part of mankind, how can any man be convinced that he is guilty in neglecting that which he has no means of knowing was ever intended to be for him? What can be a greater hindrance to the success of the gospel?"

Now what is Calvinism? A rather puzzling question perhaps; and one to which some dry-divinity-despising reader may fear a long and wearisome reply. Not so, however, but briefly. Is it not a system which is fairly represented by such modern writers as Edwards and Fuller; by such preachers as Robert Hall, James Parsons, or Angell James, to say nothing of the host of orators who occupy the pulpits of our Independent and Particular Baptist brethren?

M. may possibly object to calling such men Calvinists, but does he not know that the men themselves willingly adopt the name, and that they are not ashamed of being the maintainers of the system? Does he not also know that the cognomen is almost universally conceded to them? Is it true, then, that they believe and preach that God makes men that he may eternally condemn them? I trow not. Do they substitute for the good tidings "a sentence of helpless, hopeless, condemnation" to any part of the human race? Do they not rather declare the fulness and the richness of the Divine provision, the unlimitedness and the freeness of the Divine invitation, and that only they are condemned who preverely choose death?

How, according to the principles they hold, has the sin of unbelief no guilt? I imagine there is no class of preachers who more clearly expose its guilt, than do these, and that there is no class who can more consistently do it.

And then as to this great hindrance to the success of the gospel. What are we to say to the success of an

Edwards, a Whitfield, of Parsons, or of James? Are not these the men who have preached that very system of doctrines that is thus stamped a hindrance to success?

The great fault of M's letter is, I think, this; he has written against Calvinism, what is only true of hyper-Calvinism. I trouble you with the insertion of these strictures, not because I would indulge a carping, hyper-critical temper, but because I think it is true that some *General* Baptists who write against Calvinism, should understand better whereof they write; as on the other hand there be some *Particulars* who should better acquaint themselves with what they call Arminianism. I am, dear sir,

Yours truly,  
SANDERS J. CHEW.

*Leicester, October 11th.*

\* \* We understood our correspondent M. to be writing against *high* calvinism. Perhaps this discussion has gone far enough.—ED.

#### A DONATION TO THE HOME MISSION.

WE have received the following for insertion:—

"A thank offering from T. Hill, New Basford, in grateful remembrance of restoration to health after a short but severe illness in July. 'And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set for a pillar, shall be God's

house; and of all that thou shalt give me I will surely give the tenth unto thee.'"

This donation is for the Home Mission, and the secretary of the district suggests that his Father's wish was that this donation, £20, should be a starting point towards reducing the debt in which the district is now involved; and therefore proposes that a meeting should be called for this purpose. To this we can see no objection. It would meet the wishes of the donor, though his gift is not absolutely dependent on such an issue. He is, moreover, anxious to provoke others to love and good works, and has proposed to give £5 to every £20 any church will raise to help some poor church, as for example, Fornet, St. Peters, out of its difficulties.—ED.

#### Curry.

#### ON FORGIVENESS.

IF my brother trespass against me, and I forgive him, is it not optional with me whether I tell him so or not? Have I not obeyed the injunction, "if he repent forgive him, though he know it not?"—ONE OF "THE HOUSEHOLD OF FAITH."

\* \* In answer to the above, it will be sufficient to say that it is pleasant to an offending brother to be assured that he is forgiven, and to him the act will scarcely seem complete unless he is informed of it, and sees a conduct that corresponds with it. To forgive and yet not willing to state it, seems to be, to say the least, an ungracious mode of doing a gracious deed; if indeed such a thing can be.—ED.

## OBITUARY.

MR. SAMSON DEELEY, died at Birmingham, May 19th, 1856, in the 74th year of his age. He had been a member of the church in Lombard Street about fifty-one years, and a deacon thirty-eight. In 1820 he received the sanction of his brethren to preach in the villages, and his plain and faithful

addresses were made useful to many. He also for several years held weekly in his own house, meetings for young inquirers, and was instrumental in leading many to the Saviour. He was a liberal friend to the cause of Christ, both at home and abroad, and many a christian stranger can bear witness to



his hospitality. In the last few years of his life, his faculties became greatly impaired, and such was his loss of memory that he could not recollect those with whom he had been intimate. He did not however forget the Saviour, and though he could not converse as he formerly had done, there can be no doubt he is now where every power finds sweet employ, in an eternal world of joy. His death was improved in a discourse from Rev. xiv. 13, "Blessed are the dead which die in the Lord."

MISS C. TWELLS, the subject of this brief notice, died at Ilkeston, on September 25th, aged sixty. For more than forty years she was a member of the Baptist church. Not remarkable for extraordinary mental endowments, she was nevertheless distinguished by

many excellent traits of character. Humility, was not wanting in her; she thought nothing of herself, but everything of her Saviour. The benevolence awakened by a personal appropriation of christian truth manifested itself in her labours of love. Nor was she deficient in constancy: the interests of her species and the glory of God were always near her heart. In her last illness, she was sometimes oppressed with doubts of a painful character. As, however, the hand of death drew her nearer to the Sun of Righteousness, the clouds broke and the vapours vanished, for she was enabled to "rejoice in the Lord." She was well known, not merely in her own town, but by many ministers and members of the denomination at large, and her consistent life will hallow her memory to them.

T. R. S.

## INTELLIGENCE.

THE CHESHIRE CONFERENCE met at Wheelock Heath, Oct. 14th. Mr. Smith, of Tarporley, opened the morning service, and Mr. Bailey, our esteemed missionary, preached from 1. Cor. ix. 22, in place of Mr. Needham, who had recently removed to Castle Donington. The meeting for business in the afternoon was presided over by Mr. Pedley, minister of the place, and opened with prayer by Mr. Pratt, of Stoke-on-Trent. The following is a brief account of the state of the churches. At Congleton, though subject to many discouragements, some progress has been made; two have been restored to fellowship, they have one candidate, and others of whom they hope well. The church at Macclesfield is without a minister, Mr. Stocks having resigned. They do not see their way clear to invite one at present, but earnestly request the assistance of brethren from neighbouring churches; congregations much the same, and they enjoy peace and pray for prosperity. The friends at Stoke report the addition of four by baptism, two of whom had been scholars, and are now teachers in the Sabbath-school. They have lost one aged friend by death, occasioned by a railway accident, to whose consistent walk and regular attendance on the means of grace honourable testimony is borne. Congregations are steady, the church peaceful and united, Sabbath-school in a healthy

condition; on the whole they have abundant cause to bless God for his goodness. The church at Stockport, though peaceful, report a diminution in their numbers, financial depression, and say, "we see no prospect of the cause making any progress, we should be sorry to give it up after struggling so long, but with our present income we shall not be able to sustain it, we therefore solicit your advice in this our time of need." The church at Tarporley continues to enjoy peace and unity, and the blessing of God attends the regular ministration of the word. Two have been baptized and received into fellowship since last Conference, and one P. Methodist was also baptized, but remained in fellowship with that Connexion. The Sabbath-school is well attended, special services for the revival of religion have been held, which were also well attended. At Wheelock Heath the congregations and Sabbath-school remain much the same, they have one candidate and enjoy a good degree of peace.

1. Mr. Stocks having resigned the office of secretary to the Conference, Mr. Smith, of Tarporley, was appointed to succeed him.

2. That £3 be voted to the church at Stockport, under their present embarrassments, and as they do not appear able to continue as a distinct church, they be

recommended to join the P. Baptist church in that town.

3. That the thanks of the Conference be presented to our esteemed missionary for his very useful services.

4. That the next Conference be held at Stoke-on-Trent, on the day usually designed Good Friday, and that Mr. Stenson, of Audlem, be requested to preach.

At the close of the Conference Mr. Bailey gave an interesting account of his visit to St. Helena. There was no evening meeting. Dinner and tea were provided gratuitously by our hospitable brother Pedley, and his relatives.

H. SMITH, Sec.

THE YORKSHIRE CONFERENCE was held at Bacup, Sept. 23rd. Mr. R. Hardy prayed, and Mr. W. B. Dobson presided. After a somewhat lengthened discussion respecting the trustees of the chapel at Macclesfield, it was resolved:

1. That the sum of seven pounds be presented to Mrs. Hollinrake, out of the Home Mission Fund, towards making up the loss sustained by the Macclesfield case.

2. That the same amount be presented to Messrs. L. Ingham and Mr. Bentley. This to be the final settlement as to the case of these two brethren.

3. That the secretary be appointed to write to the treasurer authorizing him to pay the above sums to these friends.

4. That there be an annual collection for the purpose of raising a Conference Fund. The money to be disposed of in aiding such cases as the Conference may from time to time approve of.

5. That the first collection be made at the next Conference.

6. That in the expectation of being called upon to pay the money promised to the church at Todmorden, the Conference recommend the churches to collect and subscribe to the Home Mission Fund to the extent of their power.

7. That the secretary be thanked for his services, and requested to continue them another year.

The following is a brief report of the state of the churches:—

Bradford, first church, baptized nine, a goodly number of enquirers, the piety of the church is more healthful, and the congregations are improving. The second church has been called to pass through deep waters, their minister has been laid aside by affliction, but is now improving, baptized seven, received three, and one approved candidate. Allerton, two candidates, and the prayer-meetings are well attended. Clayton, baptized four, and

the means of grace are well attended. Halifax, baptized five, and a number of enquirers. Birchcliff, several enquirers, and the congregations are good. Heptonstall Slack, baptized fifteen. Shore, baptized sixteen, seven candidates, and the prospects are encouraging. Lineholme, baptized six, and a few enquirers. Stalybridge, baptized five, restored one, three candidates, and others are in a hopeful state. Burnley Lane, baptized eleven, and several candidates. Burnley, a number of enquirers. Bacup, baptized fourteen, and others are hopeful. Vale, baptized seven. Denholme, seven candidates. At Queenshead, Gambleside, and Todmorden, no material change. In the evening, Mr. Wood opened the service by reading the Scriptures and prayer, and Mr. Taylor, of Allerton, preached from Romans iii. 24, 25, 26. The next Conference to be at Birchcliff, on Tuesday, Dec. 30th. Mr. H. Asten to preach; in case of failure Mr. J. Maden.

J. SUTCLIFFE, Sec.

#### ANNIVERSARIES.

FRIAR-LANE, LEICESTER.—On Sabbath-day, Sept. 21st, two sermons were preached by the Rev. S. Wigg, the minister of the place, after which collections were made in aid of the fund for reducing the debt still remaining upon this place of worship and the adjoining school-rooms. On the following Wednesday, the annual tea-meeting for the same purpose took place. About 250 persons partook of tea; and, as the trays were furnished gratuitously by several lady-members of the church and congregation, a handsome sum was realized from this source. After tea, a meeting was held in the chapel, when excellent and appropriate addresses were delivered by the Revs. S. Wigg, E. Stevenson, T. Lomas, and T. Stevenson; and Messrs. Kelley and Newbold. The chair was occupied by Mr. Dyson. This gentleman is an active member of the established church; and some of the speakers, in alluding to this fact, hoped that it might be taken as indicative of a disposition on the part of both Episcopalians and Nonconformists to cultivate a stronger feeling of christian unity than has heretofore existed. For his very able conduct of the meeting, he received a most hearty and enthusiastic vote of thanks. The pecuniary result of these services, was the handsome sum of £70 2s. 4d. As by far the larger portion of the debt upon this place was incurred by the erection of the present large and convenient school-rooms, it has been felt to be a duty by the teachers,

not only to make extra exertions themselves, but to encourage those whom they instruct to contribute, as far as they are able, towards its reduction. And the announcement made at the tea meeting, that of the total sum just named, £20, had been collected in the Sabbath school, was received with loud and well merited applause. Who would "despise the day of small things?"

**LONG WHATTON.**—On Sunday, Sept. 14, the annual sermons on behalf of the Sunday school were preached by the Rev. J. Cholerton of Coalville. The attendance was good, but the collections, owing to the hard times, were not so good as in former years.

**WYMESWOLD.**—We have recently had a very interesting anniversary service here. On Lord's-day, Sep. 28, the Rev. T. Stevenson of Leicester delivered two excellent sermons, and collections were made to assist in the liquidation of the debt incurred in the erection of the school rooms, and by improvements in the chapel. On the following Monday evening a tea meeting was held, several pieces of sacred Music were performed by the choir and other friends, and addresses appropriate to the occasion were delivered by Brethren Colebrook, Lockwood, and Riley. For some time previous to the meeting, there had been a desire amongst the friends entirely to remove the debt, which amounted to £59. Subscriptions had been promised amounting to more than half the sum; this encouraged the people to think that the object could be accomplished, and they decided that it must be. Additional subscriptions were very cheerfully made, and the announcement that the sum required was realized was received with hearty gratification. What cannot union and decision achieve? May our friends show equal unanimity and zeal in promoting the spiritual prosperity of the cause of Christ.

**LEAKE.**—Sermons were delivered on Lord's-day, Oct. 12th, by Rev. J. Lewitt of Nottingham, after which collections were made towards the liquidation of the debt remaining on the chapel and school rooms. An interesting tea meeting was held on the following evening, when addresses were delivered by Rev. J. Lawton, G. Lewitt, E. Stevenson, and J. Goadby. By the liberality of the friends, the entire debt was reduced to about £33, which it is expected will be removed at a centenary meeting to be held next spring.

**COALVILLE.**—On Monday, Sep. 22nd, an interesting tea meeting was held in the General Baptist chapel, Coalville, in connection with an effort which it has been resolved to make to pay off the whole of the remaining debt. Although the weather was as unfavourable as it well could be, a large number of friends were present, many of whom were not connected with us, which was a very encouraging circumstance, as indicating the place which we hold in public estimation. Amongst the plans which have been decided upon to further the object we have in view, the one perhaps of first importance is a bazaar which the Ladies are making vigorous preparations to hold in the early part of next year, and they will feel much gratified and obliged by being favoured with the kind assistance of friends generally. May I state for the information of the readers of the Magazine that Coalville is the central point of the Leicestershire coal district; that there is a large and rapidly increasing population in the village and throughout the neighbourhood; that the operations of our day and Sunday schools are much crippled for want of room; that the congregations at all the services are much larger than they have ever been, and still increasing so much so, that not unfrequently there are present at the Sunday evening service a larger number of persons than can be seated in the chapel. That though two years have not yet elapsed since the friends were formed into a separate church they have paid £15 off the chapel debt,—have expended nearly £40 in repairs and improvements the whole of which has been paid, and have more than doubled their minister's salary, so as to set him entirely at liberty from all other engagements; and having done this they are anxious to take what appears to be the last step required to give permanency and stability to their position, and to enable them to put forth increased exertions to extend the cause of Christ around them, and that is to extinguish the debt. Will our brethren help us. Any assistance however small will be of importance. Contributions of any kind in aid of the object will be gratefully received by Mr. W. Stenson, junr., Whitwick Collieries, or John Cholerton, Baptist minister, Coalville, near Ashby-de-la-Zouch.

J. CHOLERTON.

**HALIFAX.**—The second anniversary of the opening of the Baptist chapel, North Parade, Halifax, was celebrated by services on the 12th and 13th of Oct. On Lord's-day, the 12th, the Rev. H. Hunter, of Nottingham, preached in the morning

and evening, and the Rev. G. Dunn, of Bradford, in the afternoon. On Monday evening there was a public tea-meeting in the School-room, and after tea the company was addressed in the chapel by Revds. Walters, Hardy, Hunter, Dunn, and McMichael, under the kind and efficient presidency of F. Crossley, Esq., M.P., also the Rev. S. Whitewood and the Rev. C. Springthorpe conducted to the throne of grace the prayers of the meeting; and the minister of the place announced, after the chairman's address, that the generous proposal of a wealthy firm in the town, to pay interest on the debt of the chapel for five years if one fifth of the principal were reduced during each year, had during the past year been met, through the self denying liberality and devotedness of the friends, and the great kindness of many in the town and neighbourhood, and at a distance. It will also be gratifying to the Connexion to know, that so liberally has the church been assisted in their anniversary services, that the entire proceeds from collections, profit of tea, and the sale of articles which were exposed at the time of tea in a part of the school room, amounted to £150. During the past year assistance has been gratefully received from Heptonstall Slack, Nottingham, Louth, Derby, Gosberton, and Quorndon. From some of these places we are thankful to be assured of further aid during the year upon which we have now entered; and we hope that many churches to whom it has not been convenient to aid us during the past year, will be able to assist during the coming year. We are not of ourselves capable of meeting the noble offer of our friends; but we are resolved, in thankfulness to God for his past goodness, and in dependence on his future guidance and blessing, to put forth strenuous exertions amongst ourselves, and hopefully to solicit the aid of friends.

*TODMORDEN, Vale Chapel.*—On Saturday, Sept. 27th, we had a tea-meeting in commemoration of the first anniversary of the ministerial labours of the Rev. T. Horsfield amongst us. An excellent tea was provided by the ladies in the school-room, after which we had a public meeting, Rev. J. Jefferson, of Sheffield, opened the meeting with prayer. Mr. Horsfield presided, and gave a spirited address on the progress of the church during the first year. Ten have been baptized, and eight received, making a total increase of eighteen members. Mr. H. stated that his health and the health of his good wife were considerably improved, that not one

of the members had given him the least uneasiness of mind, but that all was peace and harmony. But there were three things that he thought might be considerably improved, first, the attendance at the experience meetings was not what it might be, second, the attendance at the week-night preaching and public meetings might be improved, and thirdly, the Sabbath school was not so well supplied with teachers as he could wish; but on the whole he felt as happy as ever he expected to be in this world. The meeting was then addressed by some of the deacons, who spoke principally on the labours of Mr. Horsfield during the past year in the church, and likewise in establishing a people's college, which already numbers nearly sixty members: of the great esteem in which he and Mrs. H. were held by all. Mr. Jefferson gave a very appropriate address to both pastor and people, and particularly urged to attempt and expect great things for the future. Mr. Horsfield concluded with prayer, and we separated all greatly encouraged. E. M.

*TODMORDEN, Vale Chapel.*—On Saturday, Oct. 11th, a public tea meeting was held in the school room adjoining Val chapel, by the members of the people's college in connection with the above place of worship. The room was beautifully decorated with evergreens and appropriate mottoes, such as "knowledge is power," "That the soul be without knowledge is not good," "Know thyself," &c. After about two hundred had taken tea there was a public meeting in the chapel, Mr. James Crabtree of Hurstwood prayed; after which Rev. T. Horsfield, president of the institution, read the report stating the number of classes and the number of pupils in each class. The college commenced last January, and since that time had been attended twice a week by about fifty pupils on an average, that the following classes had been attended, viz. reading, writing, arithmetic, mensuration, English grammar, English history, and Scripture history, in which the youths of both sexes had made considerable proficiency; and that during the coming winter the following additional classes could be attended to, viz. geography, phonography, and astronomy. After the reading of the report a short examination of the pupils took place in English history, up to the time of Henry the VIII. and also in English grammar, Rev. C. Williams, of Accrington, gave an excellent address on female education, commencing from Henry VIII. down to the present time, showing the advantages modern

times afforded in contrast with those which were past. After votes of thanks had been given to the lecturer, president, and teachers, all separated highly entertained and encouraged.

E. M.

**TARPORLEY.**—On Lord's-day, Oct. 12th, public services were conducted here by the Rev. W. Bailey. In the morning a very interesting and instructive address was given to our Sabbath scholars, (many of whom are subscribers or collectors for the mission,) who were highly delighted by the incidents referred to by the missionary. In the afternoon and evening the claims of the Society were advocated in two very appropriate and impressive sermons. On Monday evening following the public meeting was held, Mr. Joseph Aston of Brassey Green in the chair, when addresses were delivered by the Revds. W. Bailey, J. C. Pike, H. Smith, Mr. Ralph Dutton, of Hoofield Hall, and Mr. Erwin of Chester. We had a full chapel and the meeting was one of very considerable interest. This year's services have fully maintained their usual interest, with an increase of some £5 over the amount raised last year. From collections on Lord's-day and after public meeting, together with boxes and subscriptions, £39 15s. 4d. and from the Sabbath school £5 6s. 10d. making a total of £45 2s. 2d.

R. B.

#### BAPTISMS.

**COALVILLE.**—On Lord's day, Sept. 7th, two interesting young friends were added to the church, in this place, by baptism. At the various services of the day, which were conducted by the minister, Mr. Cholerton, the chapel was densely crowded by unusually serious congregations, and it was hoped that much good was done.

**WHITTLESEA.**—On Sunday morning, Sept. 7th, after an appropriate sermon our esteemed minister baptized one young female, (a teacher in our Sabbath-school,) and in the afternoon at the Lord's table, gave unto her the right hand of fellowship. May she continue a useful labourer in the Saviour's cause, and be faithful unto death. We have several more of whom we hope well.

W.

**FORNCETT.**—The friends who have kindly sympathized with us, in our attempts to raise this all but annihilated cause, will be glad to learn that through the divine blessing on our efforts the appearance of things is greatly improved. In May we had a tea meeting, the trays

were gratuitously provided; with the proceeds £3 10s. we cleaned the chapel, and new floored the cottage. August 25th, we had our harvest thanksgiving tea-meeting. Sixty-six Sabbath-school children took tea at four, and the friends as five o'clock. At the crowded meeting in the evening, R. T. A. Wheeler, of Norwich, favoured us with his valuable aid. Aug. 28th, we baptized two methodists, and we have reason to hope that some in our congregation are not "far from the kingdom of God." We have also cherished hopes of good from our week evening labours at a very dark, immoral, neglected neighbouring village.

G. MADDEYS.

**PETERBOROUGH.**—On Lord's-day, Sept. 28th, five candidates were baptized in the General Baptist chapel, West-gate; and on the following Sabbath they were received into the church. It is an interesting fact, that they were all married persons, (four males and one female,) and we hope they will be useful among us.

**BRADFORD, First Church.**—On Lord's-day, Sept. 7th, two believers were baptized and added to the church. The water was troubled again on Lord's-day, Oct. 5th, by the baptism of three more, who were all united to our fellowship. May they all be faithful unto death.

**NOTTINGHAM, Stoney Street.**—On Lord's-day, Oct. 5th, we baptized sixteen dear friends, and in the afternoon, at the Lord's table, they were received into the fellowship of the church. Two other dear friends from Arnold were also baptized with our candidates, (thus making eighteen,) who unite with that church. May they all be kept faithful to the end.

B. W. Y.

**STALYBRIDGE.**—On Lord's-day morning, Oct. 5th, our minister, Mr. Sutcliffe, preached an excellent sermon on christian duty and privilege, from Matt. x. 22. Although not professedly a baptismal discourse, the duty of attending to this divine ordinance was introduced in a manner which must reach the hearts of those who heard it. The congregation was unusually large, some of whom had evidently come in from the highways. At the close of the service the preacher baptized five dear young friends, and in the evening, received them into fellowship at the table of the Lord; this was a feast for the soul, and a larger number sat down to enjoy it than we have known on any previous occasion. The appearance of extreme youth and age was pleasing and affecting, reminding us that whilst some were fast-entering into new-

ness of life, others were fast going home. And as so many voices sung the Saviour's love, in that softened and subdued tone, which is peculiar to these occasions, we thought no earthly sounds so sweet as those.

"When saints below, in concert sing,  
With those to glory gone."

It was a time of refreshing, a hallowed scene; long may it live in our memory, often may it be renewed, yea, may it be ours to enjoy each sweet return of the solemn season, until death shall introduce us into life. J. P.

**LOUTH, Northgate.**—On Sunday, Sept. 28th, two persons were added to the church by baptism.

**HUGGLESCOTE.**—On Lord's-day morning, Oct. 5th, seven persons (six males and one female) were baptized by our pastor, who in the afternoon received them all into the communion of the church. A number of candidates and enquirers remaining give us encouragement and hope.

#### OPENINGS.

**ROTHLEY.**—Our chapel and school-rooms having been closed for cleaning, painting, and repairs, were re-opened, on Lord's-day, Sep. 14th, when two sermons were preached by the Rev. T. Stevenson. On the following day, about 150 persons partook of tea in the school-rooms, after which addresses were delivered by Mr. Riley, Revs. J. Staddon, J. Lawton, and T. Stevenson, to a large and respectable audience. The entire cost of the improvements, (including a new Bible, Hymn book and cushion for the pulpit,) has been paid off. The interior of the chapel is considered to have a better appearance than at any former period. J. R. M.

**IBSTOCK.**—The foundation stone of the new General Baptist chapel in this place was laid by Robert Pegg, Esq., Mayor of Derby, on Tuesday, Sept. 30th. At two o'clock a great number of home and stranger friends congregated to witness the interesting ceremony. After the usual devotional engagements, Mr. Pegg officiated at the stone, with workman-like precision and skill, and proceeded, in an address, as chaste and eloquent in diction, as it was truly appropriate in theme, to indicate the true meaning of the service,—its association with the past, and its connection with the future. The Rev. J. Wallis, Tutor of the College at Leicester, followed with a very affectionate and impressive appeal to the spectators, and concluded with prayer. About 200 persons afterwards assembled for tea in the

capacious British-school room, and at 6 o'clock a public meeting was held, the pastor of the church, Rev. J. P. Hopps, in the chair, when addresses were delivered by the Revds. E. Bott and I. Staples, as also by Messrs. Newbold and Dennis. The result altogether was to us highly satisfactory; and the proceedings to all apparently interesting. Itself a day of blessing, we are hoping that it may be the prelude of much real good, and that God will make the place of his feet here (as in all his churches) very glorious, ever revealing his beauty in his people's midst. J. P. H.

**HUGGLESCOTE. Re-opening Services.**—The General Baptist chapel in this place, after having been closed for painting, &c., was re-opened on Lord's-day, Sept. 14th, by our pastor. On the following day a public tea-meeting was held, when addresses were delivered by several brethren, interspersed with the performance of several choruses, &c., sung by the choir, under the direction of Mr. Dennis. The pecuniary result was satisfactory.

#### REMOVALS, &c.

**AUDLEM, Cheshire.**—A valedictory tea-meeting, given to the Rev. G. Needham on his removal from the General Baptist church, Audlem, Cheshire, to the church at Castle Donington, Leicestershire, was held on Monday, Sept. 29th, when, after tea, a purse containing the sum of £14 was presented to him by Mr. Limley a Wesleyan friend (and chairman on the occasion), which had been contributed by his attached friends of the church and members of other denominations in consideration of his devoted and useful labours as a pastor and friend for nearly five years. The meeting was then addressed by the Rev. H. Smith, of Tarporley, and other friends, after which a very affectionate and powerful address was made by the Rev. G. Needham, in which he reviewed the progress of the church during his pastorate.

REV. MR. STENSON having received a unanimous invitation to become the pastor of the G. B. church at Audlem, commenced his labours on the second Lord's-day in October. I. S. K.

#### MISSIONARY ANNIVERSARY.

**STALYBRIDGE.**—On Lord's-day, Sept. 21st, two excellent sermons were preached in the G. B. chapel, Stalybridge, by the Rev. W. Bailey, from Orissa, on behalf of the Foreign Mission. The collections and subscriptions amounted to £27 5s. 8d. being several pounds in advance of the preceding year.

## MISSIONARY OBSERVER.

### ANOTHER MISSIONARY FOR ORISSA.

WE are thankful that our American friends have not forgotten the missionary work. The following account of a meeting held at Dover, N. H., will be read with interest.

#### FAREWELL MISSIONARY MEETING.

Sabbath evening, Sep. 21st, the two Freewill Baptist churches and congregations in this city met in the Washington Street church, and held a farewell meeting in reference to the departure of Rev. E. C. B. Hallam and wife, as missionaries to Orissa.

Rev. J. M. Durgin, pastor of the first church, offered a fervent prayer, and then made spirited remarks. He was followed by brother Hallam, who gave an interesting and affecting address. Sister Hallam was then led from her pew and placed by her husband in front of the audience, where they were addressed by the Corresponding Secretary.

During the services, which were interspersed with excellent singing from the choir, the hearers were attentive and solemn. Many hearts were touched, and many eyes moistened with tears, especially when sister Hallam was led to her

husband's side. Much sympathy was manifested for the young missionaries, and many desires were felt for their prosperity and usefulness. Brother Hallam's reference to his parting with his father's family, after they had together partaken of the Lord's supper under the parental roof, made a deep impression.

The meeting will no doubt result in the increase of the missionary spirit of the two churches. All will be glad that they were permitted to enjoy such an interview, and the friends of missions will be encouraged to continue their efforts for the spread of the gospel among the heathen. Our brother and sister will think of the meeting with much pleasure, as amidst toil and suffering they remember that many who were then present will think of them and pray that God will be their helper.

It is earnestly hoped that all who may read this account will pray for God's blessing upon the Orissa Mission, and especially that the new missionaries may have a prosperous voyage, and be enabled to do much good among those for whose salvation they are willing to spend their lives.

### LETTER OF THE NATIVE PREACHERS.

THE following epistle from the native preachers at Cuttack to the brethren in Leicester, will be read with profound interest. The spirit it breathes, and its noble christian sentiments, will cheer and gratify all who are solicitous for the progress of the kingdom of Christ.—Ed.

*Cuttack, April 22nd, 1856.*

Glory to the living God our Father, the Creator, Sustainer, and Preserver of all; who, filled to overflowing with love, sits on the throne of heaven—the unseen, incorruptible, immortal King and God; and to our Saviour, the Lord Jesus Christ, in whose name all the saints on earth make prayer and supplication; and who with great joy bends his ear, and listens to their request. As the glory and honour of the Triune God fill the heaven; so let them fill the earth. As the sea is full of water, so let the earth be filled with the wisdom of heaven. Especially let glory be given to God who from age to age has raised

up his chosen ones in England, delivered them from their low estate, raised them to honour and dignity, and caused them to be a great light to many of the nations of the earth. For, as formerly, Abraham was the progenitor of believers, and a source of great blessing to many; so at the present time by means of England, though a small country, the rays of the true light (i. e., of the true religion) extend to all countries, and are seen by all eyes. How great and honourable the office which has been conferred to be the priests of the Lord, and to instruct the nations! The promises of God are thus accomplished. Thus favoured with Divine gifts, and wielding the weapons which God has given, fresh crowds are ever adorning the head of Christ. The people of God in that land are, moreover, zealous in his service, giving not only riches, but even life, that all other nations may forsake their false systems, and enjoy

the light of the only true religion. In the midst of this country, of which we are speaking, there is a certain church, or churches, in a certain town, the name of which we do not remember—Buckley sahib will supply it (Leicester), and to all the believers there, wo, the church at Cuttack, with the preaching brethren, sending many kisses of love and our salutation, write this epistle. Let it be kindly received.

First. We will write a little to you concerning our state. Formerly we were idolaters and servants of satan; now we are the worshippers of the God of heaven, and servants of Christ. Formerly we were without God, and rebels against his authority; now, according to our ability, we are obedient to his commands, and enjoy the privilege of being his loving adopted children. Formerly we could not answer the question, what is truth? now, by the holy Scriptures, we know much concerning the truth; we have also forsaken that which is false, embraced that which is true, and desire to spread it abroad. Formerly we were traitors against God and transgressors of his law; now we sorrow on account of it; by faith, our souls have been washed in the blood of Christ, and we make an humble request to the Lord in prayer that we may be preserved from Satan's fiery darts, kept from his temptations, and may ever observe all the Lord Jesus has commanded us. Oh! let God be praised that he has manifested his abounding grace to us, who are poor, helpless, unworthy, vile, not worthy even to take his name on our lips. He has chosen us, ignorant and unworthy, as we are, to proclaim the word of life. He has cooled that tongue which was once a fire-brand of evil, and taught it to proclaim the gospel of peace. He has caused those lips to taste the water of life and love, under which was once the poison of the deadly asp. He has purified the heart that before was unclean. There are many learned, wise and rich men in the world; but passing by these, he has made choice of us, the foolish things of the world, to accomplish his purposes. He has satisfied our spirits, that were once famishing for want, with the bread of heaven. Not only has he satisfied us who were so needy with spiritual food, but he has made provision for the comfort and sustenance of our bodies. We are much pleased with the assistance rendered to us by our English brethren and sisters, and desire, according to our ability, to do the work of the Lord. Oh! our elder brethren and sisters, we remember the love with which you have loved us, and remembering it write to you. We have received, and that with great joy, the presents

which you committed into the hands of our beloved pastor—Buckley sahib, viz., a warm red garment for each of the preaching brethren, and a warm cap. Putting the one on our head, and the other on other parts of the body, we thought each in his mind, how warm they will make us in the cold weather! and how comfortable for us when we have to sit or lie at the foot of a tree (on our missionary journeys). We love you very much, and give many thanks to the Lord for this spontaneous expression of your affection; but we cannot render you any return for these benefits. Especially do we send many loving salutations to Mrs. Case, the handmaid of the Lord, who has thus sought to promote our welfare; we have fully heard how zealously she has laboured to serve us in this matter; we can make her no return, but can only pray to the Lord for her, and for those with her who have thus helped us. We also send our loving salutations to that beloved pastor—Samuel Wigg sahib—who has cared for us, and written a letter to us. The epistle which he sent we thought very valuable; for it contained some precious portions from the holy Scriptures, and reading them we were very joyful.

What more shall we say? The Lord has been merciful, and chosen us to the work of the ministry. Engaging in this work, according to our ability, we go to various festivals and markets, as well as preach in the city of Cuttack, only making known among men the death of Christ. *This has been our theme, and it is so still.* This year the brethren have gone to different places, viz.,—brother Gunga Dhor has been to Kopelas and Khunditta, as well as preached in various markets. The people heard the preaching without much objection, and confessed the truth; there was not so much disturbance and contradiction as has been formerly the case. Brother Rama Chundra remained at Cuttack and attended to the church; in addition to which he preached to the heathen in the bazaar almost every day. He also went to a festival near. Brother Damudar, in the districts of Piplee and Pooree, preached at various places, and attended several festivals. Brother Khumbob, in the district of Berhampore preached at various places. Brother Sebo Patra and Paul went to Sumbulpore (which is a very considerable distance). Brothers Jugo and Pursua, in the district of Khunditta, went to sundry places and preached.

Now, by your kindness we have been benefited both as to our bodies and souls, and for this we love you with all our hearts, and make our prayer that the blessing of the Lord may ever rest upon you all.



## LETTER FROM MR. BROOKS.

ACKNOWLEDGMENT OF PRESENTS, &amp;c.

*To the Editor of the G. B. Magazine.*

DEAR SIR,—Will you kindly permit Mrs. Brooks and myself to acknowledge in your pages the following presents, received through brother and sister Buckley, for the boys' orphan asylum at Cuttack. And in doing so we desire to present our warmest thanks, also the thanks of the boys, to those kind friends (young and old), who have so generously bestowed them, or furnished the means of their purchase. This acknowledgment comes somewhat late, but could not well have been given sooner, as a portion of the articles have been received only within the last few days. The cold season being far advanced before the receipt of the worsted jackets, only a few who have been honourably dismissed from the asylum have received them. Scarcely anything more acceptable to the boys themselves could have been sent; and those who have already received them are exceedingly pleased with them. All the articles hereafter enumerated have been, or will be, devoted to the purposes for which they were given. It is impossible to give the names of the kind donors; and the acknowledgment made by Mrs. Buckley in the September number of the Observer renders it unnecessary.

*List of Presents.*—Five dozen each worsted jackets and cotton caps; twenty-one umbrellas, with frame of ditto, and materials for making up others; chest of tools (divided between Cuttack and Berhampore); piece of unbleached calico for boys' jackets; twenty copy books; five slates; one dozen lead pencils; one dozen pocket knives; ten tops; lot of marbles; lot of unprepared quills; a number of pairs of scissors, packet of pins, needles, buttons, marking worsted, braid, cotton, and tailor's thimbles; three spades, one shovel, one three-pronged fork, three hoes, three sickles, and two hay forks; and forty-one slates and three packets of slate pencils from the British and Foreign School Society's grant.

Mrs. Brooks desires to present her sincere thanks to Mr. Wherry for the morning dress he so kindly sent her; and to other friends for presents for herself, and the native christians, sent through her.

And now, having discharged the above pleasing duty, I beg leave to make

AN APPEAL IN BEHALF OF AN INDUSTRIAL SCHOOL.

The time has now come in the history of our mission, when such an institution

is rendered essentially necessary in connection with our orphan asylum. Hitherto, though often with considerable difficulty, occupations of one kind or another have been provided for the boys as they have grown up; but for the future the way seems to be completely hedged up, unless something of the kind can be established. As many as twenty-seven boys from the asylum have, at one time or another, been employed at the mission press. Many of these are now in eternity; two are native preachers; others have found situations elsewhere; and fourteen are still employed who have been, or are still, in the asylum: but this department is already more than full. Some have been trained for house servants, but very few of these have done well. Others have been put to farming, weaving, tailoring, &c., and with very little better success hitherto. When we had charge of the asylum in 1848, we first tried the experiment of placing boys with our christians at Choga to learn farming; but it is a lamentable fact, that in not a single instance, either then or since, have they *really done well*: with wives and families, many of them are as poor as they well can be. Doubtless they labour under some disadvantages at Choga, they live under a native rajah, and pay a higher rent for their land, than in some other parts, and generally in advance. Another disadvantage is, that they can cultivate but little else than rice on their land, and if that should fail, they are almost helpless. Still, I think, it is equally true, that most of them might do better than they have done if more industrious. Whilst we are all anxious to see our christians raised considerably higher in their various callings and attainments, we have now to do with things as they are.

At the present time there are fifty boys in the asylum, (including those out in various occupations, and still on the funds) and for the greater part of these we are responsible for their settlement in life. And to enable us in some measure to meet this, I propose to commence an Industrial School, in which carpentry, sawing of wood, and smiths' work shall be taught, and to add to these as circumstances may require. Thus far, we have not one of either class in our community. There are, however, a great number of each in Cuttack; but the difficulty we sometimes have in procuring a carpenter or sawyer, or blacksmiths or in getting work completed by either class, shows clearly that there is plenty of room for an increase to their number. A vast num-

ber of artizans are employed in the different departments by Government, and the demand will doubtless increase. Just recently, thirty couples of sawyers were engaged to go to Calcutta; and a great number of carpenters and sawyers from Orissa are always employed in the dockyards at Calcutta.

But to establish an industrial school funds will be required, and these we cannot provide; and it is for funds principally that this *appeal* is made. To enable me to commence such a concern as I propose, a piece of land on the mission compound would have to be enclosed by a wall, and sheds erected for workshops. Workmen must be engaged on regular wages, and a stock of materials laid in from which to work. I do not anticipate much difficulty in procuring workmen, though it is possible the carpenters might take up the matter, and make a caste question of any man engaging himself in such an establishment. There are plenty of clever artizans in Cuttack, men who can turn out work of different kinds in very good style, though in some departments they are very deficient. We can get any article of furniture made up at a reasonable price, and have it French polished if we chose to pay for it. But these matters we can easily arrange. One drawback is, that the timber in Orissa is not suitable for better-class furniture. For supplies of iron there would be no difficulty, and I have no doubt I could get contracts from Government for native spades, pickaxes, &c.

Another want is tools, &c., to work with. The chest of tools sent out by the Juvenile Missionary Society at Nottingham, is most suitable and most valuable. But as the brass plate states that the tools are *Presented for the use of the schools in Orissa*, they were divided between Cuttack and Berhampore. The division, however, has not greatly affected the usefulness of the chest, except in cases where a division could not be made; and where they had to be given in lieu of the chest, which is at Cuttack. I have also a good many tools of my own.

In the carpentering department the following would be very useful, viz.,—three or four sizes of boxes and taps for smaller wooden screws; a set of wimbles in a handle; a couple of good sized screw-drivers; a pair or two of compasses; glue kettle; one trammel; pair or two of pin-cers; oil stones; screws from two inches to fourteen inches; brass hinges of all sizes and all kinds; cabinet, drawer, and box locks, of all sizes.

For sawing up logs of timber, two sawyer's saws complete, with files and sett; also one saw for sawing logs across. The saws used here are so bad, that they have

to be put in a frame and kept on the full stretch to prevent their bending and, of course, breaking. Logs are sawn through with a large English hand saw, and it is a most tedious affair.

For the smith's department we have nothing but a large vice and screw plate, and taps for smaller screws. From some source we should require a pair of blacksmith's bellows, anvils, and every description of tools used in that line. The affair used here for bellows is a very primitive one. The bellows, fire, wedge of iron used as anvil, are all on the ground. There are several English anvils at Cuttack, purchased when the Government establishment was broken up many years ago; but I have tried in vain several times to induce the owners to part with them. A cast iron wheel, and all the other iron work for a turner's lathe, with tools for wood, iron, and brass turning, might be turned to good account.

We wish to improve on the native methods of doing work. Time is of no importance in the eyes of an Oriya; and the amount of strength and labour thrown away, or lost in the posture he assumes at the work, is immense. Whenever it can possibly be done, every thing is done in a sitting or squatting posture, and the feet are almost as useful as the hands, or as much in requisition.

It is hoped that in time such a concern would become remunerative. The boys would be regularly apprenticed; and at the expiration of their apprenticeship, might commence on their own account, or continue on regular wages, and thus supplant those whom it might be necessary to engage at first to teach them.

We may perhaps meet with difficulties; but we have the satisfaction to know that industrial schools have been established in connection with other missions in India, and have succeeded admirably. The necessity of the case certainly justifies the attempt; and the beloved friends who have recently returned to the scene of their former loved labours, as well as those who enter into new labours, have urged us on to make the attempt, with the fullest assurances that we shall be sustained by the warmest sympathies, and ample pecuniary aid of the friends at home who feel so great an interest in the welfare of our mission.

P.S.—Will the kind friend who gave the materials for umbrellas, furnish me with the wholesale cost price of all the different materials required for umbrellas, with the exception of the sticks and canes? This would be esteemed a favour. A letter addressed to me at Cuttack, bearing postages would doubtless find its way.

The foregoing appeal was read to the Committee at its meeting at Loughborough, on October 7th. Considerable interest was felt in the subject, as will appear from the following resolution passed on the occasion.—"Resolved that Mr. Brooks's appeal in behalf of an Industrial School for boys be printed in the *Missionary Observer*; that correspondence on the subject be invited, and that the question be resumed at a future meeting of the Committee."

A more recent letter from Mr. Brooks, states,—"I shall be very glad to hear as soon as possible the result of my appeal in behalf of the Industrial school. Our only hope, so far as I can see, for the boys' asylum is in something of the kind;

and if help be not afforded, my hope will die out. I am not without my fears that I may not be able to do much more than start such a school, as recently I have not felt nearly so strong as I did."

Should the subject assume a practical form, will it not be desirable to raise a special fund for the purpose, say £100,—and to send out some devoted man, to take charge of this department, who is skilled in mechanical arts, and who would also be able to preach the gospel to the heathen? The hands of Mr. Brooks must be already more than full with the care of the printing office, boys' asylum, and other missionary work. J. C. PIER.

## LETTER FROM MISS BUTLER.

*Cuttack, July 26th, 1856.*

MY DEAR MR. GOADBY,—Mr. Buckley enquired this morning how my letter to you was progressing. I was obliged to confess it was not commenced, and that I did not think I could bring it in this mail. But understanding that you will be expecting to hear from me, I am sitting down amidst numerous engagements to make the attempt.

I am reminded that a year ago, very different occupations engaged my attention. Preparation for leaving much loved home and friends; and the exciting but encouraging services attending our departure were then taking place. Since that time, the mighty ocean has been crossed, and through the goodness of our ever-watchful Father, India, so long the object of our heart's desire, has been reached.

Many dear friends whom we knew and loved have arrived in the better land, among these my own beloved brother. A few weeks before the mournful tidings of his death came to hand, I received a few lines from himself, which excited apprehensions as to his danger. I hoped he might recover, and the fatal intelligence that followed found me unprepared. In this heavy trial the Lord has compassionately granted me the most precious consolation in the assurance of his eternal safety. What an alleviation is this in the sorrowful hour of bereavement, "If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." May all our trials sanctify and make us more meet for our Master's service.

Seven months have now been spent in this idolatrous land; and with them the much dreaded hot season has passed. I

experienced much lassitude and weariness, and for three weeks was quite laid aside; with that exception, I have enjoyed uninterrupted health, and been enabled to study the language regularly. I have pleasure in saying it appears less formidable,—difficulties are vanishing, and I am hoping, by daily application, ere long to make it my own. I am now beginning to appreciate Oriya sermons, but must say the sweet sound of English is more enjoyed.

In February, Mrs. Buckley and myself commenced an English school of a superior class, for the education of the children of Europeans, Anyh-Indians, or any who would agree to the terms specified. We succeeded beyond our most sanguine expectations. We had thirteen pupils, two of them natives, their parents wishing them to have the advantage of an English education, as it qualifies them for higher and more important situations.

This school we transferred to Mrs. Stubbins and Miss Harrison on the 1st of May, and we received from them the Female Orphan Asylum, which was under the care of Mrs. Buckley previous to her visit to England. New and commodious premises were prepared for their reception, Mr. Buckley sparing no expense in the erection to render them comfortable and healthy. A small plot of ground in the compound has been allotted to the children for a garden, so the kind present of garden tools from the friends of Broad Street chapel, Nottingham, have been put in requisition. The school room is situated near our house, of a moderate size, with a gallery about twenty-three feet long, and five steps in height. It is nicely furnished with desks, &c. Around the room, on pegs, are suspended the children's bags, maps, &c. We are rather de-

ficient of the latter, and would be grateful for the present of a large map of the world. It is very important that correct ideas of physical geography should be imparted, as what relates to this subject in their shattres is both absurd and erroneous. There are at present in the school fifty-one boarders, five day scholars, and six more have applied for admission.

As I am chiefly engaged with the language, the most laborious part of the school devolves on Mrs. Buckley. I shall be pleased when that is acquired, that I may relieve her. At present I can only attend to the working department. The girls are very busy making shirts, and knitting socks, for the latter we have two or three orders, and have found Miss Driver's present, of a large tin case of various sizes of knitting and netting needles, invaluable.

I enjoy this sphere of labour very much. The children, on the whole, behave well.

Their disposition is naturally affectionate, and they manifest peculiar gratitude for any little mark of favour. Their great failing, I think, is want of cleanliness, and it requires a good deal of care on our part to overcome the feelings this occasions. The smell of the grease they use is very offensive. But we must overlook these minor drawbacks, in the thought that we may be enabled to lead these dear children to Christ. There are many things with which we come in contact which strike us very disagreeably adverse as they are to our English ideas of truthfulness and order. But this serves, I think, to make us more anxious to lead the people in the right way, feeling assured that civilization will follow in the footsteps of christianity.

Time will not permit of my writing more. With kindest regards to yourself, Mrs. Goadby and family, affectionately yours,

E. BUTLER.

## LETTER FROM REV. G. TAYLOR TO MR. BARWICK OF NOTTINGHAM.

*Piplee, Orissa, Aug. 1st, 1856.*

MY DEAR BROTHER,—At the long last I take up my pen to address a line to you; but, as the letters must be posted to day, I shall be compelled to be brief. Before this reaches you you will have had all kinds, and any quantity, of information regarding us from various pens in India; so that I scarcely know where to begin. I think I must first say a little about Piplee and its vicinity, as they are to be the scenes of our future labour. The station here is a pretty spot, and the situation remarkably pleasant. Our bungalow stands about three hundred yards from the main road from Calcutta to Pooree—the head quarters of the “Lord of the World,” as he is (falsely of course) called. Then, between our residence and this road, inclining to the left, is our neatly built chapel; while behind, also to the left, is our small christian village, whose neat little cottages are almost buried by surrounding fruit trees. I should just like to escort you through this charming hamlet, and from cottage to cottage, and give you to see the smiling faces of our native christians, and to receive their hearty naumuskar. And then I should like to take you to the heathen village, and there let you witness the filth and wretchedness, the idleness and sin that abound so fearfully: I say I should like to introduce you to the above scenes so opposite in their character, though in the same town, that you might perceive by the striking con-

trast how powerful and effective an instrumentality the gospel is: how well calculated to accomplish in, and for man what he so much needs; and how vastly important it is that we should seek its world-wide diffusion.

As to the vicinity, we are surrounded by rice fields that in this, the rainy season of the year, look beautifully green and lively; and on all sides of us are fine, tall, gigantic trees of various kinds, as the banyan, mango, cocoa-nut tree, whilst among the various clusters of trees around, are small heathen hamlets. Well, at Piplee, aforesaid, we arrived in January last; and after a week spent in “setting our house in order,” brother Miller and I set out on a missionary tour. We traveled from market to market, and from hamlet to hamlet, for about a fortnight, preaching and scattering copies of Scriptures and tracts, as opportunity afforded. Were you but to meet us on one of these tours, I guess you would conclude that we were a “gang of gipsies.” We have always to take our tents, of course; then we have our wardrobe and bed-linen; likewise boxes containing eatables and crockery, with their concomitants—kettle, sauce, and frying, pans; as also a sort of crate of live stock, in the way of fowls, &c. (We are not troubled with a great quantity of beef here, I assure you, as at some seasons of the year it literally cannot be obtained, and as to the mutton, it is miserably lean, and often dreadfully tough; so that were it not for fowls we should

often be compelled to be vegetarians.) Well, the above, and a few other articles in connection with the commissariat, form the burden of our garries. As to your missionaries, their general appearance on these occasions is quite in keeping with the above, especially when sitting under a tree, resuscitating the outer man. On moving we sometimes send the garries on first, as they travel much slower than we do. Then, mounted on steeds, we march on, accompanied by the native brethren, whose coolies, with our own, follow in the train: then our sices, or grooms, and often their wives, bring up the rear; so that altogether, you perceive, we make a tolerably formidable company. The roads here, however, are dreadfully bad, and consequently we move on at a very slow rate. I am sure you would pity us did you see the rough, and sometimes untrdden, path we have to take. You would also understand how it is we often meet with accidents and break-downs in this part of the world. But these accidents are not all: if we could call a carpenter or a smith to repair the breach, our case would be rendered very tolerable; yet we may at the time of the occurrence be many miles from any person of either caste, i. e., either blacksmith or carpenter. Nor is this the worst of the case. Had one suitable tool of one's own wherewith to help one's self (as every Englishman likes to do), the misfortune would be considerably alleviated; but when you have neither help at home (i. e., cannot help yourself), nor help from home, the case is desperate. I'm sure you would sympathize with a person in such a predicament. Well! such may be the situation of the writer any time he takes a tour. Why, only the other day as we were returning from Pooree festival, brother Buckley's palkey gave away, and we were detained two hours; whereas, had we tools suitable, we could have put ourselves right in one-fourth that time. Then again, even at our station if we have not tools of our own, we may often be greatly inconvenienced, for instance,—a sweet little babe—oh! how sweet—with which the Lord blessed us on the 27th of March last, died at Piplee on the 23rd of June. Now no heathen carpenter would have made a coffin for her precious remains; and had not brother M. been at the station, I must have made it myself. Our good brother, however, patched up an old box as best he could, and in it, after covering it with a nice white cloth, the body was deposited. True, the said box answered the purpose perhaps as well as the best, but what parent would not have

preferred a good, strong, and well made coffin? When I came out I brought a small chest of house tools, several of which I have broken already, because compelled to use them for rough and coarse work, in the absence of stronger and more suitable ones; and what must I do now? If I could transmit this question by telegraph, I would await the spontaneous reply of some good friends: as I cannot thus propose, and you answer, may I give both question and answer? Would it be imposing upon the generosity of kind friends, if I were to ask them to take pity upon a poor destitute (in the particular articles) brother, and send him a few tools. Of course the joinery tools sent last year from Stoney Street friends were designed for the orphan schools at Berhampore and Cuttack, and consequently we had no claim. As there were a few articles that could conveniently be spared, the brethren gave me one saw, one gimlet, one chisel. I make this appeal, confidently believing some friends will kindly take up the matter, and it would really be a work of mercy. Just one set would suffice, and as brother Bailey will return next summer, (D.V.) there will be a fine opportunity for sending them.\*

But a word in reference to the condition of the people here. I feel as I have often felt since my arrival, that the description Job gives of the grave, is strikingly applicable to the spiritual condition of this people,—that "they dwell in a land of darkness, as darkness itself; without any order, and where the light is as darkness." They seem literally to have "lost the knowledge of God," and not liking to contain God in their knowledge, have been given up to work all uncleanness with greediness. Indeed, you could not have a more correct and faithful portrature of the state of the people generally, than that drawn by the hand of Paul in the first chapter of his epistle to the Romans. And yet these precious spirits are bought by the precious blood of our Emmanuel. Oh! for ability to preach to them of Jesus. I am sorry I am not yet able. The language is a formidable barrier. Pray much for us.

Affectionately yours,

G. TAYLOR.

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\* This application for tools is one which we hope will not be overlooked. All the missionaries who can use carpenters' tools should have them. Indeed, it is hoped in time that the missionaries may even teach the native workman more facile modes of operation. A beginning is already made by our missionary printer, Mr. Brooks.—Ed.

## FOREIGN LETTERS RECEIVED.

BERHAMPTON,—W. Hill, June 12th. July 14th.	CUTTACK,—I. Stubbins, August 2nd, August 18th.
" H. Wilkinson, June 12th, Aug. 1st, Sep. 3rd.	" Mrs. Stubbins, June 25th.
CUTTACK,—W. Brooks, June 12th, August 18th.	PIPLER,—W. Miller, July 28th.
" J. Buckley, June 28th, August 1st, August 4th, September 3rd.	POORIE,—I. Stubbins, May 26th.

## CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society, from July 18th, to October 18th, 1856.*

			LONGTON.								
			£	s	d	£	s	d			
Legacy by the late Miss Sally Holland .....	200	0	0	Public Collections .....	7	3	0	Mr. George Manley ...	1	1	6
				H. Wileman, Esq., .....	2	2	0		27	3	8½
								Less expenses ...	0	7	10
BIRCHCLIFFE.											
Public Collections.....	4	7	4	Less expenses .....	9	5	0	TARPORLEY.			
Mr. Lister .....	1	1	0		0	11	6	Collections on Sabbath	8	6	0
Mr. J. Ingham .....	0	10	0	LONG WHATTON.				Do Annual Meeting	5	15	3½
Mr. Shackleton .....	0	10	6	Mr. Draper .....	0	5	0	Mr. Walley, Senr,			
Miss Lister .....	0	5	0					Alphraham .....	1	10	0
Miss S. Greenwood .....	0	5	0	LOUGHBOROUGH, Wood-Gate.				" Stephen Walley ...	1	2	6
Miss G. Thomas .....	0	5	0	Public Collections .....	8	11	1	" and Mrs. T. Walley	0	15	0
Collected by				Less expenses .....	0	7	6	" Darlington	1	0	0
Mrs. M. Thomas .....	1	4	6					" John Aston .....	1	0	0
Miss B. Stansfield .....	2	5	0	PERTH.				" and Mrs. Jos. Aston	1	10	0
Miss J. Sutcliffe .....	1	1	5	Friends to the Orissa				Miss Aston .....	0	10	0
Mr. W. Greenwood ...	1	7	10	Mission .....	3	0	0	Mr. James Dickenson	0	10	6
Small sums .....	0	8	0					" William Aston ...	0	10	0
Box in Boys' School .....	0	18	10	QUEENSHED.				" Aldersey .....	0	5	0
do. Girls' school.....	0	9	1	Public Collection .....	1	11	5	" William Garnett...	0	5	0
	14	18	6	Mr. M. Stocks, senr .....	1	0	0	" Thompson, St. He-			
Less expenses.....	0	1	6	Collected by Mrs. Hardy				lens .....	2	5	0
				Mr. J. Robertshaw ...	0	10	0	" T. Bate, for orphan	2	10	0
BARTON, &c.				Mr. James Field .....	0	5	0	" C. Bate, do.	2	10	0
Public Collections				Small sums.....	0	7	1	Boxes—			
Barton .....	5	16	11½					Miss Bate .....	0	9	0
Barlestone .....	1	9	7	SHORE.				Miss Alice Cooper...	0	12	2
Bagworth .....	2	5	7	Public Collection .....	1	14	6	Miss F. Aston .....	1	2	9½
Bosworth .....	0	15	4					Miss Martha Dutton	2	6	1½
Congerstone.. .....	0	16	4½	ST. IVES.				Mrs. Sherlock .....	0	15	8
				Mrs. Beetles .....	4	0	0	Mrs. John Fletcher	3	2	3½
CHESTER.								Proceeds of Ladies' United			
Mr. J. E. Ewen, donation to purchase Hymn Books for six boys learning English in Cuttack Asylum .....	0	10	0	STALYBRIDGE.				Missionary Basket .....	3	3	0
				Public Collections .....	11	19	10½	From Sabbath School—			
CLAYTON.				Mr. John Brooks .....	1	1	0	1st Class of Boys ...	0	10	0
Collection and Subscriptions .....	2	3	0	Mr. Samuel Woolley... ..	1	1	0	2nd " " .....	0	11	7
				Collected by				3rd " " .....	0	6	6
DERBY, Satchereel Street.				Miss Sarah Schofield .....	4	8	8	4th " " .....	0	3	6
Public Collections .....	8	2	1	Miss Sutcliffe .....	0	15	0	1st " Girls .....	0	14	2
				Mr. Williams, Hurst .....	2	1	0	3rd " " .....	0	2	1
LONDON, Borough Road.				Small sums .....	1	7	0	Collected by Scholars—			
Balance of subscriptions for 1855-6 .....	4	12	9	Mrs. C. K. Lawton .....	0	10	0	Elizabeth Cowap.....	0	12	7½
				Miss M. A. Hollingworth .....	0	10	0	Sarah Ann Gill.....	0	8	3
				The late Miss Mary Hurst .....	0	4	6	Fanny Walker.....	0	3	1
				Mr. Walter Thorpe ...	1	11	4	Mary Collins .....	1	3	6
				Mr. James Shaw .....	1	3	0	Ann Sheen .....	0	3	6
								Emily Aldersey .....	0	8	0½
									45	2	2
								Less expenses.....	0	16	10

Mr. George Manley ...	1	1	6
Less expenses ...	0	7	10
TARPORLEY.			
Collections on Sabbath	6	6	0
Do Annual Meeting	5	15	3½
Mr. Walley, Senr.,			
Alphrahm .....	1	10	0
Stephen Walley ...	1	2	6
and Mrs. T. Walley	0	15	0
" Darlington	1	0	0
" John Aston	1	0	0
and Mrs. Jos. Aston	1	10	0
Miss Aston .....	0	10	0
Mr. James Dickenson	0	10	6
" William Aston	0	10	0
" Aldersey .....	0	5	0
" William Garnett	0	5	0
" Thompson, St. Helens .....	2	5	0
" T. Bate, for orphan	2	10	0
" C. Bate, do.	2	10	0
Boxes—			
Miss Bate .....	0	9	0
Miss Alice Cooper ..	0	12	2
Miss F. Aston .....	1	2	9½
Miss Martha Dutton	2	6	1½
Mrs. Sherlock .....	0	16	8
Mrs. John Fletcher	3	2	3½
Proceeds of Ladies' United Missionary Bazaar .....	3	3	0
From Sabbath School—			
1st Class of Boys	0	10	0
2nd " "	0	11	7
3rd " "	0	6	6
4th " "	0	3	8
1st " Girls	0	14	2
3rd " "	0	2	1
Collected by Scholars—			
Elizabeth Cowap .....	0	12	7½
Sarah Ann Gill .....	0	6	3
Fanny Walker .....	0	3	1
Mary Collins .....	1	3	6
Ann Sheen .....	0	3	6
Emily Aldersey .....	0	8	0½
	45	2	2
Less expenses .....	0	16	10

Subscriptions and donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Derby, Treasurer; by the Rev. J. C. Pike, Quorndon, Leicestershire, Secretary; and by the Rev. W. Bailey, engaged, during his sojourn in England, as Traveling Agent to the Society.

THE

# GENERAL BAPTIST MAGAZINE,

## REPOSITORY,

### AND MISSIONARY OBSERVER.

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VOL. 3.—NEW SERIES.      DECEMBER, 1856.

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No. 36

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#### THE CRY OF THE DEPARTING YEAR.

I AM expiring! Before my dying day reduces my tongue to a silence which shall never again be broken, I wish, reader, to say a few things to you. Do not resent my importunity. I shall not trouble you again.

I have kept you company during my usual term. I have presented myself to you in my characteristic garb of seasons. I have come before you with the flowers of Spring, in the radiance of Summer, loaded with the fruits of Autumn, and gradually retiring in the shortened days of Winter. I have not failed to bestow upon you my usual blessings; the fulness "of the upper and nether springs," the promise of the morning, the repose of the night; the light of the broad sky, and the varied treasures of the fruitful earth. For these you have paid me nothing. I have not given "as the world giveth." Your capacity of receiving has been the only measure by which my bestowments have been limited. With each gift, as well as the silence of a smile could speak, I have wished you joy. I am now about to leave you.

We have noted many things to-

gether. You live in England. I have been in many climes as well as in yours, but in none have I witnessed such an abundance and constancy of the choicest blessings. The world, generally, is rightly enough called "a wilderness," but take my word for it, England is its garden. It is not the least of God's providential favours that you have been born there. With you, nationally, "wars, and rumours of wars" have not marked my career. On the contrary, soon after I entered, I ushered Peace into the congress of the nations, and Europe has rested under my tranquil eye. The olive has sprouted again, the keels of commerce have ploughed the friths of distant seas, and the Muses have rejoiced with "sweeter lays in this christian day, than they ever heard in the twilight of the Arcadia.

There are some matters to be observed, not altogether congratulatory. On looking round, I remember among your companions, who were with me in the commencement of my course, not a few who are not now to be found. They are beneath the clods of the valley. Did you part from

them with regret? Had you nothing to reproach yourself with in reference to them, when you found that the opportunity of influencing them for good, had slipped from you for ever? Does their removal appear to you destitute of all stimulus and emotion, warning, or instruction? Whatever may be their fate now, remember it is their fate *unalterably*. If you once might have done something to mitigate the power of injurious influences upon them, and have neglected to do so, they are now suffering as much from that neglect as if you had *chosen* that the issue should be as it is. No prayers or tears of yours will be of any use now. "The harvest is past."

But you have still some friends left. Let the pain you feel for your delinquency towards those that are gone, bear its fruit in exertions, sincere, hearty, and persevering, for the benefit of *these*.

Did it never occur to you to ask yourself, by what inscrutable distinction these friends of yours have been "taken," and you have been "left?" Was it only a chance, or an arrangement? If an arrangement, what was its object? Supposing the next year to be spent just as the last has been, do you see any object sufficiently noble or worthy to justify the exercise of such discriminating mercy? Is the product such as to recompense [if I may so speak] the outlay of another year's probation, long-suffering, and blessing upon you? Judge of the case for yourself. If your own career had been that of another, how would you pronounce upon it? What have you been doing all the year? Have you been working hard, or have you done very little? And to what purpose have you been doing it?—with what views? You "have saved some money," you *think*—for you are too much ashamed to *say* it, when it is the only thing in the way of acqui-

sition you *can* say. What for? Why did you make these efforts? What are you going to do with the money, now you have got it? And *how* did you save it? By grinding your work-people, or over-reaching your customers, or under-selling your neighbours? In order to do it, did you stint the comforts of your wife, take your children too soon from school, give up or lessen your subscriptions to charitable and religious purposes? And what effect has this habit of saving had upon your temper and manners? Has it made you "short" and "odd" in your ordinary bearing, harsh towards your children and servants, still and sullen in the hours of family re-union, and on the little occasions of domestic festivity, which enliven the methodic round of every "well regulated" family? Has it made Sunday tedious to you at chapel, and less bright and cheery than it used to be at home? If so, "your riches are cankered." You have been reaping nothing but stubble. You are a poorer man than you were at the beginning of the year,—positively. And what have you done for God? Oh! perhaps that is not exactly what you were thinking of. Well, then, think of it now. But, by the bye, why did it not occur to you readily? I suppose, because the question is not a frequent one with you. Have you found some good reason why this obligation, which all acknowledge to be supreme, should be generally forgotten, if not ignored, by you? To whom is it that, at the last, you expect to give your account? And do you suppose that in the midst of numerous minor claims, which he will investigate, he will utterly pass by *His own*? And of what consequence to you will it be to have satisfied inferior demands, if *His* remain unacknowledged? To whom will you turn for solace from *His* condemnation?



Lothario! During this year you have had your share of gaiety. You have attended many balls, seen many plays, run down eagerly the chase after novelty and excitement, drank freely of the cup of revel and conviviality. How much better or wiser are you for all this? In the course of it, in what way have you influenced your fellow creatures? Were there any, innocent at the beginning of the year, whom you have helped to make guilty at its close? And have you yet found out the secret of true happiness? Is it in "the perpetual motion" which seems to characterize all your expedients for enjoyment? Has some worldly maxim, some lucky trick, or some new sensation, disclosed it to you? As for "new sensations," have you in your multiform experience, yet realized that painful, though wonderful, sensation, generally so blessed in its consequences, the smart of sin? Have you been made to know the plague of your own heart? Have you been conscious of the rising up in the still depths of your bosom of that remorse which "stings like a serpent, and bites like an adder?" If not, you have yet an indispensable lesson of divine teaching to receive, more valuable than any one you have crossed in the three hundred and sixty-five days of the year that is almost past, which, like a closing volume, is about to "be for ever hid from your eyes."

There are some from whom I am about to part, who during the year have been tried with affliction. You have had health interrupted, or schemes foiled, or friends taken away. With all your trials there has been ever a lingering tinge of mercy and forbearance; a something that constantly suggested to you that it might have been worse. What has been the meaning, think you, of this discipline? Has it not convinced

you of low aims, or exaggerated or misplaced affections; or led you to some unearthly source of consolation? If not, you have indeed been re-proved in vain; and fatal will be the perversion of that mercy which was intended to "lead you to repentance." Desperate, verily, must be that back-sliding upon which the ministry of sorrow falls in vain: and still more desperate the obduracy which evils threatened, but averted, which fresh deliverances and "surprising grace," all fail to melt.

I see before me some who promised great things at the beginning of the year. Look around, my friends, and gather up the results.

Mercutio! You have had schemes enough, at any rate. Almost each successive day has witnessed some new project; some of imposing grandeur, some ridiculously odd and little. Yet how few of these creatures of your fancy have you earnestly attempted to realize! How many of them commenced, have you quickly abandoned to ruin? Your whole year has been a seed time, but what have you reaped? Can you doubt that if any one, even the most unpromising of your many speculations, had been carried into practice, but it would have produced a more valuable harvest than the one which now mocks you with a waste of broken promises and exploded schemes? Take warning, Mercutio. Remember that he who is rich in ingenuity, but poor in perseverance, who is "all things by turns, but nothing long," whose enterprises, however brilliant, are also as fleeting as "the early cloud and morning dew," stands in danger of being found at last in the catalogue of those who "sow the wind, and reap the whirlwind;" whose harvest is "a heap in the day of trouble and desperate sorrow."

Adieu! I will not be severe with you. I see the bitterness of

your disappointment. You are speechless with humiliation at the smallness of the year's proceeds. When you contrast the immensity of your expectations with the diminutive results of your toil, astonishment overpowers you. My friend, you were too sanguine. Let not this small error be magnified by allowing it to become the parent of subsequent despair. Do not write too bitter things against yourself. Your principles are right. You began the year, remembering that "the kingdom of heaven suffereth violence." The advice of a veteran\* was not lost upon you: "expect great things; attempt great things." But you have found by its close, like another distinguished leader in the service of Christ, "that old satan is too strong for young Melancthon." So he is. But he is not too strong for young Melancthon's master, nor for yours. Go on. You have given proof of sincerity, earnestness, and of devotion. At this satan trembles. You shall yet "do all things through Christ who strengtheneth you." You do not know the extent of good you *have* done. That hardened Sunday scholar, that insulting neighbour who refused the tract, the soldier or sailor to whom you spoke of Christ in the railway train, may live to bless the hour when they heard the sound of your voice. The seed is invisible for the present; but He who allows nothing to "return to Him void," has got yet to cause his sun to shine and his rain to descend from heaven, and a lovely crop may one day bless your eyes. And if not *yours*, may appear in *His*, as a sweet testimony of your love. And perhaps you could not present the offering you now make to Him of your poor services decorated with any trophy of *your own* so gracious in his eyes as these tears which tell your sense of its unworthiness. There is, however,

one symbol which will ensure its acceptance; the name of him which always rises before Him as "a sacrifice of sweet smelling savour." Present it, though weeping, for a grant with that incense, and doubtless the Master shall accept it, and answer, "Well done, good and faithful servant, thou hast been faithful," though "in few things."

Dives! slumberest thou still? How shall I address thee? What thunder will awaken thee from that "carnal sloth" or sordid dream, in which thou seemest dead to everything but the old "beggarly elements" from which thou hast so often been called? Still, is it the old tale, "house to house, and field to field?" Still "pulling down thy barns, and building greater?" Man, awake! These things whereon thou lookest are on the wane. Their doom has been pronounced. The dar of their departure approaches. Even while thou lookest on them, they melt away and disappear. And so will they all.

"The cloud-capt tower, the gorgeous palaces,  
Yea, the great globe itself, and all  
Which it inherits, shall vanish  
And, like the baseless fabric of a vision,  
Leave not a wreck behind."

Thy strongest schemes before the teeth of time, snap quicker than the fibre of tow in the flame. Hast thou laid together nought else than this stubble? Whereon hast thou builded? Shalt even thou escape, as "by the skin of thy teeth?"

But, my friends, I go. I have led you nearer to that time when *you* also shall pass—as I am about to pass—the boundary between the living present and the buried past. We both shall live again. My "record is on high." We shall meet. Whether in pleasure or pain, you may judge as well as I. When next you see me it will be before the unveiled tribunal—our business will be the Great Account. Farewell!

\* Dr. Carey.

## ON THE TRINITY.\*

It may not be improper if I now make a few remarks to you, on what is usually called "the doctrine of the Trinity." This term has respect to the threefold distinction of persons in the Godhead. It is derived from the Latin word *Trinitas*, which signifies the number three.

Many persons have objected to the term Trinity, because it is not found in the Scriptures. But if the doctrine which is intended to be expressed by it is taught in them, one should think no great objection needs be made against the word. We use, in other cases, terms which the inspired writers have not used. The word *providence*, as applied to the superintending care of the blessed God over human affairs, is not found in Scripture, and yet we hesitate not to speak of his providence. The word *atonement* occurs but once in the New Testament, and then it is used in the sense of reconciliation; notwithstanding which, an important doctrine of the word of God, is generally designated among christians by it. So in the present case, if the doctrine of the Trinity is revealed in the Scriptures, though the term be not there, one should suppose, no reflecting, ingenuous person would, on that account, scruple the use of it. If any term can be selected which is more significant of the doctrine, it would be proper to adopt it. In the mean time, in order that we may understand one another, and communicate our ideas, there appears not only a propriety but a necessity, that sometimes we should make use of the word Trinity.

That the doctrine of the Trinity is taught in Scripture is sufficiently evident. There is a distinction in the Godhead of Father, Son, and

Holy Spirit. These are represented as three distinct subsistencies, or agents, and yet united in one God.

This doctrine, it must be allowed, is exceedingly mysterious; and it has given much offence to the enemies of the christian religion in all ages of the world. And yet by all who admit the divinity of the Father, Son, and Holy Spirit, and that there is a distinction between them, it must be admitted to be a Scriptural doctrine.

Many hypothesis have been formed in the different ages of the church, for the purpose of explaining this subject; but in general those who have undertaken the explication of it have left it involved in as much darkness and uncertainty as they found it. I shall mention a few of the more considerable of the views that have been entertained respecting it, leaving you to adopt any of them, or to reject them all, as may appear to you most eligible.

1. Some of the schoolmen represented the three divine persons as the same God, *understanding, willing and beloved* by himself; and illustrated their notion by the distinction in man of *vital power, understanding, and will*; or *motion, light, and heat* in the sun. Mr. Baxter was of this opinion. According to this notion the distinction between Father, Son, and Holy Spirit, is improperly termed *personal*; it seems to be a mere distinction between one perfection or attribute and another.

2. Some have represented the Father as being absolute and independent, and the Son and the Holy Spirit as being dependent on Him, but so united to Him, and inhabited by Him, that by virtue of that union, divine perfections may be ascribed to them, and divine

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\* By the late Rev. J. Jarrom.

worship paid them. This notion is moderately intelligible and allows of a trinity and unity in the Godhead; the chief difficulty in it respects the union of dependent beings with deity, and their being constituted divine in virtue of that union. Though I am not able to see why this may not be.

3. Another hypothesis is that there has existed in the Deity from eternity a personal distinction of Father, Son, and Holy Spirit, each of which subsistencies or persons possesses an individual consciousness, though, at the same time, there is a mutual consciousness among them, which constitutes the divine unity; that one of these divine persons became incarnate, &c. This view of the doctrine, under different modifications, is that which is maintained by them who are denominated rigid or high Trinitarians. The Athanasian creed, in its explication of the doctrine, is founded on this hypothesis. Some who maintain this eternal distinction of persons in the Trinity, speak of the Son as being generated or begotten by the Father, and of the Spirit as proceeding from the Father and the Son. But while they express themselves in this way, they must not be understood as conveying the idea, that the Son and Spirit are creatures, or that they ever had a beginning. They suppose them to be co-equal, co-eternal, and consubstantial with the Father. What they mean by the expression, they do not, I believe, themselves know.

This view of the doctrine appears to me exceedingly mysterious; and at the same time, to verge towards polytheism. One should apprehend that three distinct infinite subsistencies, each possessed of an individual consciousness, must constitute three Gods. At the same time, a person who considers the sublimity of the subject, and the weakness of the

human intellect, will not be forward to pronounce that such a trinity cannot exist with the divine unity.

4. According to some the distinction is only modal; that is, it respects the different offices, or modes of acting, of the Divine Being. God considered as the creator and governor of the world, is the Father; viewed as manifesting himself in Christ, for the redemption of mankind, he is the Son; and in his influencing the souls of men, and exerting his divine power upon them, he is the Holy Spirit. This view of the subject is the same with what is frequently called Sabellianism, from Sabellius, who lived in the third century, and propagated it. This is a scheme which has much less of mystery in it than some others; but it appears to me very inconsistent with the language of Scripture. Mr. Evans, in his "Sketch," says, that Dr. Watts, in the latter years of his life, became a Sabellian; and that Dr. Doddridge is supposed to have been of this opinion: in which assertion, I feel no doubt Mr. Evans is inaccurate. Dr. Watts' views are certainly in many respects very different from those taught by Sabellius; and it is highly probable that those of Dr. Doddridge were so too.

5. The only remaining hypothesis which we shall mention, supposes one Supreme God, dwelling in the derived nature of Christ; and that the Holy Spirit is the power of God, or the influence and effect of his power, which is figuratively called a person. It is supposed by the advocates of this opinion, that Christ was created by the Father before any other creature; and that from his first existing, the Godhead substantially became united to him, and dwelt in him; in consequence of which union, he is truly God, possessing divine perfections, and performing divine operations; that

this is the being who in the New Testament is called the *Abvys* who was in the beginning with God, and was God, and by whom all things were made. It is supposed that in his pre-existent state, he is the being who so frequently appeared to the Patriarchs and Prophets; who sometimes is called an "angel;" sometimes "the angel of the Lord," the "angel of his presence;" &c., and sometimes "Jehovah;" that it is to his existing thus, and possessing the attributes of Deity, the apostle alludes, when he says, that he was "in the form of God, and thought it not robbery to be equal with God." The supporters of this scheme suppose that it preserves the divine unity; makes Christ truly divine; and leaves a distinction between them; and that the different expressions of Scripture are more easily reconciled on this hypothesis, than on any other. This is the scheme which was adopted by Dr. Watts in the last years of his life; and it is very probable that it was embraced by Dr. Doddridge.

These are some of the principal explications which have been attempted of this most sublime and mysterious doctrine. In consequence of its being so difficult to comprehend, and its seeming inconsistency with the divine unity, the Socinians at once reject it. But in doing so they evidently oppose the plain meaning of Scripture, and by endeavouring to keep clear of one difficulty, become entangled in a great many others. The doctrine of the Trinity is certainly taught in the Scriptures, and cannot, but with the utmost violence, and the most ruinous consequences, be separated from them.

The following observations arise from a review of this doctrine.

1. As the Scriptures have not attempted to give us any explanation of it; as it is in itself so confessedly

mysterious, and all who have attempted to explain it have been so unsuccessful, it appears the best to leave it as a mystery, and not attempt an explication of it; but frankly to acknowledge that we do not pretend clearly to understand wherein the unity and distinction in the Godhead consists; at the same time protesting against the inference which some would fasten on our opinion, that we maintain a contradiction: for while the doctrine is mysterious, it certainly is not involved in contradiction and absurdity.

2. It does not become us if we have adopted any particular hypothesis on this subject, to brand as heterodox and unsound in the faith, any who may not entertain exactly the same view of it with ourselves. If they maintain the clearly revealed fundamental doctrines of Christianity, as the divinity of Christ, his atonement, the operations of the Holy Spirit, &c., though they may have a different method of explaining the doctrine of the Trinity, or no method at all, still we ought to receive them as brethren in Christ, and not suffer a difference of opinion on so incomprehensible a subject, to be any cause of disaffection. Scarcely anything appears more illiberal and unchristian than for one mortal to anathematize another, because he does not happen exactly to agree in opinion with him on a subject which the Scriptures have not explained, and which probably neither of them understands.

3. The difficulty of comprehending the doctrine, is no reason why it should be rejected. There are many other subjects both in natural and revealed religion which are beyond our ability to understand; but this is not in itself a sufficient reason for our not receiving them. It cannot reasonably be expected that finite creatures should fully comprehend the infinite Jehovah.

The well known words of Dr. Jeremy Taylor, respecting this doctrine are highly worthy of attention: he says,

"He who goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostasis and personalities, priorities in coequalities, and unity in pluralities, may amuse himself, and build a tabernacle in his head, and talk something he knows not what, but the good man, that feels the power of the Father, and to whom the Son is become wisdom,

sanctification, and redemption; in whose heart the love of the Spirit of God is shed abroad; this man, though he understands nothing of what is unintelligible, yet he alone truly understands the christian doctrine of the Trinity.

On the subject of this lecture you may consult with advantage, Dr. Watts' dissertations on the Trinity; Howe's works, Vol. IV. Tillotson's works, Vol. 1. Pearson on the Creed. Owen on Heb. Chap. 1. Toulmin's History of Dissenters. Doddridge's Lectures, No. 162.

## THE ACADEMY.

### ADDRESS TO THE FRIENDS AND SUPPORTERS OF THE GENERAL BAPTIST ACADEMY.\*

THE resolution of the last Association, to take steps for the erection of new College premises at Nottingham or in the neighbourhood, has engaged our serious consideration. We rejoice in the general desire which exists for the improvement of

our academical institution, and would not for one moment damp the energies or the liberality of the Connexion in the matter. But we have frequently been led to ask ourselves,—Is the contemplated change, looking at all the circumstances of the case, really the best that can be devised? Is it more likely than any other plan to furnish our churches with a succession of well instructed ministers of Jesus Christ? Or is there any thing else we can do which, under God's blessing, shall be more likely to promote the future efficiency and usefulness of our ministry? And, if so, is not this the time to set about it?

We have imagined to ourselves the liberality of the churches called forth—some two, three, or four thousand pounds collected for the object, and the new General Baptist College rearing its front among the beautiful villas that bestud the environs of Nottingham; and we have inquired with some degree of anxiety, shall

\* To the Editor of the *G. B. Magazine*.

DEAR SIR,—The accompanying Address was prepared at the earnest request of several friends of our Academy, and was designed to have been sent as a circular to the supporters of the Institution, preparatory to the more public discussion of the question. While, however, it was in process of signature, a meeting was unexpectedly convened at Nottingham, at which the substance of this paper was read, and the subject fairly launched. It seems desirable that parties throughout the Connexion should have the advantage of full information in deliberating upon a matter so vital to the welfare of our churches; and with this feeling, the address is forwarded for insertion in the pages of our Denominational organ.

I am, dear sir,

Yours faithfully,

J. C. PIKE.

Quorndon, Nov. 10th, 1856.

we then be in a much better position than at present, for carrying out the great designs contemplated by every such institution? Will the locality of Nottingham afford us readier access to the ablest and most learned men of the day, as Professors in our Institution? Will the number of students be so increased, as to pay for an increase of tutors? Having to a great extent exhausted our resources in the erection of the building, shall we be in a condition to afford any material assistance to our excellent, but solitary, and already overburdened, Tutor? Or is there not reason to fear that, considering the limited numbers and resources of our body, the future will be practically but a repetition of the past?

We think that the divinely benevolent and world-embracing principles of the General Baptist Connexion are worthy of better treatment at our hands; and that we should not be worthy successors of those venerated men who were the founders of our body, unless we attempt to do the very best that can be done for our rising ministry. In order to this, our conviction is, that the new institution should be located in the neighbourhood of London, and within a walking distance of University College. London is not only the metropolis of England, but is fast becoming a kind of metropolis for the world. In no provincial town could its advantages be equaled. True, our churches are found chiefly in the Midland district, but do we intend to keep them there? Is there any reason why we should not spread ourselves over the whole country? Besides, we should take into account the changes that a few years have made in our modes of locomotion. London is much nearer to the Midland district than it was in the days of Dan Taylor, or than Wisbech was in the days of Jarrom. There was a time when it took longer to travel

from Leicester to Derby, than it now does from London; and both the distance and the time will be still further lessened in a few weeks; yet in those days the Midland churches were supplied with ministers and prospered; while for many of our churches in Cambridgeshire, Lincolnshire, Warwickshire, and elsewhere, London is just as accessible as either Leicester or Nottingham.

It is feared there might be difficulties in the way of either building or purchasing premises for a distinct Institution in the neighbourhood of University College. Eligible sites are speedily bought up at an enormous cost. The Committee of Stepney College were making enquiries upon the spot for two years, and only heard of two during the whole time. One of them, suitable indeed as being nearer the University than Stepney, was in a neighbourhood almost as crowded, and for it an extravagant price was demanded. Providentially, they were directed to a building known as "Holford House" in the Regent's Park, of which it has been truly affirmed, "a more eligible site, or a nobler erection of the kind, is not to be found in the neighbourhood of London." It is within a walk of University College, the British Museum, also of two of our own chapels in London, and within an easy ride of them all. If it be important that young men during their student life should have the advantages of a pure atmosphere, and of scenery calculated to elevate rather than depress the mind, it is impossible to conceive a more desirable situation than Holford House. The price originally asked for this extensive property was £23,000. It was insured for £20,000, but was at length purchased for £8,000; thus securing to the Baptist body the advantage of one of the most remarkable bargains ever made in the neighbourhood of London.

When the purchase of Holford House was in contemplation, the writer went through the building, in company with the learned and amiable President of the College, Dr. Angus, and as he passed from one spacious apartment to another, and gazed upon the beauty of the surrounding scenery, he could not refrain the exclamation, "I wish our General Baptist friends would join you here!" To which, Dr. Angus instantly responded, "*I wish they would.*" The building would afford ample accommodation for more than all our own students, in addition to those connected with the former Stepney College, and it has occurred to us, that such an opening at the present juncture appears no less providential for ourselves, than for our friends. At any rate, we could not have discharged our consciences without bringing the subject prominently under the notice of the friends and supporters of the Leicester Institution.

The plan that has suggested itself to our minds is something as follows. We would not contemplate an organic union of the two Institutions, but would still have our own Academy Committee as at present; the only difference being that instead of sending our students to Leicester, and maintaining a distinct establishment there, we should send them to the Regents' Park College, and pay so much per annum for the board and class fees of each student, to the managers of that Institution. We think the advantages of such an arrangement would be many. Allow us briefly to mention a few.

1. *The desirableness of the locality.* This could not be surpassed in town or country.

2. *Much greater efficiency.* Being near to both University College and New College, our young brethren would enjoy at the Regents' Park College, literary advantages not inferior

to those of Oxford or Cambridge, an immeasurably higher standard of theological instruction, and without the temptations connected with either of those celebrated seats of learning. We are aware that many men may become able and useful preachers of the gospel, whom it would be worse than useless to attempt to drive through the routine of classical studies. The plan suggested would secure every advantage for such, since by more completely dividing theology from secular teaching, it would facilitate the admission of purely theological students, and afford them the opportunity of listening to the instructions of some of the most eminent and learned theological scholars of the day. It is impossible for a small institution with ten or a dozen students, and one tutor, in the country, to present such advantages.

The following remarks by one whose position and experience enable him to speak with authority on this subject, are worthy of being pondered by our friends.

"No Institution, with twenty students only, can afford more than one Theological Tutor; with forty it would be possible to afford two. No one tutor can do full justice to all the studies now included in the theological department. English Language and History; Sermonizing and Composition; Logic and Moral Philosophy; Hebrew and Syriac; New Testament Exegesis and Old; Systematic Divinity and Church History. All the American Theological Colleges, and nearly all the English, act upon this truth, and have not their *professor*, but their *staff*. We plead not for tutorial idleness, but for tutorial efficiency; and *that* requires the change."

It is an important advantage enjoyed by the Regents' Park College, that while so near to University College, that if thoroughly desirable, the whole work of secular teaching



could be removed to the latter, it is not at all dependent upon such an arrangement. The Committee deem it of the utmost importance to retain the freedom of placing any department under the care of their own tutors. The College is empowered to give certificates for degrees in the London University, and can, therefore, send its students to the classes of University College, or engage suitable Professors to attend them on their own premises. Dr. Carr, a graduate of the University, is now conducting some of the classes at the College, instead of the students attending University College.

3. *The Library.* This, though not extraordinary for its size, is probably more extensive than we should obtain during the next hundred years.

4. *The opportunity of mingling with a larger number of students.* The prospectus of the Regents' Park College states that it admits three classes of students; such as study theology only; such as are intending to study theology, and take in the first instance a course more or less extensive of preliminary education; and *lay students*, for whom, equally with the others, a christian home is provided; whose studies are superintended by the tutors, in connection with such classes in University College, New College, or elsewhere, as may be necessary in each case to qualify the individual for a degree for the civil service, for professions, and for the higher walks of agricultural or manufacturing life. The commingling of our young brethren with these different classes of students, under the same roof, would act as a healthy mental stimulus, would tend to correct and refine their habits, and would in many instances lay the foundation of friendships that would be of service to them through life.

5. *Increased brotherly love be-*

*tween the two sections of the Baptist body.* This ought not to be a trifling consideration with any who place the earnest desire of their Master and the conversion of the world before any mere denominational preferences or sectarian prejudices, "*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."—John xvii. 21.

6. Last, though not least, *ECONOMY.* There would be no expense of building nor of rent. It is believed that an application from our Committee would be met on the most liberal terms, and that in addition to all the superior advantages to be realized, the cost for each student would be actually less than it is now at Leicester. At the same time, if the plan be entertained, we would propose to assist the Regents' Park Committee in their onerous undertaking, by raising at least £1,000 towards the building fund; they, in return, engaging to support one General Baptist student in the house without further charge. One gentleman who had promised £100 to the Nottingham building, is so well satisfied of the superior advantages of the new scheme, that he would gladly transfer his donation to it, should the building project be abandoned. The same gentleman has expressed himself as willing to defray half the annual expense of sending some promising young man at once to the Regents' Park College, provided any friend can be found to join him with the other half. Other liberal friends in the Connexion have expressed their hearty approval of the plan, and in the same generous spirit.

But would not the carrying out of such a scheme compromise the distinctive peculiarities of our body? We think not in the least. An extract from a letter of Dr. Angus to a friend, though not intended for

publication, will set the matter at rest.

"All secular studies we have in common,—Evidences, Hebrew, Greek Testament, Church History, and most of Theology. On Human Depravity, Regeneration, the Divine Nature, the Work of the Spirit, every thing in the Atonement, except the extent of the *application* of it, perhaps. Indeed, out of a four years' course, all our differences might be fully taught in *one month*. And no doubt arrangements could easily be made for some one to give a short course of lectures to your own men, with any of ours who wished to attend on 'the points of difference.'" We admire the candour of Dr. Angus in the above statement, but for ourselves have such full confidence in his own ability and orthodoxy, that we do not think there would be any necessity for such a course at all, unless as has been since suggested, it might be useful and interesting to all parties to exhibit the subject in a historical light.

If more be needed to allay the fears of any conscientious sticklers for the G. B. hieroglyphics, allow us to point such friends, not to matters of theory, but of fact. There are several ministers now labouring with acceptance in our churches, who received their collegiate education at Stepney, or other P. B. Institutions. Catechize them. It may be you will find that intercourse with christians of another name, and yet not another, has somewhat enlarged their hearts, and extended their sympathies, and rubbed down their crotchets, but you shall also find that they are G. B. to the backbone.

The subject in all its important bearings is submitted to the calm

and prayerful consideration of the Body. Do not sacrifice your young men upon the altar of a temporary expediency or convenience. The services of the students might not be so available on ordinary occasions for the supply of your pulpits, but they would still in many cases be available. Such a question, we think, ought not to be allowed to enter into the calculation. Provide the most efficient means of instruction and training for your rising ministry, wherever you can obtain them, and do it promptly. Is it necessary that you wait even until another Association before a trial of the plan is attempted? Let but a number of generous-hearted friends say to the Committee, "Look out from among your students four young men of promising abilities and devoted piety,—try the experiment of sending them to the Regents' Park College, and look to us for the cost, and the thing will be done at once." Cordially do we unite in the sentiment of Mr. Sarjant in his preface to the Academy Report, that in the provision you make for the instruction of your rising ministry, the edification, the enlargement, the usefulness, the honour, and, in one word, *the future* of the General Baptist denomination are involved!

\* \* \* The very grave and novel suggestions contained in this paper will certainly awaken considerable attention. It is expected that one or two other articles will appear in future numbers of our Magazine, proposing some modification of the plan advocated by Mr. Pike, or expressive of objections against it. So immense a change in relation to our Academical Institution cannot be entered on without very serious consideration.—Ed.

## CORRESPONDENCE.

## MARRIAGE AND REGISTRATION ACTS.

DEAR SIR,—The following communication from the Committee of the Congregational Union (published in the Baptist newspaper) is important as presenting the conclusions to which the sub-committee, appointed to fully investigate the matter, have arrived. It will be seen from the nature of the replies, that they are of opinion, that we should claim and use the greater liberty which the provisions of the New Act give, both in making a religious service a condition of the use of our buildings, and in exercising a power of control which before we have not really possessed. We hope that your space will admit the insertion of both questions and answers in full, as they will thus be better understood. The view expressed, in reply to the 8th question, as to the liability of ministers if appointed registrars to be required to act as such in other places than their own chapels, is in accordance with the expressed opinion of Thos. Mann, Esq., chief clerk of the General Registry Office. Should we be able to furnish further information of importance before the publication of the next number of the Repository, we will do so.

S. C. SARJANT.

R. PEGG.

"The committee of the Congregational Union, some years since, originated measures, which they submitted to the Dissenting deputies, with a view to effect such alterations in the law of marriage as would place the marriages of Dissenters in all respects on an equality with those celebrated in the Church of England. This object has been happily secured by the passing of an Act, during the last session, "to Amend the Provisions of the Marriage and Registration Acts." It will come into operation on the first day of January next, and will remove the objections properly felt to many provisions of the existing law.

"Having had their attention directed, by several pastors and others, to a circular issued by command of the Registrar-General to the officiating ministers of all places of worship registered for the solemnization of marriages, and to a series of questions in relation to the new Mar-

riage Act, to which they are requested to return early replies, the committee have remitted the full consideration of the subject to a sub-committee; and, as the result of their deliberations, publish a draft of what they imagine will be the proper kind of answers for the pastors of Congregational churches to return to the questions submitted to them by the Registrar-General. It is not supposed that these replies will be largely adopted in the words employed by the committee; but they may be useful as furnishing suggestions in relation to the sort of reply which it may be well to make.

## QUESTIONS AND PROPOSED ANSWERS.

"1. Will the above-mentioned registered building be accessible and free to all persons indiscriminately, who shall have obtained from the superintendent-registrar of the district the requisite authority for the solemnization of their marriage therein?

"Not indiscriminately; section xi. of the Act requiring consent in each case.

"Or,

"2. Will the use of such building be accorded only to a particular class of persons, and, if so, what class or description of persons will be allowed the privilege of marrying therein?

"The use of this building will not be confined to any particular class of persons, but as a general rule will be open to all.

"3. Will it be made a condition of marriage in such registered building that the same shall be solemnized by the minister of the place, or (with his consent) by some other minister as his substitute?

"It certainly will.

"Or,

"4. If the parties should not be desirous of having a religious service, will they be allowed to marry in the building in the absence of a minister?

"Certainly not. The registrar's office being available in such cases.

"5. Will the payment of any, and, if so, of what, fee be in future demanded by or on behalf of the minister of the chapel on the solemnization of a marriage therein, either by licence or without licence; or will the payment of a fee be left optional with the parties, as hitherto?

"To be left optional, or by arrangement with the minister.

"6. Will any, and, if so, what fee be demanded for the use of the chapel on the same occasion?

"None.

"7. Will you favour the Registrar-

General with the names and addresses of the several trustees, owners, deacons, or managers of the above-named registered building, in order that persons proposing to marry therein may know to whom to apply for the requisite consent? If so, be pleased to write those particulars in the space allotted for that purpose on the other side of this paper.

"The application can in every case be made to me, as the minister; but, if the pulpit should become vacant by death or otherwise, application can be made to one of the deacons, whose name in that case should be communicated to the Registrar-General.

"8. Is it, in your opinion, desirable or expedient that ministers of registered places of worship should be appointed to act as registrars of the marriages solemnized therein?

"In my judgment, it is highly inexpedient as a general rule for a minister to accept such an appointment, and the more so as it appears to involve the liability to act as registrar in other chapels in the district, and in the district registrar's office, if required.

"9. Have you, personally, any wish to act in that capacity?

"None.

"It may be well to add, these answers are not to be regarded as binding on my successors in office."

#### ON THE DUTY OF CHURCH MEMBERS IN RELATION TO THEIR BUSINESS TRANSACTIONS WITH EACH OTHER.

DEAR SIR,—This is a subject which, we think, has been overlooked, or perhaps it may be that it has been treated as a difficult, as well as a delicate, matter to interfere with.

Reference has been made in the "Annual Letter to the Churches," to "sign boards," plate glass windows," "array of fashions," "ticketed articles," &c., as "great crying evils of the day," and, therefore, we infer they must be avoided as pestilential. The object of the writer appears to have been to warn us from transacting business with such parties as make such displays, and, as a consequence, we must be the supporters of those who have "no sign boards," "no plate glass," *nothing* fashionable," "no prices attached to the goods offered for sale." Now suppose a case where one of our christian brethren commences business. A young

man, with all the ardour of youth, with capital sufficient to carry on his business, expecting his christian friends to support him; but, alas for him! those whom he looked to as being his best friends and customers (viz., the members of the same church) instead of assisting him all in their power, "shun him," and say he makes "no display," "nothing" fashionable in his windows, and if he has anything displayed without the price being affixed, they say, "we don't like to go in his shop and ask the price, because if he sees us, he will expect us to buy, besides he has no customers in his shop, and we don't think the man will do any good. We will look round, and we shall see something in such a shop we shall like quite as well, and we can see the price marked on it before we go in, and if we do go in, we need not buy without we like, as they don't know us; besides, what windows our friend has, we can't see what the goods are, they look quite a *job lot*." The secret is with regard to the windows, they are glazed with common glass, with specks and rings, and all manner of imperfections, which reflect upon the goods, and make them appear imperfect." But to return to the subject of the patronage of our christian "friends" (?) In addition to the treatment he receives from them after he has been in business in the town a few weeks, these individuals being most likely collectors of monies for our various institutions, they come to him with smiling faces, and after asking about his "health," and that of his "wife," they introduce their business by saying, they shall be most happy to put down his name as a subscriber to the "Foreign Mission," the "Home Mission," the "Academy," the "Benevolent Society," and the various other institutions connected with the church, and, as a matter of course, take a pew in the chapel. After they have taken down his name and promised subscription, they smilingly tell him they hope he will be successful in his new undertaking, and wish him "*good morning*;" but he never sees them again until the money is wanted; and our friend finds, after a few years experience, that his real friends and best customers are amongst those upon whom he has no claim, viz., persons of the world who know, we are ashamed

to say it, better how to appreciate and reward persevering industry, than many of those who profess christianity. Having by this time, with the blessing of God, succeeded tolerably well in his business, he comes to the conclusion to have pure plate glass in his windows, believing the goods he exhibits for sale would be more faithfully represented, as there is no deception in pure plate glass. When this is accomplished, these "friends" of his go and take another peep into his shop, and are amazed to see he has a number of customers: forgetting their former prophecy that this man *will do no good*, they change their minds altogether, feeling convinced that he will now "stand on his legs," they walk boldly in and take chairs, and become his best supporters. They preach him up, and the articles he sells, which benefits him more than all the advertisements he could possibly place before the public. So he goes on, after a start like this, progressing until he can quietly sit down and calmly reflect upon the various scenes through which the Lord has led him, and can say from his heart, "Hitherto the Lord hath helped me;" and it is well for him that he has had such an Almighty helper; had he been compelled to rely upon *his professed* christian brethren he would have been woefully disappointed. Now our opinion is, that as far as practicable, it is the duty of *all* the members of our churches to support each other in their various businesses. It has given much pain of mind to many tradesmen connected with our churches to know that their christian brethren and sisters are in the constant habit of doing their business with parties in no way connected with the church of Christ, of which they are members; and if they have occasionally patronized their own friends, they treat them as if it was a special favour conferred upon them. Now this ought not to be! When we become members of the same church, brothers and sisters in Christ, it is our duty to help each other in every possible way both temporally and spiritually; but we are apt to think it is only in a spiritual capacity we have to attend to them. The relationship existing between us is almost as near, and as dear, as though we were really brothers and

sisters according to the flesh: and what should we think supposing our brothers and sisters were to take their money and make their purchases at other places, of precisely the same articles as we ourselves had to dispose of, and of quite as good value as our neighbours? We should at once say they ought to be disowned as our relatives. But many will say, "Oh, we can't do so well with our friends, we can't get the articles so good and so cheap as we can elsewhere." We say try them, and try them again, and again. In these days of competition there can scarcely be a difference of five per cent between one establishment and another. If there was, the cheap seller would soon have nothing to sell, and those who supported him would after all have to look out for another "cheap shop," and besides that, no one whether he be christian or infidel would value them as customers. We are aware that there are circumstances connected with business and tradesman of the same town, in which they are so entwined, to a certain extent, as to be compelled to do business with each other, but who would prefer confining their business transactions to their christian brethren. These are not the persons we allude to. There are those in our churches, and they form the greater portion, who are not in business as tradesman, and consequently have not these ties; such being the case, the number of members (especially in large manufacturing towns,) would be sufficient, or nearly so, to support the tradesmen connected with the churches in their localities. We must now conclude with the hope that the few hints thrown out may lead us to ask ourselves,—what is the duty of church members in relation to their business transactions with each other? A MEMBER OF THE G. B. CONNEXION.

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#### GENERAL BAPTIST MINISTERS' BILL OF MORTALITY.

*From the year 1844 to 1855.*

THE members of our churches will venerate the following list. Here they meet with natural and spiritual relations. Here are the founders of some of our churches. Here are the minis-

ters by whom you believed. Here are the names of those whose spirits are among the just made perfect. Young ministers and Students in our Colleges, behold this goodly band, few in number, but your predecessors, having served their generation by the will of God they fell asleep in Jesus, and now rest from their labours. Be ye followers of them who through faith and patience, inherit the promises.

NAME.	PLACE.	COUNTY.		MONTH.	DATE.	AGE
John Wilders ..	Smalley .....	Derbyshire ....	Pastor.	Aug. 20th	1844	24
H. E. Keightly ..	Coventry .....	Warwickshire ..	"	May 25th	1844	29
T. Orton .....	Hugglescote ....	Leicestershire ..	"	April 12th	1845	77
James Taylor ..	Hinckley .....	Ditto .....	"	Aug. 18th	1845	71
Stephen Taylor ..	Duffield .....	Derbyshire ....	"	Feb. 22nd	1846	68
Charles Mills ..	Bourne .....	Lincolnshire ....	"	May 29th	1846	32
F. Ewen .....	March .....	Cambridgeshire ..	"	July 12th	1846	86
J. G. Greenway ..	Netherton .....	Worcestershire ..	"		1847	—
F. Cameron .....	Louth .....	Lincolnshire ....	"	Aug. 29th	1847	65
W. Pickering ..	Nottingham ....	Nottinghamshire ..	"	Feb. 19th	1848	82
Adam Smith .....	Quorndon .....	Leicestershire ..	"	Sep. 16th	1847	41
John Lindley .....	Manchester .....	Lancashire .....	"	July 22nd	1847	38
John Preston .....	London .....	Surrey .....	"	Sep. 20th	1847	65
Samuel Wright ..	Peterborough ....	Northamptonshire	"	June 30th	1848	88
James Peggs .....	Burton-on-Trent ..	Staffordshire ....	"	Jan. 5th	1850	57
W. Butler .....	Heptonstall Slack	Yorkshire .....	"	April 19th	1850	49
Henry Rose .....	Bradford .....	Ditto .....	"	Nov. 30th	1850	36
W. G. Garrett ..	Salford .....	Lancashire .....	"	April 15th	1851	44
John Derry .....	Barton .....	Leicestershire ..	"	May 6th	1852	62
John Barnes .....	Austrey .....	Warwickshire ....	"	June	1852	75
Samuel Ashby ..	Long Sutton .....	Lincolnshire ....	"	Feb. 26th	1853	29
W. Norton .....	Cauldwell .....	Derbyshire ....	"	Nov. 20th	1853	65
W. Fogg .....	Retford .....	Nottinghamshire ..	"	Dec. 25th	1853	65
W. Crabtree .....	Lineholme .....	Yorkshire .....	"	May 9th	1853	49
Amos Sutton .....	Cuttack .....	India .....	"	Aug. 17th	1854	52
Charles Lacey ..	Cuttack .....	Ditto .....	"	Jan. 8th	1852	53
J. G. Pike .....	Derby .....	Derbyshire .....	"	Sep. 4th	1854	70
W. Goodliffe .....	Croystone .....	Leicestershire ..	"	"	1854	53
H. Hollinrake ..	Birchcliff .....	Yorkshire .....	"	Jan. 19th	1855	80
W. Robertshaw ..	Burnley .....	Lancashire .....	"	Feb. 26th	1855	41

### IBSTOCK BAZAAR.

*To the Editor of the G. B. Magazine.*

MY DEAR SIR,—Will you permit me to make, through you, a request (now frequently made) to your lady readers and friends? It may be known to some of them, that we are on the eve of opening a new place of worship at Ibstock—more suited to the wants of the congregation and neighbourhood than the old one. Of course, a debt will remain thereon, after the opening services, and of course our lady-friends in this region design to hold a Bazaar, (we think in May.) It is happily now the fashion to appeal to anybody and everybody, in reference to such occasions, and as *preparations* for such gay times are now as much in season as

short days, long evenings and bright fire-sides, and as the renown of the skill of our sisterhood is in all the churches, I feel little difficulty in soliciting their generous aid for the object I have just named. If amid the multiplicity of appeals that are made to their kind hearts and skilful fingers, they could manage to think of us when arranging their kind responses, we shall all be glad and obliged. I am not initiated into the mysteries of "stalls" with their atars and spangles, ribbons and flowers, purple and fine linen, and by consequence, my notions in reference thereto are delightfully crude and vague, so that I dare not attempt to describe what is needed. I must content myself with simply notifying that any materials or articles known to be

useful for such occasions sent to Mrs. Fox, Ibstock, or Mrs. Jackson, Heather Cottage, will be as gladly received by them, as they will be regarded as expressions of kindness by, dear Sir,  
Yours truly  
J. P. HOPPS.

P. S. I have erred (though pardonably) in only soliciting help from our lady friends. I am told that the more prosy, and emphatically *terrestrial* articles of manufacture will be very acceptable.

## REVIEW.

MEMORIALS OF CAPTAIN HEDLEY VICARS, *Ninety-seventh Regiment. By the author of the "Victory Won."* Fcp. 8vo. pp. 315. London: James Nisbet and Co., 21, Berners Street.

THE large sale of these "Memorials" speaks well for the people of England. Here is a book with no time honoured name to recommend it, with no remarkable vigour of thought or of style, with no vivid pictures "of moving accidents by flood and field;" but a simple, unvarnished record of the short career of a christian soldier; and yet it has already rivaled in circulation the most popular works of the day. The sixty-first thousand has now been issued.

The book is divided into eleven chapters, respectively headed—boyhood, the awakening, conversion, diary, home, friendship, the war, the hospital, winter before Sebastopol, the day-star rises, the victory. To which is added extracts from the letters of friends and acquaintance, all bearing testimony to the christian character of Captain Vicars, and to the great loss they sustained in his death.

Hedley Shafto Johnstone Vicars was born in the Mauritius, on the 7th of Dec. 1826. His father was an officer in the Royal Engineers. Loss of health obliged his mother to return to England with her family—when, is not stated. But in 1835 his father rejoined them, and shortly after, the whole family settled in Mullingar, West Meath. His career was short. Four years passed away and his end came. Hedley was now in the hey day of youth, fond of boy's play, and showing a good deal of boy's perverseness,—careless of study, and craving for adventure. His conduct, however, did not cause his widowed mother serious anxiety, and towards his sisters he exhibited invariable gentleness. In the spring of 1844 he commenced his military career, by joining the depot of the 97th regiment in the Isle of Wight. Towards the autumn of the

same year, his regiment sailed for Corfu. There he entered with spirit into all the amusements that presented themselves; neglected writing to his family, and became like too many young officers, reckless, extravagant, and given up to practical joking. His mother became alarmed for her only son, and wrote as only a christian mother can write. These appeals were not lost. Their effect soon became visible. In 1848, the regiment was ordered to Jamaica; and from Maroon Town, Hedley thus wrote to his mother. "I see it all now. It is I that have caused your illness, my darling mother. Ever since the receipt of your last letter, I have been in a dreadful state of mind. I feel that I deserve God's severest punishment for my undutiful conduct towards the fondest of mothers, but the excruciating thought never occurred to me, that he might think fit to remove her from me. Oh, what agony I have endured! what sleepless nights I have passed since the perusal of that letter!" The sudden death of his friend, Lieutenant Bindon, awakened serious thoughts in Hedley's mind. The event proved the beginning of a spiritual change. He wrote to his sister referring to his forebodings of an early death, and expressed a wish that he was prepared. In 1851, he left Jamaica for Halifax, Nova Scotia, and almost immediately after landing was ordered to Canada, to take charge of volunteers for a regiment there. The great turning-point of his history was drawing near. Waiting the return of a brother officer to his room, he turned idly over the leaves of the Bible that lay on the table. His eye caught the words, "The blood of Jesus Christ his Son cleanseth from all sin." He was startled and aroused. "If this be true for me," said he, "henceforth I will live, by the grace of God, as a man should live who has been washed in the blood of Jesus Christ." He slept little that night, pondering in his heart whether it were presumptuous or not to claim an interest in these words. The next day he felt at ease. That

message of peace was true for him. He at once began his new life. On the morning which succeeded that memorable night, he bought a large Bible, and placed it open on the table in his sitting room, determined that an open Bible, for the future, should be his colours. "It was to speak for me," he said, "before I was strong enough to speak for myself." His friends came as usual to his rooms, and did not altogether fancy the new colours. One remarked, that he had turned Methodist, and, with a shrug, retreated. Another ventured on the bolder measure of warning him not to become a hypocrite: "Bad as you were, I never thought you would have come to this, old fellow." So, for the most part, for a time, his quarters were deserted by his late companions. During six or seven months he had to encounter no slight opposition at mess; and "had hard work," as he said "to stand his ground." But the promise did not fail, "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." At this time he found pleasure in the society of a few brother officers who were walking with God, and especially in the faithful preaching of the gospel, by Dr. Twining, garrison chaplain at Halifax. He joined the Bible class established by this minister, became a teacher in the Sunday school, visited the sick, and took every opportunity of reading the Scriptures and praying with the men singly. His spiritual growth was now rapid. He was the means of awakening some of his brother officers to make the earnest enquiry which once burst from the lips of the Philippian gaoler; and by his example effected a thorough reform in the whole regiment. In 1852, the adjutancy of his regiment was offered him, the Colonel assuring him that he was the man he could best trust with responsibility. The following year, the regiment returned to England, and was quartered successively at Walmer, the Tower of London, Chobham, and Canterbury. In every place he ceased not to preach Jesus Christ, and him crucified. Early in February, 1854, he received intelligence of the alarming illness of his uncle, Colonel Edward Vicars, R. E., at Gibraltar. He was on his way out to East, entrusted with an important military command, when he was seized with an attack of paralysis, and was landed at Gibraltar in danger of his life. His wife was not in health to undertake the voyage thither. In this extremity, Hedley, with characteristic unselfishness, at some personal inconvenience immediately accepted the proposition to go in her place, and left England within a few hours of obtaining leave from his Colonel.

Scarcely had Hedley started for Gibraltar, when the war-cry rang through all Britain. The 97th regiment received orders to be in readiness. In the meantime, Hedley accomplished his benevolent errand, snatched a hasty visit home, and embarked for Greece on board the *Orinoco*. On the 3rd of June, the gallant ship let go her anchor off the Piræus. Hedley Vicars had no sooner landed than he was again at work. The cholera broke out. His own regiment lost a hundred and twenty of its ablest and finest men in a month. Hedley undertook the command of funeral parties for other officers, who gladly relinquished to him a task so little congenial to their feelings. In this way he obtained frequent opportunities of addressing the living around the graves of the dead. He rarely allowed the service to close without some "word in season." His zeal did not rest here. He again visited the sick, both in the hospitals and in their own quarters, officers as well as men. His services were the more welcome from the fact that neither England nor France had at that time sent out with the army a single chaplain. Many pleasing proofs that the good seed was not scattered in vain are given in the letters of Hedley Vicars to his friends at home, and to Dr. Twining in Halifax.

In November, 1854, the order came for the 97th to hold themselves in readiness to join Lord Raglan in the Crimea. The same month the whole regiment had taken up their position before Sebastopol. Hedley Vicars here proved himself no coward, but a brave and dauntless man—one of those heroes whose deeds and name Englishmen will not willingly let die. He roughed it with his men, shared their fare, and alleviated their hardships. While on duty he gave up his tent for their use, sleeping in the open air on a bed of leaves and stones under a miserable shelterless bush. He was occasionally employed as the commander of a piquet, and was one of those valiant men who endured the dreary work in the trenches.

Like the God-fearing men in Oliver Cromwell's unparalleled army, Hedley Vicars held regular prayer-meetings in his tent, and met with some others for reading and expounding the Scriptures. Frequently, after nights spent on piquet or in the trenches, though wearied and worn, he would pass some time in spiritual labours among the men in the hospital tent before he himself sought the rest he so much needed. "This afternoon," writes this devoted man, "whilst speaking to our poor fellows in the cholera-hospital, who were lying cold and comfortless on the bare ground, rays of sunshine seemed to



illumine that charnel-tent as I brought the crucified Saviour before those men, for tears glistened in many an eye, and the smile of hope and peace was on many a lip." Hedley Vicars nearly lost his life in December, not on the battle-field, but in his own tent. He was well nigh suffocated by the fumes of charcoal. Fortunately he was for out-lying piquet that afternoon; and being found insensible by his servant, he was carried into the open air, and after severe remedies had been applied, restored to consciousness. "How I thank God," he says, "that no one but myself slept in my tent that night; and surely I have cause to praise him for his goodness in snatching me from the jaws of death." Before the month of January had worn out, warm clothing and other articles of comfort were received from home. Hedley Vicars, true soldier and Englishman as he was, freely shared these with his fellows. He was better pleased, however, by the arrival of Mr. Duncan Matheson, the soldier's missionary, and other worthy men, who came to feed the multitudes that were perishing for lack of knowledge. Meetings for prayer were still conducted in his own tent, and a short service, whenever practicable, on the Sunday. By night, when seated by the watch-fire, he might be seen conning over the sacred volume, refreshing his soul with its promises and counsels; and now and then two friends were gazing on the same volume, catching at the precious words as the light flickered on the page. Those two friends were Hedley Vicars and Douglas Macgregor.

A perilous post was assigned Captain Vicars on the dark and dreary night of March 22nd, 1854. He headed a detachment of the 97th, that formed on the side nearest the French, the advance post of the British forces. No watch-fire was now permitted to cast its red light on the Book of God; but in fervent prayer did this

brave man wait in the darkness. Soon after ten o'clock, a loud firing commenced, and was sustained in the direction of the Victoria Redoubt, opposite the Malakhoff Tower. Taking advantage of the darkness of the night, 15,000 Russians stole out from Sebastopol. Preserving a sullen silence, they approached from the Mamelon under cover of the fire of their ambuscades, and effected an entrance into the French advanced parallel before any alarm could be given by the sentinels. After a desperate struggle, the French were obliged to fall back on their reserves. The columns of the enemy then marched along the parallel, and came up the ravine on the right of the British lines, for the purpose of taking them in flank and rear. They were at first thought to be French. Captain Vicars was the first to discover that they were Russians. He ordered his men to remain quiet until the enemy were within twenty paces. They drew nearer and still nearer. The time was come for the fray. "Now, 97th, on your pins, and charge!" shouted Captain Vicars; and with a force of barely two hundred, faced two thousand. A bayonet wound in the breast did not check his valour. "Men of the 97th, follow me!" he again shouted, as he leaped over the parapet he had defended so well. One moment a struggling moon-beam flashed on his sword, as he waved it through the air with his last cheer for his men—"This way, 97th!" He fell among the slain, mortally wounded. His brave companions, after a hard struggle, snatched their bleeding leader from beneath the tread of hostile feet, and bore him to his tent. His spirit had fled before they reached the door. He had fallen asleep in Jesus, to awake up after his likeness, and be satisfied with it.

We can only say, after reading this volume, that it supplies the best refutation we know of the well known saying of the Iron Duke, "The worse the man, the better the soldier."

## INTELLIGENCE.

WARWICKSHIRE CONFERENCE.--The above Conference was held at Cradley Heath on Tuesday, Sep. 9th. The morning service was opened by Rev. G. Cheadle, and brother Goadby, B. A. preached an excellent sermon from Eccl. ix. 18. "Wisdom is better than weapons of war." In the afternoon brother Veals offered prayer, and brother Cheadle presided. It was reported that there had been baptized

at Birmingham one, and they have one candidate. At Coventry two and three candidates, Longford five and four candidates, at Union Place fourteen baptized. Total baptized twenty-two and eight candidates. Mr. Goadby was requested on behalf of the church at Cradley Heath, to make inquiries in regard to a minister at Warwick, to whom their attention had been called by an advertisement in the

Reporter. The Union Place church applied for a recommendation of the following case. The mortgage on their chapel is called in, and the sum owing must be paid in six months. The sum required is £250. Toward this they have in hand and in promises about £180. By sermons and tea meetings, &c., they hope to add considerably to this. The deficiency if any will not be great; and should a little help be required to enable them to realize the whole, they would be grateful if the churches would render that help. Resolved that if an application to other churches be necessary we kindly recommend this case to their sympathy and help. The secretary was requested to write to Netherton, and make inquiry about the state of the church there, &c., and report at next Conference. The next Conference to be held at Union Place, Longford, on the second Tuesday in January 1857. Brother Cheadle is appointed to preach, and in case of failure brother Knight. W. CHAPMAN, Sec.

THE LINCOLNSHIRE CONFERENCE will be held at Sutterton, on Dec. 4th, and not on the 11th as previously announced. Local circumstances rendered this change necessary. J. BARRASS, Sec.

THE MIDLAND CONFERENCE will be held at Vine Street, Leicester, on the last Tuesday in December. Messrs. Lawton and Hunter to preach.

#### ANNIVERSARIES.

STALYBRIDGE.—On Lord's-day, Nov. 9th, our Sabbath school sermons were preached by the Rev. J. Lawton, of Wymeswold. The congregations were good and the collections amounted to £32 and upwards.

GAMBLESIDE.—On Sunday afternoon, Nov. 16th, a sermon was preached by the Rev. J. Batey, of Burnley, on behalf of the G. B. foreign mission. Collection £2. 6s. 7d.

RETTFORD, *General Baptist Sunday School*.—On Sunday last, Oct 5th, two excellent sermons were preached in the Baptist chapel, West Retford, by the Rev. T. Lee, the pastor of that place of worship, in aid of the funds of the above school. The congregations were exceedingly good, and the collections somewhat exceeded those of last year. The children sung several appropriate hymns on the occasion.—“*Retford Advertiser*.”

RETTFORD.—On Sunday last, Nov. 9th, three excellent sermons were preached

in the Baptist chapels at Retford and Gamston, in aid of our foreign missions, by the Rev. W. Bailoy. A missionary meeting was held in the West Retford chapel on the following Monday evening. T. Cotton, Esq., very kindly and acceptably occupied the chair: his liberal sentiments, as a churchman, having been repeatedly applauded, and whose christian catholicity presents a striking contrast to the unchristian spirit of those who seem to have inscribed bigotry upon their banner, whose creed in its narrowness is more worthy the crescent than the cross, and whose great point appears to be to buy proselytes to puseyism rather than to gain converts to christianity. Interesting and energetic addresses were also delivered by the Rev. J. Allen, Wesleyan, J. W. Ackrill, reform minister, Mr. Hitchon, from Horton College, and the Rev. W. Bailey, whose graphic descriptions of the customs, climate, scenery, population, and progress of India were listened to with deep interest by a large and delighted auditory. The services were all well attended, and the collections and subscriptions amounted to the liberal sum of £22. 10s. T. LEE.

HOLBEACH.—On Lord's-day, Oct 19th, sermons in aid of the chapel funds were preached by the Rev. J. Cholerton of Pinchbeck, and the Rev. J. Rawson, of Spalding, (Wesleyan.) A public tea meeting was held on the Monday following, after which addresses were delivered by the Rev. F. Chamberlain, E. Vickridge, F. Stevenson, B.A. Collections and tea about £9. The meeting on Monday night was a very good one. Representatives from all the religious bodies in the town were present, and a good impression was evidently made. J. C. H.

#### BAPTISMS.

WISBEACH.—Oct. 30th, six candidates were baptized in the General Baptist chapel by our esteemed pastor, Rev. T. Watts, and the following Sabbath were received into the church. H. C.

LOUTH, *The Baptism of a household at Walkergate*.—On Lord's-day, Oct. 26th, a father, mother, and their only son, on a profession of their faith in the gospel, were baptized by our respected pastor, Mr. Kiddall. The morning's sermon was based on Christ, as the shepherd of his flock; in the afternoon, the xvi. chap. of Acts was read and expounded; after which a baptismal address was delivered at the water side, and the above family were immersed. In the evening a sermon

was delivered, founded on the words of the Apostle Paul; "I baptized also the household of Stephanas," and after this, at the closing service of this interesting day, the Lord's Supper was administered; the newly baptized, before sitting down at the table of our Lord, were received into the church by the right hand of fellowship. W. G.

LEICESTER, *Dover Street*.—On Lord's-day, August 3rd, the ordinance of believer's baptism was administered to four persons; and on the first Sabbath in November we had another addition by baptism of four friends. In the afternoon they were received into the fellowship of the church. May they all be faithful until death. Our minister, J. C. Pike, preached and baptized on both occasions. I. F.

LEICESTER, *Vine Street Chapel*.—On Sunday evening, November 16th, Mr. Chew baptized eight persons, and afterwards preached to a very crowded congregation.

BURNLEY, *Ebenezer Chapel*.—On Tuesday, Sep. 30th, five persons were baptized in the above place by our minister, the Rev. O. Hargreaves, four males and one aged female. W. P.

# OPENINGS.

KIRKBY.—*Re-opening of the General Baptist Chapel*.—During the past summer we have been engaged in enlarging our chapel, by erecting a gallery and building new school rooms. On Lord's-day, Sep. 21st, this place of worship was re-opened by the Rev. J. Goadby of Loughborough. On the day following the bazaar was held, which, considering the short space of time our friends had for its preparation, and being the first of the kind ever known to be held in the village, (that is in connection with a place of worship), quite exceeded our expectations. On the morning of this day a sermon was delivered by the Rev. G. Rogers of new Lenton. In the afternoon, notwithstanding the very unfavourable state of the weather, upwards of three hundred sat down to tea. The delightful and cheering services connected with our re-opening closed in the evening with a sermon, delivered by the Rev. H. Hunter of Nottingham. Our enlarged place during these services was exceedingly well filled, with the exception of Monday morning. The collections, proceeds of the tea, and bazaar, amounted to £32 15s. 2d. It is expected the entire cost will be about £220. We are now doing our endeavours to liquidate this newly incurred debt by private subscrip-

tions, donations, &c.; and it is pleasing to add, that a handsome sum has already been received. In justice to our neighbours and friends, in no way connected with either the church or congregation, it becomes us to say, they came forward in the midst of our necessities with a willing mind, and have done us great service; so much so, that the cartage of material, &c., will cost us very trifling. We are glad to say, that now we have returned to our own place of worship, our congregations have increased, and we are not without tokens for good. Our united prayer is, O Lord, we beseech thee, send now prosperity. A. B. K.

EAST RETFORD.—*Re-opening of the General Baptist Chapel*.—This chapel, which has undergone a thorough renovation during the last month, was re-opened on Sunday last, Sep. 14th, when two excellent sermons were preached by the Rev. T. Lee, and collections made towards defraying the expenses incurred. The chapel has certainly been greatly improved by cleaning and painting, and we shall not be saying too much if we repeat the general opinion of the congregation worshipping there, "that is one of the neatest and prettiest dissenting chapels in the town." The whole has been executed under the superintendence of Mr. G. Foster.—"*Retford Advertiser*."

LOUGHBOROUGH, *Wood Gate, Opening of new School Rooms, Vestries, &c.*—New and spacious school rooms having been erected in connection with this place of worship, the services connected with their opening were conducted in the following order. On Wednesday, Oct. 23rd, in the afternoon and evening, the Rev. Mr. Conder, of Leeds, delivered two very excellent and impressive sermons, on the question "What must I do to be saved?" and on "The great salvation." The congregations were good, and the devotional exercises were conducted by brethren J. C. Pike, J. Stadden, J. Lawton. On the following Lord's-day, Oct. 26th, the children and teachers were collected in the large room, when addresses were delivered by the Rev. J. B. Pike, the pastor of the church, and several of the teachers. In the afternoon and evening the public services were continued, when two powerful sermons were delivered by the Rev. J. B. Pike, of Bourn, to very large and attentive congregations. On Monday evening these delightful services were concluded by a large and most interesting tea meeting. The public meeting in the chapel after the tea was one of the most animated and pleasing we remember to have attended. Mr. Goadby presided, and

brethren E. Stevenson, C. Pike, F. Stevenson, J. B. Pike, J. Lawton, W. Bailey, J. F. Winks, and J. Mason, (Indep.) delivered eloquent and appropriate addresses, between which the choir favoured us with very chaste and select pieces of sacred song. The cost of the schools and fittings will be little short of £600; the proceeds of tea, collections and subscriptions realized about £205. May God graciously prosper this effort to extend his cause!

#### MISCELLANEOUS.

**HOME MISSION.**—The following resolutions were passed at a meeting of the General Committee, for the Home Mission, held at Wood Gate, Loughborough, on Nov. 11th, 1856.

1. Mr. Hunter reported that he had written to Mr. W. Chapman, of Quorndon, in reference to the Legacy left by Mr. Spittlehouse, and received for answer that the money in question had been paid over to Mr. Jarvis Miller, in 1825.

2. Mr. J. C. Pike was requested to call on Mr. Chapman for further information.

3. After a good deal of conversation, relative to Lincoln, Birmingham and Grantham, it was resolved, that we fix on Birmingham as the most important field of labour we could possibly occupy, and one whose claims are much greater than any of the stations mentioned. Here is a population as large as Lincoln and Grantham put together, who never enter the house of God.

4. That we request brethren Goadby, Senr., and H. Hunter, to visit Birmingham, and make all needful preliminary inquiries.

5. That the secretaries write to the ministers of the Leicester and Warwickshire churches, stating what we have done, and requesting them to bring the matter before their churches, and to say whether a deputation would be acceptable and desirable.

6. That the secretaries be requested to write to Chesham, London and Portsea, on the same subject, and if possible to obtain their co-operation.

7. With regard to Lincoln, it was agreed, that in consequence of the peculiar nature of the Trust Deed, we cannot see our way clear to do anything in this case at present.

8. That we recommend the churches in the Midland and Lincolnshire districts to spare their ministers, and pay their expenses in supplying Grantham for twelve months.

9. That this committee stand adjourned until the evening of the next Conference, to be held at Leicester.

The following friends promised the undermentioned sums, provided one hundred pounds could be raised to pay an agent, for one year, in commencing a new cause at Birmingham.

	£.	s.	d.
Mr. W. Bennett..	10	0	0
Rev. H. Hunter..	5	0	0
Mr. J. Earp ..	5	0	0
Rev. J. C. Pike, for his church ..	5	0	0
Mr. Baldwin ..	5	0	0

#### *Visit of the Deputation to Birmingham.*—

Early on Friday morning I left home for Birmingham to meet Mr. Goadby. I arrived in safety a little before ten o'clock. I was glad to find him waiting for me on the platform. As soon as I got out, he said, "Now, brother Hunter, what are we to do?" "Well," said I, "in the first place take a cup of coffee, and in the second place, we will go directly to brother Cheate's and ask him to go with us." "That's the right way," said he, "to go about the business, I have no doubt he will cheerfully accompany us." We hired a cab, and soon found our way to our friend Cheate's. He was very glad that we had come upon such an errand and manifested the greatest readiness to assist us. Well, we set out on an exploring expedition, brother Cheate said, "we had better look at the Temperance Hall first." We found the Hall, and were rather pleased with it, than otherwise. The staircase is too narrow for a public room. When we got in Mr. Goadby said, "this is the place." It certainly appeared to us all to be a very suitable room in which to commence. The following were answers made to enquiries put to the person who seemed to have charge of the place. It seats 300 persons. It is occupied by Presbyterians and will be, up to February. The rent for the Lord's-day, and one evening in the week, is £26 per annum, including gas and cleaning. But the committee talk of enlarging it next summer, and if so of course we could not have it. The situation is good—more than a mile from Mr. Cheate's chapel and surrounded by a respectable population. It is much easier to get the poorer classes to come up and mix with the wealthier classes in worshipping God, then to get the wealthier to go down to a place of worship situated in some dirty lane. Our object should be in low and dense populations to lift them up. From the Temperance Hall we went to Needles Alley. Here is a School room that will seat 200 persons. Brother Cheate told us that several sects had tried here but all had failed.

The Odd Fellows' Hall came under notice. This place will seat about 800 persons. I felt a sense of oppression when I went in; the seats appeared very dirty—they were covered with dust. We were given to understand that this was let occasionally at a sovereign per week. We all agreed that this place would not be suitable. We visited the Music Hall. This is a splendid building. It has two tiers of galleries and will seat about 2,000 persons. This we agreed was beyond our reach. We visited the Corn Exchange. This is a large Hall. I dare say it will hold nearly 1,000 persons, and lets at a pound a week. We went in at one door and came out at another. When we got into the street, Mr. Goadby pointed across the way and said, "that is Mr. James's chapel." We all agreed that it would not do to commence a Home Missionary station close by the sanctuary of that good man. We saw another room connected with the Music Hall, which, if we cannot obtain the Temperance Hall, might be very suitable indeed. This will seat about 200 persons. The room is lofty and very light.

We then called upon Mr. John Cheatele, son to our brother who accompanied us. He told us of two Jewish Synagogues that were to be sold. He kindly offered to go with us, which he did. The first synagogue we visited we found in a good situation, but the land was leasehold, and the annual ground rent, Mr. John Cheatele told us, was 5s. or 5s. 6d. per yard. The other synagogue was situated amidst a dense population, but evidently not so respectable as the population in the immediate neighbourhood of the former one. We did not see the interior, but judged that each might hold six hundred persons. Mr. John Cheatele promised to make all necessary inquiries about the last mentioned synagogue, as from its appearance we might be better able to meet the expenses connected with it. It appears that the two congregations of Israelites have united and built a most splendid synagogue. Our young friend, Mr. John Cheatele, was kind enough to ask permission for us to see the interior. We were admitted. But what a sight! Nothing like it did I ever behold. The seats, the aisle, the chandeliers, the reading-desk, the seats for the chanters, the pulpit, the veil hanging "from the top to the bottom"—and concealing the holy of holies—no tongue can describe them. Mr. Goadby said, "They have certainly tried to come as near the temple of Solomon, as they could," I replied, "yes, but I hope that it will one day become a christian temple. When we left this gorgeous synagogue

Mr. Cheatele was anxious to show more of the population, but it was now getting on in the afternoon and we declined. Dear good old man, he has been labouring here about forty-years, and he has still remaining not a little energy and stamina. I do not know how many miles we had walked, but I know that I was both tired and hungry, and brother Goadby was both lame and hungry, brother Cheatele whatever he felt made no complaints. Soon these little matters were put to rights, and at half-past three in the afternoon, I bade brother Goadby and brother Cheatele good bye, and arrived safely at Nottingham about seven o'clock. I beg to say in conclusion that brother Cheatele will assist us all in his power in commencing a new cause in Birmingham. Thirty pounds were promised at the Committee meeting at Loughborough, seventy more are wanted to make a beginning. I might also add that those friends who made the noble offer are already subscribing to sustain the stations at Sheffield or Leeds. May the good Lord give us a spirit to feel and a spirit to give in connection with his cause and kingdom in the world.

H. HUNTER.

No. 2, Peel Street, Nottingham, Nov. 17th.

WALSALL.—*A New G. B. Cause.*—A few friends at Walsall, some of whom had formerly been connected with our body, in the month of July last, invited the Rev. C. Burrows (late senior student at the Academy) to unite with them in an attempt to raise a second church in this populous town. Mr. B., who had been supplying the G. B. church here, with acceptance for four Sabbaths, listened to these proposals, and after labouring for three months with encouraging prospects, the friends requested the committee of the Academy to sanction Mr. Burrows in continuing his ministry among them.

The committee of the Academy not being in possession of all the information needful for a prompt decision, deputed their secretary and brethren W. Chapman of Longford, and Cheatele of Birmingham, to visit Walsall, and give such advice and counsel as might seem best in this case.

On Thursday, Nov. 13th, the deputation arrived at Walsall, where they first visited Mr. Burrows, and heard from him an account of his views and feelings in relation to his ministry here. They then met a few of the friends of this movement, and heard their statement of the necessity for zealous evangelical effort in this place, where some eighteen thousand persons never attend a place of worship. They were gratified with the evidences of pious zeal and devotedness given by these

friends, with their reports of their various efforts and contributions; and they were also delighted with the noble and spacious hall engaged for their Lord's-day services. On the whole, the deputation felt encouraged to recommend Mr. Burrows to carry into effect his purpose of employing his utmost energy in the attempt to which he had, in the fear of God, and in dependance on Divine aid, committed himself.

A public meeting was held in the evening, which was attended by about eighty persons, friends of this proceeding. Mr. Cheate implored the Divine blessing, and Mr. Goadby presided. The chairman stated to the assembly the purpose for which the deputation had visited Walsall, the interest which the Committee cherished in Mr. Burrows, and the general feeling of encouragement which his statements, and those of the friends, had awakened.

Mr. Jabez Marshall then recapitulated the proceedings already engaged in, and on behalf of the friends, requested the continuance of Mr. Burrows's labours among them. Mr. Burrows, with deep feeling, alluded to his full recognition of the difficulties and responsibilities of his position, and expressed his determination to devote himself to this enterprise. The friends present being then appealed to, unanimously lifted their hands, pledging themselves to stand by this effort, and to sustain Mr. Burrows in it, by their prayers and zealous co-operation. Brethren Chapman and Cheate then exhorted the assembly, and the chairman closed with prayer. Before retiring, a vote of thanks was passed to the deputation for their visit to Walsall, and their attendance at this meeting. May the Great Head of the church smile on this effort to extend his kingdom, and may our young friend be amply rewarded with success!

## NOTES OF THE MONTH.

*Nov. 20th.* THE chief event of the past month is the election of Buchanan as President of the United States. We regard this as a public calamity. The vile atrocities committed by the pro-slavery marauders upon the freedom-loving settlers in that territory will now have a powerful defender; and the whole territory may be regarded as handed over to nigger-drivers. Slavery has triumphed. Pennsylvania lent her aid to this result. Alas for freedom! Whether this election will induce the Northern States to separate themselves from the South, a movement which would be attended with immense good to humanity, or continue to wear the chains which aristocratic and haughty slave-holders have put on their necks, remains to be seen. The present aspect of affairs in the States, is anything but cheering to the friends of freedom and peace.

At home we have had little of a public character to awaken our attention. There have been agricultural meetings, railway accidents, frauds on public companies by confidential agents, accidents of frightful character, (as that

at the Surrey Gardens,) the Archbishop of Canterbury's decision on the Denison case, which the Puseyites are about to resist, Lord Palmerston's visit to Manchester, and also the speeches of Kosuth on Italy, Hungary, Poland, and English, Austrian and French policy; there have been, we say, these things and others, but "no news." So much has "news" declined, that it is said "the Times" has diminished some twenty thousand of its daily circulation! The Russian Government is demanding the reconstruction of the Paris Congress, in order to explain and settle the treaty of Paris. An English fleet is in the Black Sea, and Austria still occupies the Principalities. War with Persia seems to be resolved on, though what it is for it would be difficult to say. France is restless; the Emperor's popularity seems to be waning, while the Queen of Spain has been hissed at in the theatre. Look where we will, the world seems to be in a state of comparative dislocation. Let us hope that by another month or two a calmer and more settled aspect will come over every land.

## MISSIONARY OBSERVER.

## LETTER FROM REV. G. TAYLOR.

JUGGERNAUT'S FESTIVAL, &amp;c.

*Piplee, July 28th, 1856.*

MY DEAR BROTHER GOADBY.—On the night of the first inst., about twelve o'clock, Mr. Buckley called at Piplee on his way to Pooree. According to arrangement we had expected him much earlier; and on enquiring the *wherefore*—knowing this to be an “accidental” country—found that instead of the bearers calling at our residence, concurrent with orders, while brother B. was “taking rest in sleep,” they went on to the end of the stage, which was about a coss, or two and a half miles beyond. Of course the disobedient bearers had to retrace their steps, and so paid for this naughtiness. Well, after a little refreshment we—i.e., Mr. B. and I—got into our palanquins, and set out for Pooree.

When about three miles from our journey's end, we were overtaken by a fearful thunder storm, attended by torrents of rain. The lightning was remarkably vivid, and the thunder appeared to be just at hand. The bearers, however, seemed to bid defiance to the storm, and marched on their way most charmingly. As the poor fellows plodded through the rice fields, first slipping to the right and then to the left, I began to be somewhat apprehensive of danger. Anon it appeared as though we should soon be either sprawling in the mud, or plunged into a sitz bath. We managed, however, to reach Pooree safely on Wednesday, about half-past nine a.m. In the evening of the same day we went to the bazaar, accompanied by our Piplee native brethren, viz.,—Sebo Patree and Paul—and the two students from Cuttack. We speedily secured a large audience, and were exceedingly gratified by the attention paid to the word spoken. We met with stern opposition, of course, from some of the “craftsmen” of “Diana

of the Hindoos;” but for this we were fully prepared. At six o'clock the next morning, we again took our stand in the principal bazaar; where brother B., and the native preachers successively, exposed the folly and sin of idolatry, and showed the people a “more excellent way.” While thus engaged, two or three droves of strangers passed by, headed by some of the Brahmins and Pundas of Pooree, by whom the poor deluded creatures seemed “taken captive at their will.” I was somewhat surprised to see that the vast majority of these persons were females, many of whom were quite girls; yet I understand that numbers of them are widows; and, by the wretched system of Hindooism, are doomed to remain so for life! although many of them may never have seen the youths to whom they were betrothed. On our way back to the bungalow, we had to pass the residence of some of the Pundas; and on the verandahs of the buildings were crowds of pilgrims who had been enticed thither in order that they might be *drained* of every valuable they possessed. On the occasion in question I saw a tall, corpulent, haughty looking Brahmin, sitting in front of his house; and at his feet a mat was spread out, upon which were laid pice and rupees in abundance—the offerings of the poor wretched looking beings standing around him. Just as we were passing, a very desolate looking young woman presented her dowry and fell at the feet of the man above mentioned, who, in return, scarcely deigned even to look at her. It is very evident that love of gain, and not concern for the honour of the gods, is the secret of the continued real and apparent infatuation of the “Priests of Juggernath.”

On Thursday evening, went again to

the bazaar, and had a very favourable opportunity among the strangers attending the festival. Notwithstanding the excitement occasioned by the vast preparations that were going forward in connection with the "Cars;" and the frequent attempts of passing Brahmins and Pundas to create a general shout by their cries of "hurree bol," we had a remarkably attentive congregation, and the word seemed to be spoken "with power." I ought to add, perhaps, that we were a little disturbed once or twice by some unseen person or persons casting sand and dirt upon us.

Friday morning found us again in the bazaar, surrounded by a pretty large and tolerably attentive audience. As on the previous day, the Pundas were strongly enticing poor pilgrims, and leading them in companies to their "houses of iniquity" as "sheep are led to the slaughter." About nine a. m., on account of the heat of the sun and the cravings of nature, we returned to the bungalow. In the course of the day we received a visit from H. N. Clarke, Esq., assistant to the collector at Pooree. During the interview, he asked if we would leave some copies of the Scriptures and tracts with him, and he would try to circulate them among the natives from time to time. Of course we gladly availed ourselves of this offer, and sent him as many copies as we could spare. In the evening we again visited the bazaar, and as the idol was to make its appearance that night, found all excitement and confusion. We were speedily encompassed by a dense crowd, so dense that we could scarcely breathe. The people were evidently not in a condition to hear with much profit. Indeed, it was very difficult to suppress, at times, the hurree bol—i.e. hurrah,—while it was equally difficult to hear the preacher's voice. Several times we had dirt thrown at us from some of the bystanders; and as the showers came thicker and faster I kept a strict look out for the perpetrator. At length I espied an impudent young brahmin in the very act, so, rushing through the crowd, I seized the young gentleman and delivered him into the hands of a native police, with an order to take him to the police office. Our

young friend seemed fearfully alarmed by his new position, and protested his innocence again and again. After letting him remain some little while under the policeman's charge, and promising what he would secure by a repetition of his offence, I let him go. This seemed to have a very good effect, as the act was never repeated afterwards. We remained until the shades of evening prevailed, and then returned to the bungalow. The next morning we sent off a garry laden with books and tracts, and followed immediately in our palanquins. We took our stand at the place usually occupied by the brethren on this occasion—viz., the Ataranulla. As we made up to the place, we saw numbers quitting Pooree, so at once commenced operations. Most of the people seemed exceedingly anxious to obtain the books; so much so that again and again they pressed sore upon us. Our work was rendered still more difficult and trying by the presence of a number of Pooreeites who strove most vigorously to get hold of the books; doubtless, in most cases, with an intention to destroy them. Many of these plagues remained to the very last. In addition to distributing Scriptures and tracts, the brethren, of course, embraced every opportunity of speaking to the people. It was a source of great grief to my mind (as indeed it has been ever since my arrival) that I was unable to tender a word of warning to the thousands of undying spirits, seeking death in the error of their ways. Having, however, become somewhat familiar with our poetical tracts, I determined to make a substitute of one of these, and for once in my life to go upon crutches. I began, therefore, singing, in a native tune, a hymn that strikingly exhibits the "glorious gospel of the blessed God;" and thus, by its means, preached unto the people of the great things of Jehovah. I was much gratified by the results of this effort. The people flocked around the performer; and though they had just before despised and refused the tract containing the said poem, in their eagerness to secure a large book; yet now they seemed most anxious to obtain a copy; and thus the "plan of salvation," the "guide to heaven," was placed in the hands of many who had



hitherto "sat in darkness and the region of the shadow of death." At about half-past nine, a.m., we returned to the bungalow.

Having thus accomplished our work at Pooree, we set off early in the afternoon for Piplee. We had not proceeded far, however, before poor brother Buckley's palkey gave way, and on examination we found that to go further would be impracticable. We therefore despatched two of the bearers to call a blacksmith, while we sat down in our palkeys, comforting each other with the assurance that we were doomed to wait there for at least four hours. Well, the first hour passed away and we were not a single step the forwarder than when we were put down. We began to look anxiously towards the town whence we expected help, and by and bye espied four men in the distance, two of whom we recognised as our bearers, and to our astonishment they were all running! You must know that though the Oriyas have several words in their vocabulary synonymous with quickly, speedily, sharply, &c., yet they appear entire strangers to their import, hence our wonder on the present occasion. At length the men arrived, with tools and material, rough it is true, and such as would have suited some old broken down manure cart at home; nevertheless, such as under present circumstances we were right glad to see. The men set to work at once, and in good earnest (a very unusual thing among Oriya workmen), so that after an additional hour's delay, we were able to make a fresh start for Piplee. On our way we passed many of the people to whom we had given books in the morning, and I assure you they seemed to think they had found a treasure. May it prove that they have, to the everlasting bliss of their immortal spirits. In one village we passed through, I saw a Brahmin reading the New Testament for his own edification and that of his friends, with apparent interest. We reached our destination about half-past eleven p.m.

You will be pleased to hear that the festival this year was remarkably small, owing, it is said, partly to the fearful mortality of last year, partly to this year being the second after the creation of a new idol, and partly to a superstitious

notion prevalent among the people that this year was not a lucky year to visit the god. The first and last reasons here named I had from the native sub-assistant surgeon of Pooree. The same gentleman informed me that, of persons from a distance, there were not more than ten or twelve thousand at the festival,—a vast difference between this figure and that of last year, viz., a hundred and fifty thousand. In writing brother Stubbins on this matter, I remarked that I thought old Jugger-nauth's popularity was on the decline. He is of opinion, however, that though my remark is true, yet the character of the festival is no proof of its truth, inasmuch as it was expected to be smaller for the second of the reasons, and it may be that I am mistaken; still I think it looks rather ominous when the idol's interested friends ask in alarm, "What has come to the people;" and feel that on account of their being so few present, their "lord" will be compelled to decline his usual visit to his "maternal ancestor."

You will also be gratified to hear that those horrid and horrifying scenes witnessed by our brethren on former occasions were not to be seen this year. The suffering and mortality during the festival were not greater than ordinarily. Cholera has been very little heard of at Pooree, and cases of fever have not been numerous. No death has occurred this year either in connection with the temple or the cars. Indeed, such provisions were made, and such precautions were taken, on the part of the officers of Government, that had the festival been much larger the probability is that no life would have been lost. At the entrance of the temple, where last year five persons were crushed to death, a high, strong fence was put up, and but a small opening left sufficient to admit two persons at once. Then as regards the car. The Commissioner ordered the Rajah to provide a kind of network, made of very thick rope, and bordered by long thick pieces of wood. This network was suspended from the upper part of the car, and entirely covered the ponderous wheels. It came so near the ground that it was next to impossible for anyone to get beneath.

I assure you the friends of Juggernath don't half like this sort of thing. They seem to think it an interference with their prerogative, and a defiling of their holy things. They try, however, to make the best of this, as other matters of a similar nature, by concluding that it is the god's pleasure that it should be so (?) During an interview with the Collector of Pooree, the other day, he said that when the network for the car was suggested to the Rajah, he very strongly objected to the measure; upon which the Commissioner replied, "Very well; but remember that if any person be killed during the festival, you will be tried for manslaughter," when the Rajah at once consented. One is very forcibly reminded of old satan's remark, "skin for skin, yea, all that a man hath. (even his gods.) will he give for his life". How very different this from the noble and undaunted reply of those unlearned and ignorant men belonging to the despised Nazarine, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard."

Brother Miller, I am sorry to say, was not able to attend the festival. His health is very much impaired; so much so, that a spirited conversation or the least excitement occasions violent pain in his side. He appears to be suffering from what is so often the lot of Europeans here, viz., an affliction of the liver. I sincerely hope that the contemplated change, which seems quite inevitable, will tend to his speedy restoration, so that he may soon return to this land of darkness, where his labours are so greatly needed. As his departure will necessarily leave us alone in this important station, and that before we have been quite twelve months in the country, I trust that the friends at home will be unceasing in their prayers to God for us; that all their discretion and perseverance, devotedness and assiduity, demanded by our important and responsible position, may be imparted to us by the "Spirit of all grace." I may just say that brother Brooks had quite intended being with us at Pooree, but was detained at home by sickness. His detention was a great disappointment

both to ourselves and to him. Indeed, so thoroughly bent upon going was he, that he had all preparations made, and most of his requisites sent on first, in the hope that when the time of departure arrived he would be able to go, but after all, he was compelled to give the matter up. Brother Stubbins was busy elsewhere, so that brother Buckley and I had the whole field to ourselves; attended, of course, by our dear native brethren, who wrought right well.

I would just remark, in conclusion, that I hope none will infer from what is stated above, that our great work in Orissa is anything like completed. It must be remembered that this year's festival is by no means an average one. There are never so many pilgrims at the second festival after the erection of a new idol; for the people have a notion that there is less merit attending that the second year, than any other. And again, although the idol's popularity is declining, what is *still* the condition of the people? Why they are as thoroughly depraved, and as deeply sunken as it is possible for them to be. Anything like justice and truthfulness, charity and fidelity, are practically unknown amongst them. Here and there are instances in which a ray of heavenly light has penetrated the dense gloom by which the poor heathen mind has long been shrouded; and a few solitary souls behold the light of life. But where are the masses—the millions that inhabit this vast province, this immense country? Truly they are "in a land of darkness, as darkness itself, and of the shadow of death; without any order, and where the light is as darkness." Surely then we should, individually, increase our efforts, double our diligence, and renew our devotedness in reference to the great work committed to us by the Great Head of the church.

"Christians, ye prize the Saviour's blood,  
In which the soul is cleansed for God.  
Millions of souls in darkness dwell,  
Uncleansed from sin, exposed to hell.  
O! strive that heathens soon may view  
That precious blood which cleanseth you."

Dear brother, I am sure you cannot conceive how glad we should be to have a line from you at any time, though the sooner the better. We have felt as if

the pens of friends at home had moved dreadfully slowly during the last twelve months. Howisit? I can assure you, and the friends generally too, that we never realized, as we do now, that "as

cold waters to a thirsty soul, so is good news from a far country." With our united love to yourself and family,

Affectionately yours,

G. TAYLOR.

## LETTER FROM MRS. TAYLOR.

*Piplee, Orissa,  
July 28th, 1856.*

MY DEAR MR. GOADBY,—I have tried to fulfil the engagement entered into when on Loughborough platform, viz., to see that Mr. Taylor wrote to you; but he in return reminds me that you are expecting to hear of me. I will, therefore, set about writing a few lines at once. You have had all particulars respecting our voyage and journey to Cuttack; but never can you know how thankful we were when our palankeens were set down by the house of dear Mr. Miller, who with dear Mrs. M. gave us a most hearty reception. We had not been long seated, before we had all the mission friends to see and gratulate us upon our safe arrival at Cuttack. We staid about three weeks, and enjoyed ourselves very much in the mission circle. We could not, however, help thinking that we had not completed our journey, and that those were not to be the scenes of our labour. On the evening of the 18th of January, Mr. Miller and Mr. Taylor left Cuttack for Piplee. On the 19th, Mrs. M., her dear children, and myself set out for the same place, and truly no poor pilgrim ever felt more delighted by a consciousness of having entered upon the last stage of a long and tedious journey homewards, than I did that evening. My musings on the way were various, and drove all the inclinations to sleep completely away. I thought I was drawing near to a spot I could call home, in the wilderness. A spot that was to be the scene of our future labours, sorrows, and pleasures. A spot, too, where important duties and weighty responsibilities would be imposed upon us; in view of which latter consideration, I felt ready to ask with Paul, "Who is sufficient for these

things?" Soon after midnight we reached the bungalow where our dear husbands were anxiously watching for our arrival. Next a.m., Mr. Taylor pointed out to me the neat little chapel (which is about two hundred yards from the house), and took me round the christian village to give my welcome to the dear people, who appeared very pleased to see us. Our only regret was not being able to converse much with them. During the day most of them returned our visit, when Mrs. Miller told them how sorry I was that I could not talk to them: they replied that in a few months I should be able. We are much delighted with the station; feel ourselves quite at home, and indeed prefer it to any other in India. When we had been here a week, Mr. M. and Mr. T. went on a missionary tour. During their absence Mrs. M. and myself were very graciously delivered from anything like fear respecting them, knowing that they were about our Heavenly Parent's business. When we had been at Piplee a short time, we had the girls from the christian village every day to teach them sewing, so that they might be able to make the pinafores and jackets so kindly sent by our dear friends in England. Often have I wished those dear friends could see how nice the little black creatures look in them. I assure you, generally speaking, they are not put on every day, but reserved for the Sabbath. You will have heard that we went to Pooree in March; whilst there, the Lord blessed us with a sweet little girl. For a month or five weeks after her birth, I was very unwell. The doctor and our friends assured me that unless I gave over nursing I should not be any better. But feeling very anxious, if possible, to continue, I

tried for a month; at the end of which time I was compelled from excessive weakness to give it up. Dear Mrs. Stubbins obtained a very nice woman for me as nurse. About a month we got on very well, when all at once the poor woman became insane; and what was more distressing, we had every reason to believe that our washer-woman had given her something to take away her reason. There is a native herb which is easily administered. I suppose it has been given to some of our native christians by their relatives to prevent their coming out from heathenism. A lady told me that in one part of India where she had been, it was quite a common thing to give it to a supposed enemy; and that there were numbers of poor insane creatures going about. I often think our dear friends in happy old England little think how much we need their prayers; as we are not only in danger of having our servants drugged, but of being similarly treated ourselves. Oh! how supporting and comforting to the christian is the thought that our Heavenly Father will permit nothing to harm us if we are followers of that which is good. Never can I forget the day the poor nurse was taken to the hospital. I thought of the time when she left her home and dear children, and came to me a nice obliging woman, and that now she was a poor helpless idiot! Our dear babe was then not ten weeks old, and where to get another nurse we did not know; but as baby appeared very healthy and strong, and seemed to be doing well on spoon-food, we did not feel so anxious as we otherwise should have done. Our dear friends in different places were trying to obtain a suitable woman for us. On Tuesday, June 17th, our dear babe was rather poorly, and in the evening she was taken with something like a fit of suffocation, but was soon better again. In the night she had a second attack, much worse than the first. Mr. Miller thought we had better try an emetic: we did so, and repeated the dose twice, but without the least effect. Wednesday she was much worse,—dysentery and fever commenced. As most of our things had been sent to Piplee, we were obliged to go that

evening. It would be vain to attempt a description of my feelings as I prepared the dear little sufferer for a journey of twenty-five miles in a palankeen. About ten p.m., we left Pooree; Mr. Taylor in his tonjon, baby and I in a palankeen; the little dear was very ill all night, several times we were set down to attend her little wants, and several times during the night I felt to ascertain whether she was dead or not. I was unable to have a light in my palankeen, on account of its attracting the insects, so numerous in this country. We arrived at Piplee about five next a.m., and felt very thankful that our journey had not been worse than it had.

The three following days the dysentery and fever remained unchecked. On Saturday the Pooree doctor, on his way to Cuttack, called quite unexpectedly: when he got home he sent some medicine, which we received on Sabbath a.m.; it appeared to check the dysentery a little, but at night the little dear appeared worse. Not having a doctor within twenty-five miles, we were obliged to prescribe ourselves. Mr. Miller thought the only thing we could try was an emetic, which was administered, but without the least effect. At midnight I thought her rather better, but she continued very restless, and the fever was exceedingly high. In this state she continued until about six o'clock on Sunday a.m., when our precious little one breathed her last, but so easily that we were for some time before we could tell that she had "*scaped away*." Our dear babe's removal has been a severe trial to us; but we have been graciously supported from on high, and have indeed proved the Lord to be a God nigh at hand in every time of need. We know that our Heavenly Father intends this bereavement to work for our everlasting good. It does rejoice us to know that our dear babe is now safely lodged in the bosom of our great and good Shepherd. Thank the Lord we feel that he has done it, and that it is well, and that if it were possible we would not have her back again, but with David exclaim, "we shall go to her." Dear Mrs. Miller attended to the precious remains. Mr. M. prepared a coffin out

of an old box, which, when lined and covered, looked very nice. About six o'clock on the evening of the same day, the bell we ring at worship time was rung, when most of the christians came to look at the dear remains. The coffin was then carried by four christian men to the chapel yard, followed by Mr. Taylor and Mr. Miller, and the native christians. Mr. M. read the burial service, and one of the native preachers prayed. The precious little remains was then committed to its mother earth, until that day when Christ shall bid it rise. As one of our dear friends observed, we have indeed taken possession of the land, by the little mound in the chapel yard. I trust we shall more than ever be determined to spend and be spent for the good of the dark benighted sons and daughters of idolatrous Orissa. You would be very sorry to hear that Mr. Miller is obliged to leave the mission field. It is quite evident to all that he needs a change, as also does dear Mrs. M. I doubt not but we shall have your prayers and sympathy, for when they leave we shall not have been in the country twelve months, and what makes it worse, is our not having a missionary brother or European family within twenty-five miles of Piplee; but with Paul we feel quite content, believing that we are where our Heavenly Father would have us be.

It is now about the middle of the rainy season, the most unhealthy part of the year. The temperature is so very changeable. Some days it is so close that we cannot perceive the least breeze: when all at once a

very cold wind will come and continue blowing for about half an hour; after which it is so hot again that we scarcely know what to do. But I must hasten to a close, or you will be quite weary before you get to the end of my long letter. Please present our kind regards to Mr. J. O. Goadby, whom we are hoping soon to see amongst us. On leaving Loughborough, I promised that if there were nothing for him to do in India I would write to him to that effect. But, alas, alas! "The harvest truly is great, and the labourers very few." "Darkness does indeed cover the land, and gross darkness the minds of the people."

Dear sir, I hope you will favour us with a letter at your earliest convenience. I often think if our beloved friends knew how the sight of an English letter rejoiced our hearts, we should certainly hear from them more frequently than we do. We fear many of our dear friends have been grieved on account of not hearing from us, but when we have spent about four hours a day at the language, and attended to all other duties, we feel very little disposition for writing; indeed we have very little time. I must now conclude, hoping you are all well. I am thankful to be able to state that Mr. Taylor and myself have been tolerable of late. Begging an interest in your prayers, that we may be assisted from on high in our great and important work; with our united love to yourself, Mrs. Goadby and family,

Believe me,  
Yours affectionately,  
REBECCA TAYLOR.

## LETTER FROM REV. W. HILL.

*Berhampore, Ganjam,  
September 4th, 1856.*

MY DEAR MR. GOADBY,—Since my last communication we have experienced something of an Indian hot season. The heat, it is true, has been very great, compared with what it ever is in England, but for India, it has been remarkably moderate. During their continuance, the hot winds were very prostrating, and occasionally they become exceedingly fierce. Not unfitly

have they been compared to the blast of a furnace. Before them, the grass in the fields—the leaves on the trees—and the vegetables and flowers in the gardens withered and died. Even like, as our house was, we were obliged to close both doors and windows, just as we should, but for very opposite reasons, against the March winds of England. By the free use of the "punkah," however, the atmosphere inside the house can be kept in circulation, and

by the use of "tatties" the hot winds can be partially cooled. The latter, as you are doubtless aware, are mats made of grass, and are placed before the doors or windows on the windward side the house. These are kept well saturated with water, and are so made as to allow a little wind to pass through them; in doing which, it becomes partially cooled. Of the two, the nights were more trying than the days; not indeed because the wind was hotter, but because there was no wind at all. The hot winds usually commenced about ten in the morning and ceased towards three in the afternoon. It is, however, a matter for thankfulness that beyond a little inconvenience and prostration we sustained no injury.

"In foreign realms, and lands remote,  
Supported by God's care,  
In burning climes we dwell unhurt,  
And breath in tainted air."

Another cause for thankfulness has been the freedom of the district from those fearful and fatal epidemics, which have visited it in past years. Considering the filthy condition of the streets—the wretchedly-built and badly-ventilated houses in which the people reside—the various stagnant pools from which malaria is continually arising—it does appear strange to me that epidemics are not more numerous and fatal.

For some time past the children in the schools have enjoyed good health. A few years ago there were no fewer than eighteen died of cholera in a single year, but for the last three years there has not been a single death, from any cause whatever, either in the schools, or among the christian community.

Now for a little on another subject. You will be pleased to hear that, on the first Lord's-day in August, seven persons, four males and three females, were added to the church at Berhampore. The baptism took place before breakfast, in a large tank in brother Wilkinson's garden, when it was my privilege, for the first time in India, to administer the divinely appointed ordinance. Bhubanne the eldest son of Denabundoo was one of the candidates, His father was the first that was baptized by Mr. Wilkinson. How pleasing, that instead of the father are coming up the children! Hitherto indeed the children for many ages have succeeded their parents as idolaters, but now we trust a new era has commenced. Two other of the candidates were rescued Khund victims, who, long ere this, had it not been for the humane and praise-worthy conduct of the Government of India, might have been murdered, and butchered, in honour of some idol god. One of the female candidates was a founding—and was taken into the school in

the time of famine. She is now an intelligent and industrious young woman and we trust has devoted herself unreservedly to him who hath declared, "when thy father and thy mother forsake thee, then the Lord will take thee up." In the afternoon, after an earnest, practical discourse from brother W., the newly baptized were received into the church. May they shine as lights in the world and as the brightness of the firmament and the stars for ever!

Recently Mr. W. has delivered a course of sermons on the "parable of the Sower," which, with several others, more especially addressed to the young, have been rendered exceedingly useful. There are I rejoice to say several more candidates, and several others, whom, we trust, are enquiring what they must do to be saved. May the Great Head of the church bless us and make us a thousand times so many more as we are.

Sarathi, whose conversion excited so much interest some years ago, is dead. Shortly after his acceptance as a native preacher he became addicted to opium-eating, a practice, which it is to be feared is becoming very common and injurious in India. Proceeding from bad to worse, he was at length excluded from the church. At the time of his death he was in the employ of a native rajah, and, as a mechanic, was very skillful. Brother W. improved the event from those important words, "So teach us to number our days, that we may apply our hearts unto wisdom." His widow is still a member of the church, and since the death of her husband, with her two children, has come to Berhampore. The latter—an interesting boy and girl—have been placed in the school. From the account given of the last few days of the life of Sarathi, by his widow, we are not without hope that he became penitent and died believing in the Saviour.

About once a month brother W. and I visit the new village. Things there are going on tolerably well. This year, besides clearing a considerable portion of jungle and several new tanks, or reservoirs, have been constructed, which, it is hoped, will be the means of saving the crops from that partial failure on account of drought, which they have so frequently suffered in past years.

On returning from our last visit we beheld a sight which, though very common—is one at which one's feelings revolt, I mean a funeral pile. It was on the road-side, and had just been lighted, and on the top of it lay the dead body of a child.

It is now time I concluded. With my kind regards to yourself, Mrs. G., Joseph, Thomas, John, &c.

I am, sincerely yours,  
WILLIAM HILL.