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MAGAZINE

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## PREFACE.

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NEARLY all that we deem it necessary to write in the form of a preface to this sixty-eighth volume is a simple record of matters of fact. And this record is written less for the information of those who now read it than for the sake of any in years to come who may wish to acquaint themselves with our connexional annals.

At the Association in June last the Rev. J. J. Goadby, who succeeded his lamented father as Editor in 1859, desired to relinquish the office, the term for which he had undertaken it having then expired. Apart from the ability with which he had conducted the Magazine, he was considered entitled to the best thanks of the body in consequence of the imperfect manner in which his editorial task had been remunerated. The gratitude thus due to Mr. Goadby having been expressed, the Association next requested the undersigned to carry on the work for one year until a suitable Editor could be appointed. The last five numbers have been issued under their supervision. Empowered to introduce such changes in its size and price as they might determine to be proper, they intend with the new year to commence a New Series, only a little less in bulk, but at one half the cost of the present volume. They have judged such a change to be necessary in order to obtain for it the extent of circulation which they desire.

A religious denomination without a well-sustained literary organ cannot hold that intercommunion which is essential to its enlargement and improvement. Enriched with the ripest thoughts, and breathing the best wishes of an enlightened and devout living ministry, a monthly periodical may become a powerful instrument of present usefulness: whilst in the future it may be found both valuable and interesting as a memorial of literary effort and Christian activity. Many readers of magazines may not think them worth preserving, and so they refuse to be at the expense of binding them into volumes for the shelves of their libraries. But those who are wise enough to embrace within the compass of their earthly

existence not only the realization of the present, and the anticipation of the future, but also the fullest recollection of the past, will find nothing more helpful to this purpose than repeated reference to old magazines. For sale they may be almost worthless, but for consultation they have often a high value.

The spirit of the present age is not so favourable to a strictly denominational literature as former times were, and publications of a non-sectarian name and character, which can be afforded at a cheaper rate, are now more generally preferred. Without passing any opinion as to the propriety of this preference it is hoped that among our people it will be subordinated to a willingness to support a Magazine which was commenced when the Connexion was in its infancy, which has continued to be at the disposal and for the service of the Connexion, and which still seeks, as its primary object, the Connexion's highest welfare.

W. UNDERWOOD, D.D.,  
W. R. STEVENSON, M.A.,  
J. C. PIKE.

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THE

# GENERAL BAPTIST MAGAZINE.

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JANUARY, 1866.

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## THE PARABLE OF THE TWO DEBTORS.\*

BY THE REV. SAMUEL COX.

THROUGHOUT His ministry the Lord Jesus spake "the *present* truth," the truth adapted to the time and the conditions of the time. His words, His parables, were suggested by the occasion on which they were spoken, and fitted into it. Hence we can only catch the full drift of His words as we acquaint ourselves with the circumstances and the persons to whom they were addressed.

This parable of the Two Debtors was spoken in the house of one Simon, a Pharisee, and in the hearing of a certain woman who was a sinner and had found in Christ the Friend of sinners. The two debtors of the parable *heard* the parable; he to whom little had been forgiven sat as host at the head of the table; she to whom much had been forgiven stood an uninvited guest at the feet of Christ. The story which fell from the lips of Christ was the spiritual sum and interpretation of the scene around Him. To understand the story we must glance at the scene.

Simon had invited Jesus to eat with him. We cannot tell what motive induced a Pharisee, and apparently a Pharisee of the strictest sort, to desire the company of the Nazarene who was so obnoxious to his class. It has been supposed that he was moved by gratitude, that having been healed by Christ, he desired to make Him some slight return. For the credit of humanity let us hope that *that* is not true. It is well nigh incredible that even a Pharisee should deal so niggardly and hardly with a benefactor as Simon dealt with Jesus. Let us rather hope that he had been struck with some passing word uttered by Him who spake as never man spake, and had resolved to examine—and as a ruler and teacher of the people he was bound to examine—the claims of Jesus for himself.

But whatever the motive of the invitation, Jesus accepts the invitation—O, mark the grace and comfort of that!—and comes into the Pharisee's house. Mark the grace and comfort of Christ's acceptance of the Pharisee's hospitality, whatever its motive; for it teaches us to hope and

\* Luke vii, 40—43.



believe that on any invitation, however poor and unworthy, He will come to us, and come to give us as much as we can take. If there be but a single spark of holy desire burning amid manifold obstructions in our hearts, He will come and seek to fan it to a flame.

The Pharisee asks Jesus to his house, but the Sinner comes unmasked into the presence of Jesus. We need not curiously inquire into *her* motive. It is clear and patent. Love is her inspiration, the love of one who has sinned much, and to whom much has been forgiven. It seems strange to us that a woman of her evil notoriety should be allowed to enter the guest-chamber of a rigid moralist, a strict Pharisee. But a slight acquaintance with the social customs of the East—where often the meals are all but public, and all comers welcome; where, as the lowest slave or peasant may rise to be a minister of state, our class distinctions are unknown, and the feeling of a common humanity is infinitely stronger than with us—greatly detracts from the strangeness. In her earnest longing and devotion, too, she would *make* a way, if she could not find one, to His presence whom she loved much, and whose service was her new chief joy.

And she *did* love Him. He probably had spoken the first words of a pure tenderness that she had heard for many years, and taught that weary heart, weary with its long straying, to find rest. He had shewn her the possibilities of virtue still open to her, and had lifted up a gate of hope when her dark path seemed all closed in. And she, poor outcast, is wholly won to His service. She lavishes on Him every mark of love and reverence. Standing behind Him as He reclined at table, she weeps at the memory of His redeeming goodness, her tears falling on His feet. Then the tear-stained feet must be dried, and she wipes them with her unrent hair, thin now perchance and with many a streak of premature grey. Stooping to wipe His feet, she takes courage, presses them with her polluted lips, and finds a cleansing virtue in those blessed feet which were nailed, for our advantage, to the bitter cross. It is a pathetic scene—Is it not? and that incident of the dishevelled tresses is of a tender beauty not easily matched. “The hair,” says St. Paul, “is the glory of the woman,” and this glory she devotes to His service whose forgiving love had made her a “woman” once more. *What is highest and best in us is baser than that which is lowest in Christ, finds its true honour in subjection to Him, its true use in doing His service.* We may well give our “glory” to Him who for us gave up the glory He had with the Father before the world was.

The Lord Jesus does not shrink even from the harlot's touch and adoration. *He* knows what it all means; that lips which cannot speak for sighs are faltering out love in kisses; that in breaking the alabaster box and anointing His feet with the costly ointment with which she once adorned herself, she is renouncing her evil courses, seizing the kingdom of heaven with a forcible convulsive grasp; that in devoting the glory of her hair, she is devoting her whole body, soul and spirit, to His service. Jesus, the Saviour, does not shrink; but Simon, the Pharisee, does. He cannot read the thoughts and intents of the heart. He has no conception of a pollution which is not external and notorious, or of a holiness which is not formal. He is shocked, indignant—sees only the sinner in the penitent: he is perplexed and bewildered—cannot understand how any man who pretends to be religious and a teacher of religion should suffer the vile to approach him. But though he is perplexed, he does not

ask for explanation. Like the Pharisee he was, he begins to "speak *within himself*"—to chop logic, to utter harsh hasty condemnations. He frames this dilemma in his thoughts:—"This man, if he were a prophet, would have known who and what manner of woman she is that toucheth Him; for"—and one can imagine with what an air of intense virtuous disgust he would draw himself up—"she is a sinner." He is not a prophet if he does not know what she is, for the prophet is a discerner of spirits; and he is not a prophet if he does know what she is, for no prophet would suffer the touch of one so vile.

Ah! he did not know that of which he spake. Yet there is something to be said for him. You cannot expect even a Pharisee to be wiser than his generation—though too often he affects to be at least that—or than his class. And the Jews and Pharisees of his day held that every prophet was a discerner of the thoughts and intents of the heart, and that the greatest of the prophets, the Messiah, would possess this divine instinct in its full perfection. In the Messiah they, like Simon, expected one who would know what was in them, and not need that any should testify of them. Hence Nathaniel, so soon as Jesus had shown Himself master of his spiritual secret, cries, "Whence knowest thou me?" and at once concludes, "Thou art the Son of God; thou art the King of Israel." Hence, also, the Samaritans, so soon as they are persuaded that Jesus can tell them "all that ever they did," instantly acknowledge Him to be "the Christ of God." Hence, too, Simon shapes his dilemma, This can never be the Prophet sent from God; for either He does not know this woman what she is, and then He has not the prophetic gift; or knowing her, He suffers her to touch Him, and then he has not the prophetic sanctity. It was not bad logic for a Pharisee. It indicates that he was doing his proper work; testing the claims of one who claimed to be both a prophet and a Saviour. It indicates, also, that he *was* a Pharisee rather than a man, and had lost the power to do that work. He knows not, he is no longer capable of judging either the woman, or the Prophet, or himself. All his conclusions are erroneous: in the penitent woman he sees only an abandoned irredeemable sinner; he supposes himself to be better than she is, and wiser than Jesus; he virtually affirms that the True Prophet is not and cannot be the Friend of Sinners. There is something to be said for him, but not much. He was, perhaps, trying to do his duty, but all the *man* being swallowed up in the Jew and the Pharisee, he was no longer capable of doing it.

To the inward process of Simon's thought the Lord Jesus replies with the parable of the Two Debtors. Mark the grace and condescension of *that*. Simon had invited Jesus to his house, yet had not treated Him with the usual courtesies and honours shown to a guest—had saluted Him with no kiss, given Him no water for His feet, poured no fragrant nard upon His head. At his own table he had sat in harsh judgment on the Guest to whom he had been openly rude—first treating Him as an inferior and then inwardly condemning Him as an impostor. But Jesus does not meet open rudeness with open rebuke. He stoops to vindicate Himself, and hides even His vindication in a parable, the key to which only Simon held. Not only does He spare the Pharisee an open humiliation, He also affords him the very proof for which he was asking. Simon had secretly said within himself, This man is no prophet, for He cannot read character and thought. And Jesus replies by reading *his* character, by answering his unspoken thoughts. Was not this a very gracious Guest and Teacher?

But His fidelity is equal to His grace, and is indeed a part of it. The Parable sets forth very plainly the spiritual condition both of the Pharisee and the Penitent. "Thou and she, both are sinners, both debtors, though one may owe more than the other, and neither of you are able to pay your debts. You cannot meet the claim for fifty pence any more than she can meet the claim for five hundred pence." This was faithful speaking, surely; and would have been a most surprising revelation to Simon had he carried an open ear. *He* a sinner—he, the devout Pharisee, who gave tithes of all he possessed! *He* not able to pay his way unto God—he, who rather thought God in debt to him!

And after this fidelity what mercy, what tenderness are in the words, "and when they had nothing to pay, *he frankly forgave them both!*" Ah, Simon, if ear and heart were open now, how happy were you, how blessed!

The dealing of Christ with this blind Pharisee is very admirable, is it not? But is His dealing with us less admirable? No, brethren: for He comes to us, as He went to Simon, meeting our thought to widen it, supplying our want to deepen it. If we are trying to discover the true Prophet, or the true faith, or the true good of life, He will help us, giving us truth as we are able to bear it, but making every fresh discovery of truth a mean to larger discoveries. If we are exercised in our thoughts and desires about any one form of good or truth, longing for *that* and speaking of that within ourselves, He will give us that; but, having received it, we shall find it deepen the very want it supplies, and excite new stronger cravings for truth and goodness. So, too, if Jesus came to Simon to convince him of sin, and then to proclaim the forgiveness of sins, He comes in like manner to us. As we listen to His word we, to our no small surprise and consternation, find that we have run in debt to God and have "nothing to pay" our debt with; the sense of sin oppresses and afflicts us; and even as we are foreboding arrest and judgment, lo, He comes again, to announce a frank forgiveness, to cancel our debt and set us free!

The Pharisee is very hard of hearing. Simon does not profit by the courtesy and grace of Christ. Although the parable was introduced by the emphatic words, "Simon, I have somewhat to say to *thee*," he does not take it as addressed to him, or as having any bearing on his spiritual condition. When the Lord Jesus, having spoken the parable, asks, "Tell me, therefore, which of them will love him most?" he calmly answers, as one who has no personal interest in the question, "I judge him to whom most was forgiven." Delicate courtesy and indirect rebuke having failed to awaken the man slumbering within the Pharisee, the Lord Jesus breaks through all reserve and utters open rebuke. This, too, is part and parcel of His love. For, surely, if a man be hard of hearing, so that when you speak gently to him he cannot gather what yet it gravely concerns him to know, it is the part of kindness to raise one's voice and speak to him in loud tones, even though the tones be somewhat shrill and harsh. If a man is deeply in debt, but negligent of habit and careless of accounts, does not know that he owes a doit, is it not more friendly to make him listen while you tell him how deeply he is involved, even though you can only beat down his negligence with severity, than to let him remain ignorant of his condition till the officer hale him before the judge, and the judge cast him into a prison from which there is no release till the uttermost farthing be paid?

In love, then, Christ utters open rebuke. "He turned to the woman and said, Seest thou this woman?" Ah, Simon had not seen *the woman* yet; as yet he had seen only the sinner. Look, then, on the woman at last, O Pharisee. Look upon her in the light of the parable you have just heard. Look on thyself too, for as yet thou hast not seen thyself—the Pharisee hiding the man from thy incurious eyes. She! does not she love much? And you, how much do you love? You gave no water to the weary Master, though that be the common rite of hospitality. You saluted Him with no kiss, though that be the common sign of friendship and welcome. You poured no fragrant ointment on his head, though that be the common sign of joy and festivity. You have sat noting his every action with austere eyes, judging and misjudging Him in your heart. But this woman, this sinner, O righteous Pharisee, has repaired all thy omissions. For water she has washed His feet with tears, wiping them with the tangled tresses of her hair. For the kiss on cheek and brow, she has not ceased to kiss His feet. For the oil of anointing, she has brought the precious ointment which once enhanced her beauty. In place of judging and misjudging, she has worshipped Him, lavishing on Him every token of a pure reverent love. She loves much—and her love is the open sign of her forgiveness. Thou poor blind Pharisee! If love be the proof of forgiveness, how much hast *thou*, loving so little, been forgiven?

Let us take warning, brethren, by the example of Simon. For if the gracious accents of love and invitation do not move us, Christ will "change His voice." As we grow deaf, His voice will sound rougher and louder, for He loves us too much not to make us hear; till at last, if we harden ourselves against Him, and *will not* hear His voice, it will peal through the trump of judgment, and awaken us with terrible shocks of surprise. It is our happiness to have a gentle Teacher—a Teacher who does not, unless our obstinate inattention compel Him, "lift up His voice." But if we will not listen, if we will not yield to the gentler ministries of His grace, and follow the impulses to obedience quickened in us by His love, He can, simply because He loves us, be very stern, and speak in tones of rebuke which we cannot help but hear.

And on the other hand, if we listen, His voice grows ever sweeter, His bearing more gracious. The woman who was a sinner gained no immediate response to her service. Christ speaks to Simon before He speaks to her. But when He turns from the Pharisee to the Penitent, how tender and gracious are the words of His mouth. *He gives her absolution*; "Thy sins though many, are forgiven." *He teaches her truth*; "Thy faith hath saved thee." *He urges her to duty*; "Go in peace." And in these three words spoken to the penitent harlot, we have the abstract and brief chronicle of His dealings with us. His voice, the voice which at first rebuked us for our sins, grows very tender so soon as we confess our sins with a contrite heart, and renounce the evil habits of our life. Whether we owe much or little, this Gracious Creditor frankly forgives us—*frankly*; there is no reserve in His pardon, He is wholly reconciled to us. "Thy sins, whether many or few, are all forgiven thee," is the absolution He pronounces on all who truly repent them of their sins. And to absolution He adds instruction. Just as He taught the poor woman to whom He forgave so much that it was not her regret for the past by which she was saved, nor her good resolves for the future, but that *faith* which had instantly closed with His offer of grace, and which, linking on her life to His, had secured strength for purity; so also He early

teaches us that we are saved by faith ; that our faith is the victory which overcomes the world ; that only as we are one with Him by vital faith can we either be redeemed from past offences or strengthened for the trials which await us. And to instruction He adds command. We are not to stay weeping at His feet, or rapt in the joy of an intimate communion with Him. The world of duty awaits us. We are to go back into it, and do all things as unto Him, that we may enter into peace. By a happy accident the very last word flashed along the first electric wire that was laid between England and America was "Forward." And this is the first and last word of the Master to those who believe, "Forward." Don't stand weeping over long about the sinful past. Don't be over much taken up with present joys. Redeem the time. Use the hours as they pass. Forget that which is behind. Reach forth to that which is before. Live so that each to-morrow find you further than to-day.

Reserving an important practical question suggested by this theme for future consideration, let us only remark further on the proof that it affords us of the Divinity and of the Grace of Christ.

*For His Divinity*, there is no class of proof more cogent and impressive than the distinct but indirect way in which He claims equality with God, oneness with the Father. And here He manifestly, though indirectly, takes love to Him as love to God, and regards His forgiveness as equivalent to the forgiveness of the Father. Who can forgive sins, but God only? Yet Jesus of His own mere motion and authority, assured the penitent sinner, "Thy sins, though many, are forgiven thee." Does He not then, in claiming the power to forgive, claim to be God over all, blessed for ever? Simon the Pharisee has shown *Him* little love, and Jesus brings the Pharisee in debt to *God*, and argues that as he has so little love he has but slight proof of his forgiveness. And is not *that* to claim that love to Him is love to God, and want of love to Him want of love to God? Yet how simply and naturally, with what an absence of effort, with what unconscious dignity, the claim is advanced! Had Christ directly affirmed himself to be God, had He urged His claim in strenuous words, we might have had our doubts; but how can we doubt when the sense of His Divinity is as natural to Him as the air He breathes? If we accept Him as a good Man, as a Teacher of truth and of the highest truth ever revealed to the world, how can we suspect Him of the blasphemy of *making* Himself equal with God? And if we cannot suspect Him of blasphemy, our sole alternative is to admit that from the beginning He was with God and was God.

And finally, *for His Grace*. What can be more gracious and touching than His whole bearing in Simon's house? Though so pure that the heavens are not clean in His sight, He suffers the vilest sons and daughters of earth to draw near Him—suffers? nay, welcomes their approach. He accepts the invitation even of those who do not love Him, meets discourtesy with courtesy, mistrust with demonstrations of His trustworthiness, offers frank forgiveness even to those who have not so much as acknowledged their debt—overcoming evil with His good. Ah, "Happy are His men, and happy the servants who stand continually before Him, and that hear His wisdom." And "Blessed be the Lord God who delighteth in Him."

(*To be continued.*)

## Theology.

### A TEARLESS HEAVEN.

WHAT a realm must that land be, whose frontiers death and sin can never pass, and in whose cities tears can never flow! Heaven! The home of God; the residence of Deity; and the pavilion of the church of the first-born! It is a land where there is "fulness of joy and pleasures for evermore." What need to paint it? Why try to gather garlands from its river banks; why stir the spray of its crystal sea; why dive for the jewels which its mines contain? It is God's dwelling-place. Its residents stand face to face with Jesus, and the palms they wave and the anthems which they sing fan with their breath and greet with their melody the ears of the Lord God of Sabaoth. And what is the hand which shall thus wipe away our tears? It is a hand which once was pierced with nails; but there is no scar upon it now. The banishment of these tears is an act which is divine. He sends no ministering angel round to soothe and comfort those He has redeemed; but He is His own missionary, and carries His own solace. His love ensures His people's perfect joy. His power accomplishes and achieves the banishment of every woe. The immutability of his promise, and His oath to "save to the uttermost," is the guarantee for its performance. There is the breath of divinity stirring amidst the very language; it is the dialect and phraseology of God; "the former things are passed away. And He that sat upon the throne said, Behold I make all things new." How impressive and sublime is the picture thus presented! Beneath the throne of the Redeemer, who is arrayed in the glory of the Father, lie the plains of heaven and the landscapes of the earth—the present

scene of sorrow, pain, and death—the theatre of woe's tragedy. He spoke in ages past, and that world rolled forth and floated light in space. He speaks again, and it collapses and vanishes away, and heaven is rolled up like a scroll, and "the former things are passed away." Once more his voice is heard, and from the ashes of a crumbled universe there spring the phoenix of a new heaven and a new earth, wherein dwelleth righteousness, replete with the effulgence of perfect and unveiled Deity. The tabernacle of God is with men, and He who sits upon the highest throne declares, "Behold, I make all things new." And the glory of the novelty is the banishment of grief, for "God shall wipe away all tears from their eyes."

He will do it lovingly. As the "brother born for adversity," He will come gently on His assuaging errand; and as a High-priest touched with a feeling of our infirmities, will He bid our mourning cease. When we feel such a hand wiping our tears away, we shall never regret that we have shed them; but shall bless the Lord with all our soul for the bitterest grief which ever racked our heart.

And He will do it effectually. He will not merely dry up a fountain that shall anon break forth afresh; but *all* tears shall be wiped away. Every cause of tears shall be removed; for He shall destroy *sin*, the great master evil,—the wide, deep ocean from which all tears have been supplied. The tears of penitence, of backsliding, and contrition, shall be dried for ever. Tears of adversity shall be no more, for there shall be no more poverty; tears of affliction shall vanish, for there shall be no more pain; tears for the world and tears for the church shall flow no longer, for old things

are passed away, and all things shall become new; while those from off whose faces every tear is dried, look from their smiling and unscalding eyes for a new heaven and a new earth wherein dwelleth righteousness. As for bereavements, and the tears they bring, there shall be no parting in that region of reunions; and the only moisture on the cheek shall be the kiss with which our loved ones welcome us to the mansions where all families shall be complete;—where mother shall meet the child she laid beneath the turf, and the husband shall re-greet his partner whose taking off seemed to rive the very fibres of his inmost heart; and where each riven link shall be re-welded, and the chain made golden with the joy and brightness of the perfect day.

“God shall wipe away all tears from their eyes.” He *shall* do it. It is certain. As surely as that tear has risen, so surely shall the hand of God remove it. The mouth of the Lord hath spoken it, and it is true. The faith that believes it rests upon a rock—the Rock of Ages,—the immutability of Him who was, and is, and is to come. The hope that hails it springs from that stable faith, and is as “an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the Forerunner is for us entered, even Jesus, made a High-priest for ever.” It is written, graven as with a pen of fire, and blazoned in the lightning characters of inspiration—“God shall wipe away all tears from their eyes:” and believe it, Christian, for “Heaven and earth shall pass away, but not one jot nor one tittle of His word shall fail.”

Oh! is it not worth while to bear the griefs which come upon us here, in prospect of such an assuagement in the world to come? Should we not almost welcome sorrow rather than elude it, could we but realize the ecstasy of that electric thrill of

gladness which shall dance through our expanding souls as the Physician comes with His healing in His wings; and with the solace on His lip, and and in His hand, and in His eye? O happy weeper, to have thy dimming eye thus brightened! Weep on! Pour forth the briny tide in scalding rills adown thy cheeks; sob with a deeper bitterness, and wet thy couch with a yet more overflowing anguish, for the Evangel of mercy is pluming His pinion for His flight of love and solace, and He bears within His hand the leaf, plucked from life's vernal tree, with which He shall heal thy sorest wound. How profitable is the penance of the believer's sorrow! What a legacy of interest is laying up in the exchequer of his heritage! O, it is worth while to wet the face with tears, to have it dried by such a hand as this!

If tears are wiped away in heaven, it is not only that you may cease to grieve, but that you may begin to rejoice; not only that you may restrain the lamentation, but begin the song. Where the dimness of those tears was seen, the brightness of a holy joy shall flash, and your glance shall kindle like a conqueror's eye, and glitter like the sheen of the morning stars. Rejoined with all you ever loved; restored to all you ever lost, you shall stand, plumed with a crest of triumph, full in the undimmed blaze of Immanuel's smile, singing a song for ever new, and swayed by a gladness ever fresh. Through meads of flowers that never fade; by streams whose ripples never dim; midst fountains whose spray is ever golden with a sunless light; in bowers whose leaves are never sere; through gardens whose fragrance never surfeits: here you shall spend eternity. The ages shall not cloy or grow monotonous; for perfect mind, expanded thought, shall ever lead you further and further into heaven. Angelic converse shall be the dialect of your fellowship, and you shall sun

yourself for ever in the radiance of the Lamb. There shall be no evening vesper, and no matin carol, but one unending noontide shall prevail, and the spontaneous pulse of worship shall beat in every heart, and stir the plumage on each angel wing; and, whilst the streams are laughing in their onward flow, the fountains dancing in the mellow day, and the perfumes weaving with the breezy air, the organ of the universal worship shall peal forth, and angel harp and seraph voice begin again the choral hallelujah. Thoughts of old Calvary shall flash across your mind; and as you look upon the Victor's blazing crown, and think upon the Victim's bloody cross, the shout will peal louder from your lips—Hosanna to the Lamb—hosanna to the Crucified—hosanna in the highest! Oh! does not the prospect animate your soul's ambition? Does it not generate in the embryo of your desire the cry, "O that I had wings like the dove, then would I flee away and be at rest!"

## Family Miscellany.

### THE TRAVELLERS AND THE BEAR.

Two men were going through a forest. "I am afraid," observed one, "that we may meet with wild beasts; I see the tracks of their paws on the ground."

"Fear nothing, friend Quickwit," cried the other, whose name was Braggart. "In case of an attack we will stand by one another like men. I have a strong arm, a stout heart, and—"

"Hark!" cried the first in alarm, as a low growl was heard from a thicket near. In an instant Braggart, who was light and nimble, climbed up a tree like a squirrel, leaving his friend, who was not so agile, to face the danger alone!

But Quickwit's presence of mind did not fail him. He could not fight, he could not fly; but he laid himself flat on the ground and held his breath, so as to appear quite dead. Out of the thicket rushed a huge bear, and at once made up to poor Quickwit, while Braggart looked down trembling from his perch in the tree. One may guess what were the feelings of Quickwit when the bear snuffed all round him, coming so near that he could feel his warm

breath when its muzzle was close to his ear! But Quickwit did not wince nor move; and the bear thinking him dead, plunged again into the thicket, leaving him quite unharmed!

When Braggart saw that the danger was over he came down from the tree. Somewhat ashamed of his cowardly desertion of his friend, he tried to pass off the matter with a joke.

"Well, my friend Quickwit," he said, "what did the bear say to you when he whispered into your ear?"

"He told me," replied Quickwit, "never again to trust a boaster like you!"

The hour of danger often shows that the greatest boasters are the greatest cowards. Let courage be proved by deeds, not words.

### FAITH AND WORKS.

ONE day, after a long and weary march, the army of Mahomet came to the camping ground where it was to pass the night. An Arab soldier, too tired to secure his beast, exclaimed, in the hearing of his commander: "I will loose my camel and trust to God."



"Not so," replied Mahomet, "tie thy camel and trust to God."

Mahomet was right: laziness is not faith, nor is neglect of duty trust in God. God helps those who try to help themselves. If we would have His help, we must do our part, or honestly *try* to do it: trusting in Him to make our weakness strength, and our ignorance wisdom.

An old negro preacher once said: "If God tells me to jump 'fro dat stone wall, I'se goin' to jump *at* it. Jumpin' 'fro it belongs to God, but jumpin' *at* it belongs to me."

The Bible tells us what we are to do, and then it becomes our duty to do it, manfully as well as we can; asking for help, knowing that Our Father giveth grace to those who seek it.

"Ye shall seek me, and ye shall find me, when ye shall search for me with all your heart, saith the Lord."

We are told to come to Jesus, and yet Christ himself said: "No man can come to me except the Father, which hath sent me, draw him."

Do you know what that means? It means that we must go *towards* Christ, and God will help us to *reach* him. Like the Israelites at the Red Sea, we must take up our march towards the deep waters, but the hand of God will divide the waves, and bring us safely through on dry ground. We must go to Jesus by prayer and faith. He will hear and save us.

#### SUNDAY WEATHER.

THERE is a mystery about this effect of the weather on piety. Sabbath heat seems hotter, Sabbath cold seems colder, and Sabbath rain wetter than that of any other day. For the same measure of heat, or cold, or rain, on a week day, will not keep one from his usual business. We used to have Thomas' Almanack, calculated and adapted to different latitudes; and now we have the Christian Almanack

of the Tract Society, full of good things on the weather, and piety and godly work. But we need yet another. We need a Sabbath Almanack, calculated for the latitude of all our churches, that will show by its weather scale when it will be safe for a vigorous Christian, a weak and sickly Christian, and a common Christian, to expose himself on the Sabbath by going to the house of God. Such an almanack would enable pastors and superintendents of Sabbath schools to know whom they could depend on in church, Sabbath school, and prayer meeting. I have recently been examining microscopic views of the different snow flakes, a hundred or so of them. I would suggest to our curious *savans* an examination of Sabbath snow, to see if it has a peculiarly sharp and injurious crystal.

#### "I WISH I WERE RICII,"

"I WISH I were rich, I would buy *everything*," cried Charlie.

"The sun, moon, and stars?" inquired William.

"No: everything that can be had for money."

"Get your hat, Charlie, and come with me to Mr. Morrison's," said his father.

"O! please not, papa; he is such a disagreeable, miserable old man, with his cross looks and gouty foot, hobbling about and groaning."

"I think you would like to live with him!" said his father.

"I, papa? I would rather live down in a coal-pit!"

"With him you would have *all that can be bought with money*."

"I take it back; I see it won't do," said Charlie. "Health cannot be bought with money."

"Nor good temper, nor friendship, nor life," said William.

"Above all," added their papa, "the favour of God cannot be bought with money."

## Poetry.

ANNO EXEUNTE.

MDCCLXV.

THE past, the grave of hopes and fears,  
The gulf that swallows up the years  
Engulfs another year of mine,  
Who have so few to spend in Time;  
But if it witnessed while 'twas here  
The drying of some mourner's tear,  
That deed's not buried in the past  
But lives as long as ages last.

However marked it matters not  
The silent past is soon forgot,  
Or thought of, memories dimly hold  
The phantom years by thousands told;  
But if through me some child has trod  
The way that leads to heaven and God,  
Eternal Goodness will retain  
The memory of my worthless name.

Once more the horologe of Time  
Has sounded forth a solemn chime;  
Again I hear the ancient cry,—  
“With dying years all flesh must die;”  
But if 'midst earthly toil and strife  
I've paused to love the Lord of Life,  
No fear to me those warnings give,  
Assured that love must ever live.

O, solemn years! that swiftly pass  
As winds sweep o'er the waving grass,  
Deem not but that I inly know  
With flower and grass thou'lt lay me low;

But withered flower and blade exhale  
A perfume rising on the gale,  
So may my soul ascend to God  
When clay awaits its native sod.

With keen regret the child at play  
Sees night foreclose the long bright day,  
But wearied men who've borne the heat  
In harvest field, or busy street,  
See with a soft subdued delight  
The falling shades that herald night;  
So I, my God, would toil for Thee,  
Then wait the rest that waits for me.

Still in me moves a solemn thought,  
What of the evil I have wrought?  
And what of duties left undone  
In days that ne'er again will come?  
And yet again my courage flags,  
My righteousness is filthy rags;  
What if the years with witness rise  
To prove my ev'ry refuge lies?

Blest Jesus, 'tis to Thee I look,  
The Book of Life is still Thy Book,  
And sinners names are writ therein,  
No more for goodness than for sin;  
But for Thy blood and righteousness,  
My sins, works, cleanse with these, and bless  
Who fain would serve, and yet not dares  
To trust in teachings, alms, or prayers.

E. H. J.

## THE OLD AND NEW YEAR.

BY DR. BURNS.

WE hail the new year with a hearty good cheer,  
And with hope in the future do welcome it here.

The old year is gone, its work is all done,  
The hoary old sire gives place to the son.

Yet during that year of sojourning here,  
What joys and what blessings surrounded our sphere.

But its sunshine so bright, and its radiant light,  
Have now passed away, and ended in night.

But its sins will distress, unless we confess,  
And pardon obtain through Christ's righteousness.

The Saviour who died, for us crucified,  
Gives the worst a free welcome to His open side.

With the pardon of sin let the new year begin,  
And then the great race, that the crown we may win.

Life soon will be o'er, then may Canaan's blest shore  
Be ours, with its blessings and joys evermore.

So with hearty good cheer we hail the new year;  
Not sorrows, nor foes, through Christ will we fear,  
But hope for a world without sin, curse, or tear.

*Paddington.*

## General Correspondence.

### UNION BAPTIST BUILDING FUND.

MR. EDITOR—

Dear Sir,—Will you allow me a small space in the next Magazine to remind the Ministers, Deacons, Elders, and officers of Baptist churches generally, and of General Baptist churches in particular, that, the late Association held in Birmingham, in devising methods for raising funds for this Society, laid particular stress upon annual collections being made in Baptist chapels for the purposes hereby contemplated? And as one large and reliable source of permanent interest and income is to be secured in this manner, we deem it our duty to urge upon those friends whose province it is to bring this matter before the churches, to make it one of their regular items of business. We ardently hope that there will be no laxity, or indifference, in placing the whole question before the churches and congregations, and in giving prominence to its unselfish character, and the objects sought to be accomplished by it.

Half the connexional year is now gone, and we have not yet heard of one collection being made for it, so that apparently the work has yet to be done. We shall succeed if our friends agitate! and help us as God has prospered them. The Baptist cause, now so unexpectedly prominent, calls loudly upon every one interested in its welfare to lay upon the altar their influence of person and property to the demonstration of one of the first principles of Christian duty, viz.: "Owe no man anything."

J. ROPER, *Sec. pro tem.*

*Leicester, Dec. 14, 1865.*

### PROSPECTUS OF THE CENTENARY MEMORIAL PUBLICATIONS.

COMMITTEE.—Rev. Jabez Burns, D.D.; John Clifford, M.A., B.Sc.; J. Jackson Goadby; Thos. Goadby, B.A.; J. C. Jones, M.A.; J. C. Pike; Rev. J.

Salisbury; W. R. Stevenson, M.A.; W. Underwood; Mr. J. F. Winks; Rev. J. H. Wood.

Among the deficiencies which have marked the New Connexion of General Baptists, and which have been confessed and lamented by many of its most enlightened and sincere friends, none is more unquestionable than the lack of a worthy denominational literature. "Out of Machir came down governors, and out of Zebulon they that handle the pen of the writer;" but the men of note who have given a character to our tribe have not usurped much authority, and have taken but little part in the endless occupation "of making many books." Their time and their talents were employed in various reading—in the preparation of sermons—in conducting numerous public services—in fatiguing journeys between such services, and in pastoral visitation, exercises which made them estimable in their own immediate spheres, but which were not specially adapted to make them popular while living, or to perpetuate their memories after death. Our deceased ministers having thus used the tongue rather than the pen,—being studious to fill the pulpit but shy to employ the press,—we who succeed them suffer the disadvantage of inheriting but a small part of their wisdom, and of being too little acquainted with their worth.

This disadvantage has been aggravated by our own indifference and carelessness. We have slighted the little stock which a few of our faithful forefathers laboured to furnish. We have neglected to preserve what they were mindful to produce, and to transmit what they generously bequeathed. It is time to halt in this culpable course, and to make some reparation of the wrong we acknowledge. The near approach of the Centenary of the Connexion is considered to offer a fit opportunity for compiling a short series of small volumes, consisting partly of biographies of departed ministers, and partly of selections from their published or unpublished writings. The present prospectus is issued by the Committee

of Publication with a view to ascertain what amount of support the denomination will give to their disinterested endeavour to prevent the lives and works of its deceased preachers and authors from passing into oblivion. It is proposed to publish three volumes, at three shillings and sixpence each, or ten shillings and sixpence the whole; and the following is the order of publication:—

Vol. I.—*Early General Baptists.—Biographies* of John Smythe, Thomas Helwysse, Thos. Lamb, Henry Denne, Henry Adis, George Hammond, Thomas Grantham, Dr. Du Veil, and others, with copious *Selections from their Writings*, which, in some instances, are both numerous and valuable.

N.B. The issue of this Vol. will be delayed until the other two have appeared, in order to afford time for the research required in its preparation.

Vol. II.—*Lives* of Dan and John Taylor, S. Deacon, sen., S. Deacon, jun.,

Jos. Donisthorp, N. & T. Pickering, Jos. Freeston, W. Felkin, W. Burgess, J. Ewen, E. Sexton, Jos. Goadby, sen., with *Sermons, Essays, and Extracts, from their Works.*

Vol. III.—*Lives* of J. Jarrom, Thos. Stevenson, F. Cameron, W. Pickering, Robt. Smith, Jas. Taylor, R. Ingham, J. G. Pike, John Jones, Jos. Wallis, Jos. Goadby, John Underwood, Adam Smith, F. Beardsall, J. Derry, S. Wigg, Geo. W. Pegg, the Missionaries Bampton, Peggs, Sutton, Lacey, and various others, with *Selections from their published Papers and Manuscripts.*

The Committee of Publication respectfully suggest that ministers should read this prospectus to their churches and congregations, and that they, or any other intended subscribers should forward their names and addresses as early as convenient, to the care of Rev. W. Underwood, Chilwell College, near Nottingham.

## Preachers and Preaching.

### THE ELOQUENCE OF THE PULPIT; WITH ILLUSTRATIONS FROM THE APOSTLE PAUL.\*

HE who by inspiration called the tongue "the glory of our frame;" and he who by the same spirit pronounced it to be "an unruly evil, full of deadly poison," declares to us in words which cannot lie, what strength speech has for our advantage or ruin. The highest official designation of the Son of God is the ETERNAL WORD. He came himself a preacher of righteousness and deliverance, making known the truth of his law and the grace of his gospel by the teachings of a human tongue in human language; with an eloquence grand, simple, and tender, such as man never approached unto. And when the time was come that "He should be received up" He committed the truth of His salvation to human preachers, upon

whose head he sent down, at the Pentecost, cloven tongues, like as of fire, at once to assure the gift and assert the value of a various and glowing eloquence in the work to which they were commanded. . . . Nay, lest it might be thought that even divine inspiration rendered unnecessary the preacher's care to do his work in the best manner, He chose for His chiefest apostle the great preacher of the Gentiles, one trained in all the dialectics of the schools, conversant with the best masters of style, not unacquainted with the manners and opinions of the world, and replete with all the skill and habits of an accomplished orator. This, his own example, the apostle Paul insists upon our following, so far as we can, when he enjoins upon the evangelist who would be faithful to occupy himself in study, and declares that no one should be a bishop, whatever his moral qualifications may be, except he be also "apt to teach."

\* From "Orations and Occasional Discourses," by the late Dr. Bothune, of New York.

*The Design of Preaching requires adaptation.*

The preacher's aim is nothing else than the salvation of immortal souls for the glory of God; and since God has made preaching a means of salvation, it cannot be otherwise than that our success will depend, in no small measure, upon the manner in which we preach. Since men are naturally averse to hear the truth, and prone to evil when they have the shadow of an excuse, and their characters and mental conditions are so widely various, how essential to our success is it that those characters and conditions be studied, and our discourses, both as to composition and delivery, adapted to win and keep their attention. Our purpose is to persuade men; but that we must fail in except we be listened to and understood. . . . No small part of the efficiency of Whitfield and Summerfield lay in making thoughts familiar and comprehensively attractive and forcible by the talents of their delivery.

. . . Preaching is not study in a quiet room, nor is it philosophy, nor orthodox preciseness, nor sacred learning in particles or idioms, necessary as these may be to our work. It is the earnest, anxious, forcible exhibition of saving truth by the living voice from a living soul to living men, who not only think, but hear, see, and feel—without this we are not preachers. The preacher, it is true, cannot always be expected to be eloquent in the full sense of the term. Men destitute of rhetoric may be and have been of great use in the pulpit from other valuable qualifications. Yet if eloquence be a talent we ought to cultivate it from a holy covetousness of the best gifts; and only in so doing may we expect that grace which God has promised to the diligent and the humble. Certainly in looking forward to our great work, no zeal of preparation can be excessive; and if our natural powers or early education be deficient, we should strive our uttermost to improve the ability that we have. If we cannot be eminent, it is honourable not to be insignificant. The unprofitable servant was punished, not because he had only a single talent, but because he buried that one in the earth: and the highest

praise ever pronounced upon mortal was our Saviour's encomium of Mary, "She hath done what she could."

*Varieties of Eloquence.*

The kinds of eloquence are various, and adapted to different orders of talents, as well as the various themes on which we are called to discourse—the grand and lofty, the smooth and gentle, the forcible and direct. Perhaps we should seek to excel in that for which our peculiar character of mind best fits us, but certainly not to an exclusion of the others. For variety of manner is most necessary to an orator who appears so often before the same people, and asks their attention to the same truths in various forms. They soon come to know our only method of address, and meet us accordingly. Beside which there are times, even in the same discourse, when our thoughts require a complete change of manner; when loftiness would be pomposity, moderation weakness, or mere strength impudent dictation. . . . We cannot speak as Jesus did (all glory be to His holy Name!) for He was the Author and Giver of rest, declaring oracles from the Divinity within His human bosom; but we can point to Him and plead for Him, and glorify His grace in humble imitation of our apostle Paul, himself a sinner saved by the same gospel, and sustained by the same Spirit he proclaimed to others.

*Parallel between Paul and Demosthenes.*

In taking Paul as a model of Christian eloquence, we are struck by a resemblance, in many respects, between him and the mighty Athenian. We see in them both unusual physical defects overcome by zeal; the same fulness of thought, energy of language, and vehemence of manner; the same concealment of skilful order; the same insurgent parentheses; the same dramatic use of dialogue, exclamation, and apostrophe; the same Socratic pith of the sudden question; the same noble choice of images and use of figures; the same high consciousness of power; the same directness of attack, not upon the reason only, but through the mind

upon the heart. If the apostle be at times more diffuse, it is because he must instruct, explain, and guard against misconstruction, while the only aim of the orator is to convince and move. That enlarging of his thought, that gathering up (as he rushes on without losing his speed) golden truths seeming at first to bear but indirectly on his main purpose, yet firmly combined with his conclusion, is among the great excellencies of the Christian hierophant. Well does he prove by other passages that he has at command an intense brevity. We can scarcely avoid believing (and I know not why we should) that the apostle must have been an admiring student of the orator, such parallelism do we find; as, for example, Paul's vindication of his state and manner of life against the accusations of his enemies in his speech before Agrippa, with the opening of Demosthenes' defence against the slanders of Æschines in the oration for the Crown. The turn of thought is precisely the same, nor is the language unlike. The eleventh and the beginning of the twelfth chapters of the Hebrews\* is a most successful expansion of the same appeal to ancestral glory and example, the same summoning of a greater cloud of martyrs, that is made in the famous abjuration of those who fell at Marathon, at Platea, at Salamis, and Artemisium.

#### *Paul an Orator in his Writings.*

It may be thought by some that our apostle should be regarded rather as a writer than an orator, from the fewness of his recorded speeches; though even they are sufficient to establish his right to the name when we see an imperious heathen ruler trembling before him, a luxurions and half apostate king almost convinced, and a whole city doing him homage as the god of speech. But we do not confine ourselves to his spoken addresses. His epistles, a few excepted, are orations; exordium, argument, inferences, application, and peroration. It is the soul of an orator

dictating to the scribe. He seems to have the churches before him. He calls to them by endearing names, he appeals, he beseeches, he soothes, he exclaims, he denounces, he weeps as though they heard and saw him. We can imagine his very gestures as he walked the floor of his prison-room, and his young secretary inscribed with rapid pen his glowing words. His example should teach us not to write formal essays and nice disquisitions, which are out of place in the pulpit, cramp and degrade our oratory, and leave the people as cold as the paper that lies upon our desks; but to remember that we are writing to be heard, not read; and compose as though we were already in the pulpit, and looking upon the upturned faces of the congregation. Without such a feeling of the orator we do not preach.

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#### HOW MUCH DID YOU TAKE?

"HAVN'T we had a fine sermon?" said a lady to another in our hearing, while passing out with the congregation at the close of a recent Sabbath service.

"Yes," replied the other, "I think we have—how much of it did you take?"

The sermon was really a good one, upon the duty and blessedness of self-sacrifice in behalf of others. The argument was well put, the diction was almost unexceptionable, and there were passages in the discourse of genuine eloquence. But the lady who so warmly praised it was fashionably dressed, accustomed to live quite at her ease, and so far as we could learn, not particularly given to sacrificing her substance or her convenience for the benefit of anybody else. Yet she was captivated with the sermon—it was a "fine" one, she thought. She had been interested; she had been entertained; perhaps she would have said she had been edified: but while we remained within hearing, she had not framed a reply to the question, "How much did you take of it?" We do not know that she replied at all.

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\* No one but Paul could have written that Epistle, whatever Tholuck may say.—*Dr. Bethune's Note.*

## Sabbath Schools.

### WORKING FOR IMMORTALITY.

NAPOLEON, once in the gallery of the Louvre, turned from a fine picture to Baron Denon, saying :

"That is a noble picture, Denon."

"Yes, immortal," was the reply.

"How long will this picture and a statue last?" said Napoleon.

"The picture five hundred years, and a statue five thousand, sire."

"And this you call immortality!" said Napoleon, shortly.

Teachers, you can assist in forming spiritual statues which shall last during an eternity, from which five million years are not an appreciable subtraction.

### SPIRIT OF THE LORD'S PRAYER.

THE spirit of the Lord's prayer is beautiful.—That form of petition breathes a filial spirit,—“Father.”

A catholic spirit.—“Our Father.”

A reverential spirit,—“Hallowed be thy name.”

A missionary spirit,—“Thy kingdom come.”

An obedient spirit,—“Thy will be done on earth.”

A dependent spirit,—“Give us this day our daily bread.”

A forgiving spirit,—“And forgive our trespasses as we forgive them that trespass against us.”

A cautious spirit,—“Lead us not into temptation; but deliver us from evil.”

A confidential and adoring spirit,—“For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.”

### THE CHILDREN'S ANSWER.

A SUNDAY SCHOOL teacher, instructing his class on that petition of the Lord's Prayer, “Thy will be done on earth as it is in heaven,” said to them: “You

have told me, my dear children, *what* is to be done—the will of God; and *where* it is to be done—on earth; and *how* it is to be done—as it is done in heaven. How do you think the angels and the happy spirits do the will of God in heaven—as they are to be our pattern.”

The first child replied, “They do it *immediately*,” the second, “They do it *diligently*,” the third, “They do it *always*,” the fourth, “They do it *with all their hearts*,” the fifth, “They do it *altogether*.”

Here a pause ensued, and no other children appeared to have any answer; but, after some little time, a little girl arose, and said :

“Why, sir, they do it *without asking any questions*.”

Happy world! Our Father, who art in heaven, whose will is always wise and always good, thy will be thus done on earth as it is done in heaven!

### “GOD HEARD THAT.”

A LITTLE boy, not yet six years old, who had been with his father and mother to the country, after returning home in the evening, said to his mother,

“Mother, Willie B. swore!”

He was asked,

“And what did you say?”

He replied,

“I said, God heard that!”

What a reproof in those words! Will not all little boys and girls think of that when they are tempted to use ugly, vulgar words, or to swear? Remember, although your father and mother may not hear you, *God hears it*. Remember what God says in the second commandment

“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”

## Christian Work.

### PROTESTANT ORPHANAGE AT FLORENCE.

THIS orphanage was started by Signor Salvatore Ferretti, a Florentine Evangelical Christian. He first opened a house in London; but after the Plebiscite was passed in Italy, thinking it would be more useful in Florence, he removed it to that city. He hired a house outside the Porta della Croce, and has carried on the orphanage in Florence for three years.

The objects of this institution are threefold:—1st, To receive the orphans of Protestant (Evangelical) parents, instruct them in the truth as it is in Jesus, and enable them to gain a living according to their talents and inclinations. 2ndly, That our evangelists (or preachers), colporteurs, and other poor Christians, may be able to give their daughters a good education. 3rdly, To give poor Protestant foreigners, domiciled in Italy (especially Swiss), an opportunity of educating their daughters economically, according to the Protestant religion.

For secular education, they attend the Italian Evangelical school in Via S. Egidio, superintended by Signor Ferretti, and of which the principal master is Signor Damiano Bolognini. This school is attended by more than one hundred pupils. The pupils are trained as teachers or otherwise, according to their capacities.

This institution is not dependent on any religious congregation, and has no funds; it cannot be supported by the payments of the pupils, for the few who pay most only give 25fr. per month, some less, and the orphans, of course, not anything. How, it may be asked, is it then supported? By voluntary contributions collected in England by a few ladies interested in Italy. The food provided is plain, but good and abundant. The girls wear no peculiar dress, because it would then look like a nun's school, and it is not desirable to put the pupils to any extra expense, and, also, because cast-off clothes are collected from different families, and made to fit the poorer children as they best can; nevertheless, their

dress is clean, modest and respectable. Italian, French, and English are spoken in the Home.

### MEDICAL MISSION AT MADRAS.

THE work of the Dispensary has been carried on as usual, and seems to be steadily increasing. The Bible-woman, Anamailu, goes on in a very satisfactory manner, and her work is exercising a most beneficial influence. It is a refreshing sight to look upon the female patients collected in the waiting-room, hitherto shut out by immemorial and inflexible custom from all knowledge, and all the better influences of social life, thus brought together, and listening with apparent earnestness and simplicity to God's life-giving Word. The effort to raise £2,000 in behalf of the Hospital and Training Institution, which was fully explained in our last Report, gave great encouragement at Madras, and already a small hospital attached to the Dispensary has been opened, bringing the officials into quite a new relationship with their patients, the good results of which are, at this early period, becoming in some measure apparent. The preparations for the Training Institution, which have been made with characteristic care and forethought by Mr. Paterson and his able coadjutors, are far advanced, and it was fully anticipated, at the date of our last letter, that with God's blessing, they would be able to begin their first session not later than January of next year.

A suitable building has been purchased, and eight pupils have been promised as a commencement. These young men are sent up in couples to Madras, by different Missionary bodies, who provide twelve rupees a month for the maintenance of each pupil. The lower part of the house recently purchased is occupied by these young men, who are to attend Mr. Paterson's dispensary in the morning, receiving vernacular instruction from him, while they join the English classes at the Government Medical College during the day, and thus pursue their studies under favourable circumstances.



## Science and Art.

**PETROLEUM IN YORKSHIRE.**—It has recently been found that the shales of unctuous clay overlying the iron-stone deposits of the Yorkshire moors in the North Riding, can be made to produce a mineral oil, similar to petroleum, and at a cost of about sixpence per gallon. The value of moorland has risen greatly in price since this discovery.

**A NEW AND BRILLIANT LIGHT.**—M. Sayers, of Paris, has found that a brilliant light, possessing very high actinic power, is produced by the combustion of a mixture of twenty-four parts of well-dried pulverised nitrate of potash, with seven parts of flour of sulphur, and six of the red sulphide of arsenic. This mixture can be sold at sixpence a pound, and its light is therefore much cheaper than that of magnesium, to which it is said to be only slightly inferior in actinic energy.

**OZONE.**—The vexed question respecting the precise nature and properties of ozone is likely to be settled, as the Paris Academy of Sciences have appointed a committee, consisting of MM. Chevreul, Dumas, Pérouze, Feuillet, Le Verrier, Becquerel, and Bous-singault, to examine and report whether ozone exists in the atmosphere, and whether the so-called ozonometric papers of Schönbein indicate the presence of electrified oxygen.

**PROFESSOR AGASSIZ** is making a scientific expedition along the Amazon. Although when he last wrote he had only examined one-third of the stream, he had found over a hundred new species of fishes.

**AUSTRALIAN CLOTH.**—The first piece of cloth turned out by a factory at Hamilton, Victoria, has been recently received. A paper mill is also to be erected on the Yarra.

**A GOLD MINE** has been discovered in the land of the Prince of Hesse-Darmstadt. The ore yields at present one pound of gold to sixteen of other metal.

**SIMPLE FORM OF FILTER.**—This is made by placing in a tank, containing impure water, a vessel in such a position that a sponge which it contains laps over its edge, and dips into the

water of the tank. The sponge gradually sucks up and purifies the water in the tank, and allows it to drop into the smaller vessel, or receiver, from which it may be drawn off by a tube. By placing a few pieces of charcoal in the bottom of the receiver, filtration of the most perfect kind is effected.

**MR. ARTHUR HUGHES** will probably contribute to the Royal Academy this year a picture of "Sir Galahad in search of the Sangrail," the text supplied by that portion of Tennyson's poems which is named after the Knight, and describes the three angels of the Holy Grail.

**A PICTURE BY VITTORE CARPACCIO**, of the Virgin and the Child, with the Doge Giovanni Mocenigo kneeling before them, and holding in his hand the banner of the Venetian Republic, has been purchased for the National Gallery for £3,400. On the right is St. John, and on the left St. Christopher. The figures are life-size.

**LECTURES ON PAINTING.**—Mr. H. O'Neil will deliver lectures on painting in the Royal Academy during the winter.

**MONUMENTAL.**—A statue to Andrew Marvel is to be erected in the Town Hall at Hull.—A bronze statue of Sir Peter Fairbairn is to be erected at Leeds.—A colossal statue of President Lincoln is to be erected in Independence Square, Philadelphia.

**NATIONAL GALLERY.**—The land required for the enlargement of the National Gallery has been purchased. It includes St. Martin's workhouse and Archbishop Tennyson's Grammar-school. The price paid to the parish is £86,000.

**THE ROYAL ACADEMY MEDALS** have been distributed. Gold medals and scholarships of £50 each for the first three medals were awarded, to Claude Calthrop, for the best historical painting; to Alfred Ridge, for the best architectural design; to Marmaduke A. Langdale, for the best sea-piece, with the Turner medal. Silver medals were also awarded to James Rolfe, for the best painting from life; to Louisa Starr for the best copy of Murillo's "Two Spanish peasant boys;" to C. R. Barber, for the best drawing from life, and others.

## Literature.

### THE ZAMBESI AND ITS TRIBUTARIES.\*

DR. LIVINGSTONE'S new book embarrasses by its riches. It resembles those fertile regions which he describes as skirting the upper portions of the Zambesi: turn which way we will, the eye is arrested by something new and striking. And yet the narrator never loses his calmness, and is the last man in the world to indulge in any flights of imagination. Two miles of wild elephants, or more than three score crocodiles taking a bath at the same moment, are as quietly noted as some of the most ordinary incidents of his travels. Two things only stir his passion. One is the slave-trade, and the other the conduct of the Portuguese government. Perhaps no man ever had before such opportunities for accurately judging how wide-spread and disastrous is the effect of visits from slave-merchants into new districts. Taking his own account of the Shire valley and the neighbourhood of Lake Nyassa, these men were very like the locusts of the prophet: before them was as the garden of the Lord, and behind them as the desert. On Dr. Livingstone's first visit to these districts, villages abounded, teeming with people, land was cultivated, trade thrived, songs and merriment prevailed. On his second, when the slave-merchant had come and gone, skeletons of men lay about in rocks and woods, whole villages were desolate, huts were strewn with the bones of women and children, fields lay waste, and only some frightened and half-starved stragglers peered at them through the thickets. "Not one fifth of the victims of the slave trade ever become slaves," and, "taking the Shire valley as an average, not even one-tenth arrive at their destination." Add to this the fact that 19,000 slaves from the Nyassa country alone pass through the custom-house at Zanzibar, and

some idea will then be formed of the "awful waste of life which must be attributed directly or indirectly to this trade of hell." Slave-trading not only destroys life at this fearful rate, but breaks up all love for peaceful occupations, and uproots from the breast of the African his own natural affection. A man will sell his wife for a piece of ivory, or his daughter for a bit of cloth, things which native tribes would shudder at where the slave merchant is unknown.

Dr. Livingstone's ire against the Portuguese government is traceable to two sources—their mean pilfering of his discoveries and then trumpeting them as their own, and their shameless conduct about the slave-trade. Nothing can be more humane than the laws passed in Lisbon against slave-trading; nothing more effective to promote and perpetuate this accursed traffic than the conduct of the Portuguese officials in Africa. From many of the Portuguese Dr. Livingstone had received great personal kindness; and it must have given him great pain thus to speak out the whole truth. One of the most lamentable circumstances connected with the Doctor's recent expedition is—that while no Portuguese had had the courage to penetrate into the interior before his discoveries, they speedily sent half-castes on his track as slave-merchants. Until this accursed traffic is stopped, there is no hope for Africa, socially or religiously. Dr. Livingstone mentions the fact that Napoleon III., with deserved praise, instantly stopped the coolie immigration to the isle of Bourbon when he found that it fostered slave-hunting. It is devoutly to be wished that the Portuguese government would as promptly cease all connivance at slavery among their officials in Eastern Africa, and lift them above the temptation to engage in this most inhuman and diabolical barter. Hitherto the Portuguese have shown themselves the very Japanese of Europe. With a view of keeping out traders, they have published a false map of the navigable mouth of the Zambesi; and while neglecting them-

\* A Narrative of an Expedition to the Zambesi and its Tributaries; and of the discovery of the lakes Shirwa and Nyassa. By David and Charles Livingstone. With Maps and Illustrations. London: John Murray, Albemarle Street.

selves the cultivation of the magnificent cotton-fields that lie hard by their supposed territory, effectually prohibit others from entering upon this much-needed work. Vast fields of coal lie near to Tette, the seams cropping out on the surface; and yet, such is the ruinous expense of slave-labour, that the coal could not be supplied to ships at less than £10 per ton! Indigo of the finest quality grows wild in the neighbourhood, ebony abounds, and other articles of commercial value; but no trade can ever be developed under the present Japanese system pursued by the Portuguese agents.

Dr. Livingstone remained in Africa from May, 1858, to June, 1864. During this time he thrice ascended the river Shire, and discovered the great lake Nyassa which feeds it, took back his faithful Makololo to Linyanti, and examined the river Rovuma. Charles Livingstone's journal and the Doctor's additions thereto make up the volume before us.

The Africans on the Eastern and Central portions of the continent are not at all the kind of people that Europeans have generally supposed. They have not reached any great height in manufactures, but cloth-weaving, iron-smelting, basket-making, and some other branches of industry are zealously pursued. They are all fond of trade, and would soon be led to give up slave-selling if only this passion were more directly developed. On the Shire and the Rovuma tating varies according to the tribes, as Mr. Bates tells us is the case on the Amazon. Lake Nyassa abounds with fish, and the natives which border upon it are all expert fishermen. The attention paid to woman differs among the tribes. In some she is held in honour, and in others is made a mere drudge. Immodesty appears to have been unknown until the slave-merchants appeared. Polygamy more or less prevails. The women of the upper Zambesi, so far from feeling jealousy at the introduction of a new wife, look upon her arrival with satisfaction. This incident about the children will be read with interest.

#### AMUSEMENTS OF CHILDREN.

"The children have merry times, especially in the cool of the evening. One of

their games consists of a little girl being carried on the shoulders of two others. She sits with outstretched arms, as they walk about with her, and all the rest clap their hands, and stopping before each hut sing pretty airs, some beating time on their little kilts of cowskin, others making a curious humming sound between the songs. Excepting this and the skipping-rope, the play of the girls consists in imitation of the serious work of their mothers, building little huts, making small pots, and cooking, pounding corn in miniature mortars, or hoeing tiny gardens. The boys play with spears of reeds pointed with wood, and small shields, or bows and arrows; or amuse themselves in making little cattle-pens, or in moulding cattle in clay; they show great ingenuity in the imitation of various-shaped horns. Some, too, are said to use slings; but as soon as they can watch the goats, or calves, they are sent to the field. We saw many boys riding on the calves they had in charge; but this is an innovation since the arrival of the English with their horses. Tselane, one of the ladies, on observing Dr. Livingstone noting observations on the wet and dry bulb thermometers, thought that he too was engaged in play; for on receiving no reply to her question, which was rather difficult to answer, as the native tongue has no scientific terms, she said, with roguish glee, 'Poor thing, playing like a little child!'

Here is a description of

#### A DANDY.

"As we were resting for a few minutes opposite the valuable fishery at Movunguti, a young effeminate-looking man from some sea-coast tribe came in great state to have a look at us. He walked under a large umbrella, and was followed by five handsome damsels gaily dressed and adorned with a view to attract purchasers. One was carrying his pipe for smoking bang, here called "chamba;" another his bow and arrows; a third his battle-axe; a fourth one of his robes; while the last was ready to take his umbrella when he felt tired. This show of his merchandise was to excite the cupidity of any chief who had ivory, and may be called the lawful way of carrying on the slave-trade. What proportion it bears to the other ways in which we have seen this traffic pursued, we never found means of forming a judgment. He sat and looked at us for a few minutes, the young ladies kneeling behind him; and having satisfied himself that we were not likely to be customers, he departed."

Like the Khonds, the Africans think that some men have the power of transforming themselves into wild

beasts. They also think that the souls of departed chiefs enter into lions.

"On one occasion, when we had shot a buffalo in the path beyond the Kafue, a hungry lion, attracted probably by the smell of the meat, came close to our camp, and roused up all hands by his roaring. Tuba Mokoro, imbued with the popular belief that the beast was a chief in disguise, scolded him roundly during his brief intervals of silence. 'You a chief, eh? You call yourself a chief, do you? What kind of chief are you to come sneaking about in the dark, trying to steal our buffalo meat! Are you not ashamed of yourself? A pretty chief truly; you are like the scavenger beetle, and think of yourself only. You have not the heart of a chief; why don't you kill your own beef? You must have a stone in your chest, and no heart at all, indeed!' Tuba Mokoro producing no impression on the transformed chief, one of the men, the most sedate of the party, who seldom spoke, took up the matter, and tried the lion in another strain. In his slow quiet way he expostulated with him on the impropriety of such conduct to strangers, who had never injured him. 'We were travelling peaceably through the country back to our own chief. We never killed people nor stole anything. The buffalo meat was ours, not his, and it did not become a great chief like him to be prowling round in the dark, trying, like a hyena, to steal the meat of strangers. He might go and hunt for himself, as there was plenty of game in the forest.' The Pondoro, being deaf to reason, and only roaring the louder, the men became angry, and threatened to send a ball through him if he did not go away. They snatched up their guns to shoot him, but he prudently kept in the dark, outside of the luminous circle made by our camp fires, and there they did not like to venture. A little strychnine was put into a piece of meat, and thrown to him, when he soon departed, and we heard no more of the majestic sneaker."

The natives are great beer-drinkers, and when they have had a brewing give themselves up to continuous tipping till the supply is exhausted. The people about lake Nyassa are by no means handsome.

"The women—to use our mildest term to the fair sex—are *very* plain, and really make themselves hideous by the means they adopt to render their persons beautiful and attractive. The *pelele*, or ornament for the upper lip, is universally worn by the ladies; the most valuable is of pure

tin, hammered into the shape of a small dish; some are made of white quartz, and give the wearer the appearance of having an inch or more of one of Price's patent candles thrust through the lip, and projecting beyond the tip of the nose. Some ladies, not content with the upper pelele, go to extremes, as ladies will, and insert another in the under lip through a hole almost opposite the lower gums. A few peleles are made of a blood-red kind of pipe-clay, much in fashion,—'sweet things' in the way of lip-rings; but so hideous to behold, that no time nor usage could make our eyes rest upon them without aversion."

The laugh of the Mangaja women is described as merry to the last degree. The married men in some tribes are known by portions of their hair being sewn into a ring. The teeth of the women are usually good, but disfigured by being chipped into the shape of cat's teeth.

We give the following quotation concerning the African faith:—

"The primitive African faith seems to be that there is one Almighty Maker of heaven and earth; that he has given the various plants of earth to man to be employed as mediators between him and the spirit world, where all who have ever been born and died continued to live; that sin consists in offences against their fellow-men, either here or among the departed, and that death is often a punishment of guilt, such as witchcraft. Their idea of moral evil differs in no respect from ours, but they consider themselves amenable only to inferior beings, not to the Supreme. Evil speaking—lying—hatred—disobedience to parents—neglect of them, are said by the intelligent to have been all known to be sin, as well as theft, murder, or adultery, before they knew aught of Europeans or their teaching. The only new addition to their moral code is, that it is wrong to have more wives than one. This, until the arrival of Europeans, never entered into their minds even as a doubt.

Everything not to be accounted for by common causes, whether of good or evil, is ascribed to the deity. Men are inseparably connected with the spirits of the departed, and when one dies he is believed to have joined the hosts of his ancestors. All the Africans we have met with are as firmly persuaded of their future existence as of their present life. And we have found none in whom the belief in the Supreme Being was not rooted. He is so invariably referred to as the Author of everything supernatural, that, unless one is ignorant of their language, he cannot fail to notice

this prominent feature of their faith. When they pass into the unseen world, they do not seem to be possessed with the fear of punishment. The utensils placed upon the grave are all broken, as if to indicate that they will never be used by the departed again. The body is put into the grave in a sitting posture, and the hands are folded in front. In some parts of the country there are tales which we could translate into faint glimmerings of a resurrection; but whether these fables, handed down from age to age, convey that meaning to the natives themselves we cannot tell. The true tradition of faith is asserted to be 'though a man die he will live again;' the false, that when he dies he is dead for ever.

Though cheerless enough to a Christian, the African's religion is mild in its character. In one very remote and small corner of the country, called Dahomey, it has degenerated into a bloody superstition. Human blood there takes the place of the propitiatory plants which are used over nine-tenths of the continent. The reckless disregard of human life mentioned by Speke and Grant is quite exceptional. We have heard from natives that a former possessor of Matiamvo's chieftainship was subject to fits of a similar blood-thirstiness, but he was clearly insane; and the great reverence for royalty, with which the Africans are imbued, alone saved him, and probably Speke's chief, Mtesa, also, from decapitation. In two or three other places, parts of the human body are also employed to meditate between man and the spirit world; but a cruel character can no more be ascribed to the African religion, as a whole, on such grounds as these, than cannibalism can be imputed to the whole African family, because human flesh is eaten in one or two places in Africa.

The idea of witchcraft flows naturally from their religious belief. The evil-disposed may, by a knowledge of the bark and roots of plants, inflict disaster. A horn, or rude image, is sometimes made use of as a means of preserving the medicines of defence, and is worn as an amulet. These images, horns, or other articles, called greegrees, or jeujeus, are not held sacred for a moment after the medicine is found to have lost its power; and mere idol-worship, which they seem to indicate, is as much ignored among the natives, as the worship of pictures and images is asserted to be in the churches of the more enlightened. A greegree, or fetish, is thrown away as useless as soon as the consecrating nostrum is discovered to be inoperative for the purpose for which it was procured. On this subject Mr. Wilson, whom we have quoted before, gives

much information, which, from observation elsewhere, we have found to be the fruit of accurate personal investigation."

A word or two in closing about the African languages. In traversing the country west of Lake Nyassa, Dr. Livingstone was surprised to find that every knoll, hill, mountain, peak, water-course, dell, and plain, had its appropriate name, whose meaning it would take a lifetime to decipher. He has heard "about a score words to indicate different varieties of gait—one walks leaning forward, or backward, swaying from side to side, loungingly, or smartly, swaggeringly, or swinging the arms, or only one arm, head down or up, or otherwise;" each of these modes of walking was expressed by a particular verb. He also heard more words to designate the different varieties of fools than he ever tried to count. Mr. Moffat has studied the Bechuana for the last forty-four years, and has translated the whole Bible into that language; but he is far from pretending that he has yet mastered the Bechuana language. Copious in words of which Europeans do not feel the necessity, it is poor in abstract terms and words used to describe mental operations.

*The Gospel Treasury, or Harmony of the Four Evangelists.\** We have here the quarto edition of Mempriss' celebrated Harmony. It is a marvel of information and cheapness.—*The Christian Brave.\** This is a biography of a very devoted American evangelist, who laboured among the Pawnee Indians, the arabs of New York and London, the emigrants in California, the sailors in Leghorn and Malta, and the poor in Rome. Mr. Roberts went last to Constantinople during the Crimean war, and has not since been heard of.—*The Life of Rev. Jabez Tunnicliffe.†* Our friend, whose 'life is buried in this wordy biography, was well known for his zeal and success as a preacher at Cradley Heath, Longford, and Call-lane, Leeds. He was the founder of the Band of Hope in England.—*The Children's Friend‡* is likely to continue its hold on the little folks. It is profusely illustrated.

\* Elliot Stock. † Tweedie, Strand.  
‡ Seeley, Jackson, & Halliday.

## Intelligence.

### REPORT OF THE SPECIAL HOME MISSION COMMITTEE.

At the Birmingham Association a Committee was appointed to consider what practical plans could be adopted to further the interests of our Home Missions. The following report of that Committee was unanimously adopted:—"We recommend the Association to advise all the Conferences to consider at their next sittings how far it may be possible and desirable to unite their efforts. Also, that for this purpose a Special General Committee be appointed, consisting of one minister and one other brother from each Conference (the Midland Conference appointing four, two for each district), and that this Committee meet as early as practicable to take the whole state of our Home Missions into deliberate consideration. Further, that the Rev. W. Chapman, General Secretary, be the convener of this special meeting."

In compliance with this recommendation, the Yorkshire Conference agreed—"That without committing ourselves to any scheme of amalgamation, we appoint our secretary, T. Gill, to represent this section of the denomination at the aggregate meeting to be convened shortly, and reserve our decision until we hear his report."

The Warwickshire Conference unanimously resolved—"That in the opinion of this Conference it is exceedingly desirable that the efforts of the denomination on behalf of Home Missions should be concentrated." Brethren Crofts, of Wolvey, and Harrison, of Birmingham, were appointed representatives to the Special meeting.

The Midland Conference resolved—"That in the opinion of this Conference amalgamation of the Home Mission districts is desirable so far as it is found practicable." Brethren J. Stevenson, M.A., J. Earp, E. Stevenson, and T. Hill, were appointed as delegates.

The London Conference expressed no opinion, but appointed brethren J. Lawton and J. M. Stubbs to represent it at the proposed Special meeting.

The Cheshire Conference made no appointment.

The Lincolnshire Conference resolved—"That we think it desirable, at present, to retain our separate organization as a Home Mission for this district; but we shall be willing to help, if practicable, in any special effort that may be made." Brethren R. Johnson and T. Barrass were appointed as delegates.

The above brethren, with the ministers of Leicester and Mr. J. F. Winks, were requested to meet at Cook's Temperance Hotel, Leicester, on Tuesday, Nov. 28, 1865. At the meeting brother J. F. Winks presided, and prayer was offered by brother Gill. About a fortnight before, the following questions had been sent to Revs. T. Barrass and T. Gill:—  
1. What causes has your Home Mission supported, or assisted, during the last twenty-five years? 2. What amount of pecuniary aid has been given to each place? 3. How many members were connected with each place at the beginning, and how many are there now? 4. Who have been the ministers of the places thus assisted?

To the above inquiries brother Barrass replied as follows:—

#### LINCOLNSHIRE REPORT.

*Stamford.*—Help had been given to the friends at Stamford *before* the time to which our inquiry extends; but *after* that time the sum of £260 was voted and paid within a short period, as the station was relinquished altogether in 1846. Mr. Somerville laboured there for a short time, and afterwards Mr. Pentney was the pastor. It was a matter of sorrow to many that the efforts at this station were not more successful.

*Castleacre*, with its branch places, was adopted as a Home Mission station at the time when our inquiry commences, and received altogether the sum of £272 10s. This church ceased to exist as an *independent* church in 1861, when it became a branch of the Baptist church at Swaffham. Mr. John Wherry laboured there gratuitously and very zealously for many years, and afterwards Mr. Stutterd was pastor. Although the effort to establish a self-sustaining church at this station failed, it is well known that many sinners were brought to the Saviour there, some of whom have passed to the "heavenly state," and others are now adorning their Chris-

tian profession. It may likewise be added that a large amount of money was raised there for our *Foreign Mission*, and help still comes from that district.

*Peterborough* was adopted as a Home Mission station in 1846, and received the sum of £235. In 1846 the members of the church there were reported as 20; and in 1865, as 165. This church is now self-sustaining. Mr. Pentney was pastor for a short time, after which supplies were obtained, and for the last thirteen years Mr. Barrass has been pastor.

*Gedney Hill* was adopted in 1847, and received the sum of £73. This station was relinquished in 1856, for want of funds. Mr. Billings was the pastor. Number of members in 1847, fifty-two; and in 1865, twenty-eight.

*Holbeach* was adopted in 1857, and has received the sum of £95. Mr. Cotton is the pastor. As the statistics for Fleet and Holbeach are returned together, I cannot give a separate report for Holbeach. During Mr. Cotton's ministry the chapel at Holbeach has been freed from debt, and a gallery built and paid for.

*Whittlesea* was adopted in 1859, and has received £70. Mr. Allsop laboured there for some time, and was succeeded by Mr. Towler. Number of members in 1859, forty-five; and in 1865, seventy-eight.

*Lincoln* was considered a Home Mission station in 1861, and has received £95. Mr. Cookson is the pastor. Number of members in 1861 was thirty-nine; number now, seventy-four.

N.B.—In the amounts stated to have been received by Holbeach, Whittlesea, and Lincoln, I include the sums voted last June, as they will be paid if they have not already been paid.

Without any comments of my own, I leave this somewhat humbling statement to produce its own effect.

THOMAS BARRASS.

#### YORKSHIRE REPORT.

The General Secretary of the Home Mission, in inviting us to meet other delegates in Leicester, to take into consideration the general state of our Home Missions throughout the Connexion, requested as ample replies as could be conveniently given to the following questions:—

“1. What causes has the Home Mission in the Yorkshire District assisted during the last twenty-five years? 2. How much help has been given to each case? 3. How many members were there at each place when they began to receive help, and how many when the help was discontinued? 4. Who have been the ministers at the places so assisted?”

I am not able to answer all the above inquiries catechetically, but will try to give substantially, as far as I have been able to collect it, the information desired. In the Yorkshire Home Mission there are some peculiarities not found in some other districts of the Connexion, reference to which is needful in this inquiry. The District Conference, rather than the Committee, manages all important business connected with the weak and needy churches, and also the new stations that seek help. The decision of particular points and many financial items are referred to the “Finance Committee;” but the general business of the Home Mission is discussed and decided upon in the open Conference. It is customary, also, for the help and advice of Conference to be sought and given in the case of small churches, new causes, and churches without pastors; in arranging supplies for the pulpits, and determining difficult questions in church order; in purchasing land for sites to build new chapels or enlarging old ones. And if any small party of friends (likely to need help) were to take important steps so as to incur serious pecuniary responsibility without consulting or regarding the advice of Conference, it would be considered irregular, and such party would not be expected afterwards to ask the help of the Conference in carrying out their plans. Thus the Conference maintains a kind of fatherly oversight of all weak and dependant interests in the district, encouraging the friends connected with them to look to it, and to expect its best advice in their difficulties, as also its practical sympathy so far as it can be rendered, when they need pecuniary or other help.

As a rule, pecuniary assistance is voted by the Conference from the Home Mission funds, and the same body appoints all its officers. In exceptional cases, when the regular Home Mission funds will not allow of an extra grant, an effort is made at once in Conference for the relief of a suffering church, or a resolution passed encouraging the churches in the district to help the case. The consequence of this is, that *ordinary grants from the Home Mission funds do not represent by any means all the Home Missionary work done in the district.*

A young interest is sometimes assisted in various ways for years before it becomes a regular station. The following will illustrate our meaning. Dewsbury is now recognized as a Home Mission station; and besides the money grants for rent of room, &c., most of the churches in Conference have allowed their ministers to supply the place in rotation for twelve months gratis, the Conference paying their travelling expenses from *its own fund.*

This arrangement is now being carried on a second year, and many of the evangelists of the district are helping to succour the young interest in the same way.

During the period now under review, the Yorkshire Home Mission has assisted some twelve places, several of which have been remarkably successful. So far as we have been able to ascertain, the average annual sum raised for strictly Home Missionary objects during twenty-five years has been from £50 to £55.

This year the sum in the report is about £67, but the writer knows of not less than £20 raised for other cases in the district which will not appear in the report, which makes the aggregate £87. And thus it has frequently been during the twenty-five years.

#### *Stations Assisted.*

*Bradford.*—The Yorkshire Conference resolved to introduce the cause into this important town in 1831. In June, 1832, a church was formed of eleven persons. They became united with the Association in 1833, and reported twenty-two members, and Mr. Hinchcliff their minister. In 1836 a new chapel was built in Tetley-street, to accommodate 800 persons. Rev. R. Ingham became the pastor in 1839, and was successfully employed until 1848, when he left for Louth. In the same year the late Rev. H. Rose commenced, and died in 1851. He was followed the same year by Rev. T. Horsfield, who resigned in 1856. The present pastor commenced in 1856 (Rev. B. Wood). The support from the Home Mission was discontinued in 1846. There was a secession from Tetley-street church in 1852, which led to the erection of the chapel in Infirmary-street; and now in Bradford there are two churches, 441 members, 543 Sabbath scholars, and chapels, school-rooms, and other buildings which have cost not less than £3,000.

*Leeds.*—The General Baptist interest was introduced in 1840, in which year the Rev. T. H. Hudson became the minister, and who removed to Sheffield in 1841. At this time there were heavy discouragements. In 1842 the following was reported to the Yorkshire Conference:—"The mission at Leeds is expiring. We are in debt and in difficulties." The Secretary of Conference was instructed to write to the Committee of the "Derby and Melbourne district," to remind them of their engagement to assist in supporting the station at Leeds, and ask them to pay their share of present liabilities. This looked like a winding up and a failure. But through mercy a little life was preserved, which subsequently revived. In June of the same year ten or twelve were

reported as still in fellowship. The Stone chapel was then taken, at £25 per annum. And the Yorkshire and Derby and Melbourne districts agreed, from that time, to send supplies, and as soon as practicable to get and sustain a minister. The Rev. J. Tunnicliffe was engaged in 1843. In 1844 the United Committees bought Byron-street chapel for £999. In 1847 Mr. Tunnicliffe withdrew from Byron-street, taking with him twenty-nine members, and leaving about twenty-one. He began to preach in another part of the town, and the mission again wore a very discouraging aspect. The Rev. R. Horsfield was engaged in 1847, and his able and persevering efforts have been so blessed, that the church is now not only self-sustaining, but liberally aiding in the support of our connexional institutions. The Yorkshire Home Mission assisted in the support of Leeds until the year 1853, when the Derby and Melbourne district took the station under its own care. We have now in Leeds two General Baptist churches, 213 members, 356 Sabbath scholars, and chapel and school property worth some £2,500.

*Todmorden.*—A small church was formed here under the care of the Yorkshire Conference in 1845. Engaged the first minister in 1847, when the Home Mission began to give pecuniary help. In 1848 several of the Yorkshire churches aided the station by collecting for it. It was received into the Association in 1850, and reported thirty-two members and one hundred Sabbath scholars. In 1859 a good chapel and school-rooms were erected in an eligible locality, which cost about £800, toward which the Home Mission promised, and has now paid, £250. The Rev. J. Finn became the minister in 1861. His labours have been energetic and very successful. They have recently erected new galleries, and the chapel will accommodate 500 persons or more. Members, 179; Sabbath scholars, 265.

*Manchester and Salford.*—Two stations were assisted here for some time, during which a new chapel was erected in Strangeways, at a cost of £1,000. Various efforts to get and sustain a regular minister were unsuccessful, and in the end the chapel was sold, and the church scattered.

*Rochdale.*—The cause here was begun at Heywood, near Rochdale, in 1859. Afterwards a small chapel was built in the latter town, in which divine worship is still continued. Help was rendered to this station for several years. Their first pastor was Rev. J. Batey, who was succeeded by Rev. J. Fox. They are now without a pastor, and arrange their own supplies. Members, 49; Sabbath scholars, 160.



*Bacup*.—This is a considerable manufacturing town in Lancashire, and until the "cotton panic" came was extending rapidly. A small church was quietly gathered, the nucleus being a few members of General Baptist churches who had removed thither to get employment. The Conference encouraged these friends to commence a fund for a new chapel, and promised, when a certain amount had been obtained among themselves, £300 (I believe) from the Home Mission. They were progressing favourably when arrested by the failure of their trade, since which time the little cause has suffered greatly. Now,—members, 27; Sabbath scholars, 41.

*Edgeside, near New Church, Rossendale, Lancashire*.—A General Baptist interest has been quietly growing up here for nearly twenty years. For the last few years it has been aided much, by the almost gratuitous labours of their present worthy pastor, Rev. E. Gladwell. This year they have erected and opened a spacious chapel; cost, about £1,300, toward which the Home Mission has given £50. Members, 70; Sabbath scholars, 176.

Help has been rendered, also, to a greater or less extent to the small interests at *Naze Bottom*, near Hebden Bridge, and *Ovenden*, near Halifax.

*Denholme*.—A preaching-room has been built here at a cost of £300, in which divine worship and a Sabbath school have been conducted several years. They are now contemplating the erection of a new chapel to cost some £900, towards which the Conference has promised £100. Members, 59; Sabbath scholars, 110; no pastor.

*Dewsbury*.—The station here is a great undertaking. The town is large, respectable, and rapidly increasing. We have rented a large and respectable room in a good locality, at £40 per annum. A small church has been formed; and if we had an income assured of £120 or £140 a year, we might then build a chapel and get a minister. The Yorkshire district, with its other liabilities, is too weak to accomplish this. Who will come "to the help of the Lord" in this our latest Home Missionary movement?

We are afraid lest some should think that in the foregoing descriptions we have been tiresomely particular, yet we must add that the churches have been doing a great work the last twenty-five years in other forms throughout the district.

In *Burnley*, in 1839, there was but one small chapel, and about fifty members in the church. Since then, £5,800 have been spent on chapel and school property; now there are two churches, 441 members, and 543 Sabbath scholars.

Moreover, we find that during the same

period there has been expended in the district, on chapels, school-rooms, ministers' houses, and other church property, no less a sum than £28,000.

After all, the claims of the district seem more urgent and important now than at any previous period of our short history as General Baptists. In nineteen towns of Yorkshire and Lancashire there is an aggregate population of 1,500,000 souls, amongst whom we have not a single church, chapel, or preaching station!

THOMAS GILL.

#### WARWICKSHIRE REPORT.

Although there is no organized Home Mission in this Conference, yet several of the churches are striving to improve and increase their accommodation, and otherwise to advance the Redeemer's kingdom.

The chapel at *Coventry* is well filled, and the friends there have purchased a piece of land in a good situation in order, if possible, to erect a new chapel.

The *Longford* friends are collecting money for building a new chapel to accommodate about eight hundred persons.

The friends at *Netherton* have erected a new chapel in a central position.

The friends at *Walsall* commenced weekly contributions towards their chapel debt at the beginning of the year, and have now raised £100.

The friends at *Wolvey* have made considerable alterations in their chapel, and have considerably added to its comfort and attractiveness.

The friends at *Lombard Street, Birmingham*, have spent £900 upon their property, and have raised more than £600 towards that sum. They have also succeeded in establishing good day schools in addition to the Sunday schools.

It should also be added that the friends at *Nuneaton*, who have hitherto been without a pastor for many years, have now secured the services of Rev. S. Willett.

J. HARRISON, Deputy.

#### LONDON REPORT.

Home Missionary efforts in this district have been, for a long time, suspended. Till recently, no Conference has been held for many years; but about two years ago a meeting of ministers and other brethren was held in London, at which it was decided to re-establish the London Conference. When the Conference met for the first time after its re-establishment, the brethren felt that one practical object to be kept in view must be the extension of the cause of Christ in the district; and they were of opinion that one means of accomplishing this object should be by Home Missionary effort.

A district Home Missionary Society was therefore established by the Conference; a Committee was formed of the ministers in the district, with certain other brethren; and brother Clifford was appointed Secretary, and Mr. J. M. Stubbs the Treasurer. A collection was made in aid of the Society at the Wendover Conference, amounting to £1 11s. 2½d.

At its last meeting the Conference appointed Messrs. Stubbs and Lawton as a deputation to attend the Special meeting appointed by the Association to be held respecting the General Home Mission.

The Conference passed no resolution on the subject of uniting the different districts into one, but several of the brethren expressed their own views.

Brother Goadby is of opinion that the union of the districts will be best.

Brother Preston is also in favour of union. He does not think that the London district is likely to sustain a missionary, but in the district we might render some help in association with some other district or districts, and ought to do so.

Brother Batey believes that the churches in the district could support a missionary if they would.

My own view is, that for some time several of the leading churches in the district will be engaged in making special efforts to reduce their own pecuniary responsibilities, and that on this account they will not be able to do much for the Home Mission; at the same time I believe that most of the churches in the district might be prevailed upon to do a little.

J. LAWTON, *Deputy.*

#### DERBY DISTRICT.

A verbal report was given of the operations of this district by Mr. J. Earp, of Melbourne. The only cause aided by this part of the Home Mission is Byron-street, Leeds. The amount of money expended from 1844 to 1865 is about £1,600. The church in Byron-street is under the charge of Rev. R. Horsfield, and is both independent and flourishing.

#### NOTTINGHAM DISTRICT.

Mr. T. Hill gave a verbal report of this part of our Home Missions, from which it appeared that amid many difficulties and discouragements a successful attempt had been made to establish a church in Sheffield. The average expenditure of the Committee has been about £50 per annum. They have at present a liability of about £150. In Sheffield at the present time they have a large and beautiful chapel in an excellent situation, and an earnest church under the care of Rev. G. Hester.

Having heard the reports from the various Home Mission districts, and as the whole of the districts do not seem at present prepared to form one united body, it was resolved—

I. That the following arrangement of the districts be recommended, viz. :—

1. That Cheshire be united with Yorkshire.

2. That London be united with Lincolnshire.

3. That the Midland consist of the Derby, Nottingham, Leicester, and Warwickshire districts.

II. We recommend to the committees of the districts that they apply their resources chiefly to the establishment of new churches amid the great centres of population.

III. That the district committees consist of the minister and one other representative of each church which contributes to the funds of the Home Mission, and of all subscribers in the district of not less than ten shillings per annum.

IV. That the district committees be advised not to make grants to any minister whose appointment they have not approved.

V. We advise each church to appoint some efficient person to solicit and collect the subscriptions.

VI. We earnestly recommend that every church make a public collection annually, however small the amount.

VII. That each district appoint one speaker for the annual meeting, and that such appointment be made known to the General Secretary by the first week in June.

VIII. That inasmuch as the pecuniary responsibilities of the various districts are now discharged, leaving a small balance in hand, with the single exception of the Nottingham branch of the Midland, which being also within the reach of an early removal, no obstacle of that description stands in the way of more systematic and vigorous efforts to obtain enlarged contributions in order to meet, so far as may be expedient, pressing calls for help, and assist in occupying some of the numerous and inviting fields of usefulness which at this time present themselves. But as some "new feature" in our Home Missionary system, of a more efficient and business-like character, has been called for, and fearing lest this should be regarded as only one of those

fruitless appeals which have been so often made, the desirability and propriety of making the approaching Centenary of the Connexion available for an extraordinary attempt to establish our Home Missions on a more enlarged and permanent basis, was suggested: and bearing in mind that some such extraordinary procedure has been successfully accomplished by other religious bodies at such an epoch in their history, it is proposed that the Association take this important matter into their immediate consideration. In this proposal the delegates from all the districts are unanimous, believing that it is in the present position of the Connexion, for the most obvious reasons, indispensably necessary, and hoping that it would result in the salvation of many souls, and the glory of God.

IX. That brethren Winks and E. Stevenson be requested to advocate this proposal at the next Association.

X. That the substance of the reports now given, and the resolutions passed thereon, be prepared by the Secretary for insertion in our Magazine.

Thanks were given to brother Winks for presiding so efficiently. Brother Lawton prayed. And we then separated, each feeling that we had had a happy meeting, and with the wish that it may issue in a large increase to the Redeemer's kingdom. W. CHAPMAN, *Secretary*.

## Our Churches.

### CONFERENCES.

The MIDLAND CONFERENCE met at Burton-on-Trent, on Tuesday, Dec. 5th. Rev. W. Chapman, of Melbourne, preached in the morning from Rom. x. 3. Rev. R. Kenney, minister of the place, presided at the afternoon meeting, and Revs. E. Stevenson and W. Hill prayed. From the reports received eighty-nine had been baptized during the quarter, thirty-seven were candidates for baptism, and nine had been restored to fellowship. Most of the churches have either enrolled the trust-deeds of their chapels, or were about to have them enrolled. After the doxology had been sung, the chairman read the Minutes of the previous Conference, and the following business was transacted.

1.—*Belper*.—The secretary of the General Home Missionary Committee

reported that the attention of the Committee had been called to the recommendation of the last Conference, and, after a long conversation, had agreed: That they could not pledge themselves to any pecuniary liability in regard to the Belper case in consequence of the difficulties which surround the whole case. The Conference also adopted the following resolution: That we recommend the churches of this Conference to allow their minister to serve the church at Belper for one Sabbath during the coming year, and defray the expenses of their journey.

2.—*The Committee on the general question of the Conference, and the new Conference list*.—The report presented by the Committee was received. The recommendations were discussed seriatim. It was agreed, (1) That the three county towns still be retained on the Conference list. (2) That with a view of increasing the interest and efficiency of the Midland Conference, the Committee beg to suggest the propriety of having a brief discussion on some seasonable topic, bearing on our position as citizens, Nonconformists, or Baptists; that the topic be decided upon at the previous Conference, and its introduction be entrusted to some member of the Conference, who may either read a short paper thereon, (not to exceed fifteen minutes,) or open the subject by word of month, as he may prefer, but that with a view of avoiding inconvenience, the discussion should not take the precedence of the ordinary business of the Conference. (3) That, in place of four Conferences in the year, which are often thinly attended, there be three only, viz.: on Shrove-Tuesday, Whit-Tuesday, and the 3rd Tuesday in September. (4) That the Conference sermon in the morning be still retained; the time for the service eleven o'clock; dinner exactly at one o'clock; and the business meeting at 2.15; and the arrangement for the evening meeting be left, as heretofore, exclusively in the hands of the church where the Conference is held. (5) That with view of making the Conference returns more accurate, each church belonging to it be affectionately urged to send a delegate whenever practicable, and when not, to forward a reply to the Conference circular; either to the minister of the place where the Conference is held, in time for the Secretary to receive it on the Mon-

day before the Conference. That the Conference-list be referred back to the Committee, and be re-introduced at the next meeting.

3.—*Ashford*.—It was agreed, that the same Committee, with the addition of Rev. R. Kenney, be requested to prosecute their inquiries respecting this case, and report as early as possible.

4.—*Ilkeston*.—It was reported by the general secretary of the Home Mission, that the Committee had agreed to make a grant of £25 per annum to this church, on the condition that they secure the services of an efficient minister.

5.—*Amalgamation of the Home Mission Districts*.—Rev. E. Stevenson reported that the prospects of the Committee were generally encouraging; that it was thought advisable that Yorkshire and Cheshire should form one district, the Midland Counties another, and London and the Eastern Counties the third. The general report will be found elsewhere.

6.—*Jamaica*.—(1) That in the opinion of this Conference, it is desirable to memorialize Her Majesty's Government on the need for an impartial and official inquiry into the past and present condition of this island, and especially in relation to the recent reported insurrection. (2) That the Leicester ministers prepare this memorial; that it be signed by the chairman of the Conference and the secretary; and forwarded to the Secretary for the Colonies.

The next Conference will be held at Melbourne, on Shrove-Tuesday, Feb. 13, 1866; that Rev. J. T. Gale, of Loughborough, be the preacher; or, in case of failure, Rev. W. Hill.

Rev. G. Needham, of Ripley, preached in the evening.

J. JACKSON GOADBY, *Sec.*

#### BAPTISMS.

NOTTINGHAM, *Stoney Street*.—On Lord's-day, Dec. 3rd, 1865, we baptized nine candidates, after a sermon by our pastor, and in the afternoon, at the Lord's-table, they were all received into the fellowship of the church. We hope that these are the beginnings of brighter days to us, and that many more may be added to us who are saved. B. Y.

NORWICH.—Nov. 6, the ordinance of baptism was administered to six candidates, four of whom were afterwards received into the fellowship of the church.

#### MINISTERIAL.

NUNEATON.—On Monday, Nov. 27th, a tea-meeting and recognition service was held in the General Baptist chapel, Nuneaton, in connection with the settlement of the Rev. S. Willett, as pastor of the church, who, for many years, was a missionary in Ireland, under the auspices of the Baptist Irish Society. The questions to the church and the pastor were answered in a lucid and satisfactory manner. Addresses were delivered on the following subjects:—"The qualifications and duties of a Christian pastor," by the Rev. H. Cross, of Coventry. "The nature and constitution of a Christian church—our position and practice as Nonconformists," by the Rev. J. Harrison, of Birmingham. "The responsibilities of the pastor," by the Rev. J. Redman, (Independent,) of Nuneaton. "The duties of the church toward their pastor," by the Rev. S. S. Allsop, of Longford. The chapel was beautifully decorated with appropriate mottoes, selected from the word of God. A vote of thanks was given to the ladies for the excellent tea, and also to the ministers for their able addresses. The meeting closed with prayer by Rev. J. Harrison. Mr. Willett enters upon his duties with cheering prospects, having a fine field for usefulness, and earnestly implores an interest in the prayers of God's people.

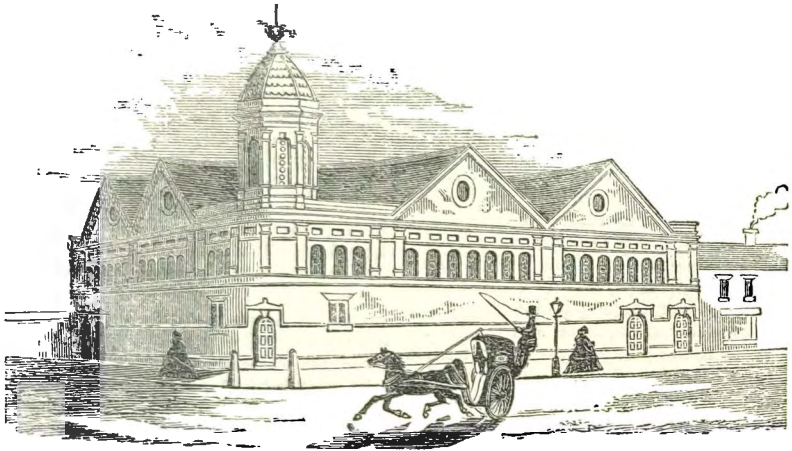
LEEDS, *Call Lane Chapel*.—*Recognition Service*.—Rev. W. Taylor, of Stoke-upon-Trent, having accepted the unanimous invitation to the pastorate of the church and congregation in the above place, entered upon his duties Nov. 11th. On Monday, Dec. 11th, a special recognition service, preceded by a tea-meeting, was held in the chapel. Various ministers of the town took part. The Rev. R. Horsfield presided, and gave a lengthy introductory address; after which one of the deacons briefly recounted the circumstances which led to the selection of the Rev. W. Taylor as a suitable and desirable pastor, and referred to the unanimity and cordiality of the call given to him. Rev. W. Taylor then gave a short account of his religious experience and views; at the close of which, the Rev. W. Underwood, the President of Chilwell College, delivered an impressive charge to the pastor. The Rev. W. Best, B.A., gave an address to the church; and short speeches followed from the Revs. G. B.

Thomas, R. Ward, and H. Marles. The meeting was a most interesting and agreeable one. Mr. Taylor enters upon his duties in Leeds with the utmost good will, confidence, and affection of his people.

#### CHAPELS.

**LINEHOLME, near Todmorden.**—On Sunday, Nov. 19th, two sermons were preached by Mr. Joseph Barker, of

Sheffield, to overflowing congregations. On Monday, Tuesday, and Wednesday evenings, Nov. 20, 21, 22, Mr. Barker delivered three of his popular lectures. The services throughout were a great success, and his visit will be long remembered for the good he has, under God, accomplished, especially among those who have followed him in his wanderings amid the gloom and darkness of infidelity.



NEW GENERAL BAPTIST CHAPEL, LONGMORE STREET,  
BIRMINGHAM.

THE above is an engraving of the new General Baptist chapel now in course of completion at Birmingham. The building was partially erected for a place of worship a few years ago, but was left in an unfinished state. It is in the midst of a thick population, many of whom are glad to know that the gospel will soon be proclaimed within its walls. The cost of the building will be about £2,000; and it is arranged at present to provide accommodation for about eight or nine hundred persons, exclusive of side galleries, which may be conveniently erected when additional room is required. It would be useless in these pages to affect to show the importance of establishing a second General Baptist cause in Birmingham, since if the necessity existed ten years ago, it is a circumstance which claims at the present time the practical sympathy of every one who desires "the extension of the denomination." In the

Magazine for December, 1856 (page 470), there is an account of a meeting of the "General Committee of the Home Mission," held at Loughborough on the 11th of November; and one of the resolutions passed by that committee was as follows:—"That we fix on Birmingham as the most important field of labour we could possibly occupy." Upon the strength of this resolution, and the promise of £30 towards the object, the late Rev. J. Goadby and the Rev. H. Hunter were appointed a deputation "to visit Birmingham, and make all needful preliminary inquiries." Particulars of this visit will be found in the Magazine for December, 1856 (page 470). As an evidence of the extreme anxiety on the part of the Home Missionary Committee for the immediate establishment of this second cause in 1856, it is only necessary to state that the resolution was passed on the 11th November,—the deputation

visited Birmingham in the following week,—and the account of the Committee meeting, together with the visit of the two gentlemen named, appeared in the next month's magazine: this occurrence had at least the appearance of earnestness in the object. At the next meeting of the "Home Missionary Committee," held in Leicester Feb. 3, 1857 (see Magazine, March, 1857, page 119), it is reported with reference to Birmingham, that £12 had been promised "in addition to the £30 announced at the last meeting of the Committee." In the Magazine for April, 1857 (page 155), it is stated that "the attempt agreed to be made to commence a Home Mission cause in Birmingham is delayed for a time," and that £5 more has been "subscribed towards the effort." Up to this stage of the proceedings the prospect appeared cheering, and those favourable to the movement were beginning to believe that at length something would be attempted; but in the Magazine for May, 1857 (page 192), it is stated that the Midland Conference met at Beeston on the 14th April, and that "some conversation took place in reference to the proposal for the establishment of a new cause at Birmingham, but no resolution was passed." In summing up the whole of this account, it appears that £47 were promised towards the attempt, and that here the matter ended. The object of this insertion is to show that at the present time there is an opportunity for those who were really in earnest at the former period to come forward with equal anxiety to assist in the same good work. The aid solicited is not for the purpose of attempting to establish a cause; and herein it differs from the object of the meetings alluded to. A cause is in existence, and in such a degree of prosperity as may be gathered from the fact that a place of worship is in course of completion for the accommodation of those connected therewith. In the month of February, 1865, a few General Baptists opened a room for the purpose of worship, and conducting Lord's-day schools; in a short time this place became too small, and the premises at present occupied were secured as a place of meeting until a chapel could be obtained. The practical adaptation of these premises to the raising of a new cause, has rendered them peculiarly interesting to many, and

although the varied comforts of a good chapel are in prospect, still there are sweet remembrances clustering around the place which is about to be left, almost creating the desire to remain. It was considered a heavy responsibility at the time, for a few persons to engage to pay more than £50 per annum for rent of premises, in addition to the expense of fittings and accommodation for a congregation and two schools; but it was done, and on Lord's-day, April 23, the Rev. F. Chamberlain preached two sermons, and after the evening service formed the new church, and administered the ordinance of the Lord's Supper. On this occasion the large room was crowded, and many have had reason to rejoice that they were present to witness the formation of that little church, consisting of seventeen individuals. From that period until the present, the Lord has continued to bless the efforts of His servants in this part of His vineyard; the number of attendants on the means of grace has gradually increased; nine persons have since been added to the church by baptism, and twelve have been received, making the present number of members thirty-eight. Under these encouraging circumstances, and with the prospect in view of future success, the church will apply for recognition at the Warwickshire Conference; and in due course for admission into the General Baptist Connexion. The friends have subscribed nearly £300, and have in addition established among themselves a Building Society for the periodical receipt of money; into this society they have already paid nearly £100, and most of the contribution raised upon this plan will be lent without interest until the debt is finally cleared away; from this source a large amount will be raised in a few years. Collecting books have also been issued among friends. The promoters of this movement confidently believe that there are many in the General Baptist denomination who will rejoice in the prospect of a second church being established in Birmingham; and it is believed that many who have previously offered their aid will not withhold it now.

J. S. C.

Donations in answer to this appeal will be thankfully received by G. Cheadle, Adelaide-street, Vauxhall, Birmingham, Treasurer to the Building Fund.

## Notes of the Month.

### ECCLESIASTICAL.

THE high church party are becoming increasingly bold. It really seems as if the young enthusiasts, who form the chief strength of this denomination in the State Church, were determined to try how far they may carry out their ritualistic mania. Dr. Pusey is beginning to talk of union with Rome, and declares that he can accept the primacy of the Pope. Has he not already accepted very much more? From the present state of parties, it is not unlikely that we shall soon have a fierce war between the ritualistic and anti-ritualistic sections of the Establishment. Meanwhile more sensible men among the established clergy are avowing "that their church is the rich man's; that when the poor incline to Christian truth, they join the Dissenters, who treat them as equals, and not as inferiors; that the church has lost immensely in her influence through depending on State pay; and that it is possible for ministers to maintain their independence even though supported by the free-will offerings of the people." Archdeacon Sandford is the editor of the essays by State clergymen who propound these views; and the names of the writers are Revds. T. B. Browning, of Newton-on-Ouse, J. Hamilton, Chipping Camden, and P. S. Bingham, of Derry-hill, Wiltshire. All this is not new to Dissenters; but it is new to find it avowed by men within the pale of the Establishment. —A certain clergyman in South Devon has been making a local fame by seeking to remove a gravestone placed in his churchyard. The friends of the deceased had had engraven on the stone: "Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection. For death, the last enemy, is destroyed." He raised two objections against this—that the second "for" was not found in Scripture in that connection, and that the last sentence was a variation of the Authorized Text. He was compelled to acknowledge that the Greek Text warranted the interpretation given of 1 Cor. xv. 26, and was

convinced that in ordering the removal of the stone he was acting contrary to Ecclesiastical law. He might veto the erection of the stone, or order its removal if it contained anything contrary to the doctrines of the church, but not otherwise. The only case on the books on this subject is a curious one. A widow in the Isle of Wight had inscribed on the tomb of her husband, "Pray for the soul of John —." When the clergyman sought to compel its removal the case was heard before Sir Herbert Jenner Fust, who decided—that the clergyman had no power to compel its removal, *because the Church of England did not forbid prayers for the dead!*"—Mr. Hubbard, and other State church champions, have been laying their heads together to devise what can be done to secure lay interest in the Church. Some of the congress advocated "prayer-meetings;—but this proposition was received with little favour. The preference seemed to be for "brotherhoods," and the like.—It is a remarkable proof of the alienation of the Irish party in the House of Commons from their Conservative tempters to hear that they decided in their recent meeting in Dublin, "that the sense of Parliament on the church question ought to be taken on an early day during the coming session, and that they pledged themselves to take measures to have this done."—The most notable ecclesiastical event of the month is the attempt made by the Jamaica legislature to bring back the days of the Stuarts in that island. A bill was introduced to require licenses for all Baptist, Independent, and Wesleyan chapels, for all ministers and teachers in Sunday schools, and with the option of withdrawing the license when the Governor pleased! Fines were also to be imposed in every case of violation, and some offences were to be punishable with *seven years imprisonment!* An outcry was at once raised throughout the island, and the bill was withdrawn; but it is still proposed to bring in another bill of the same order "for the repression of unauthorised places of worship, and the pre-

vention of preaching by unaccredited persons." Of course the government is to be the authoriser, and the accrediter!! We are very much mistaken if this movement does not lead to a closer inquiry into the Jamaica branch of the State Church, and to the asking of this question, among others, whether the island cannot do as well without a bishop as with one, seeing the present holder of the crook has lived in a snug retreat near Torquay, England, for several years past. It is sheer infatuation on the part of the assembly to suppose that any bill of the kind proposed will ever be sanctioned by our Queen and her liberal advisers, or be tamely allowed by English Dissenters to pass without long and persistent protest.

#### GENERAL.

HER MAJESTY has been most deeply grieved at the calamitous events in Jamaica, and *has herself* insisted on a most searching inquiry. Sir Henry Storks has gone to supersede Governor Eyre during the sitting of the Commissioners. At present the names of the gentlemen who are to compose it have not been made known. The deputations on the Jamaica question which waited on Lord Russell and Mr. Cardwell, have been strangely vilified by the Tory press. One organ conspicuous for its passion and fierce hatred of Dissent has ransacked the vocabulary of abuse in its desire to damage the members who composed the last. Take these as a specimen of its "choice phrases," always remembering that some of the leading Dissenting ministers in town and country were among the deputation: "a crowd of vulgar termagants;" "an anti-slavery mob;" "rowdies;" "furious riffraff;" "foul-mouthed agitators"!!! And this in a journal which professes to write as gentlemen for persons of the same honourable name! Some strange changes have been noticed since the progress of the agitation. *Saturday Reviewers* speaking fair, writers in the *Athenæum* claiming honour to Baptists, *Solicitors' Journals* pronouncing on the illegality of Gordon's execution, while some of the so-called *Liberal* papers have howled in chorus with the Tories. Meetings have been held in most of the principal towns in England, and a deep feeling

is created.—Mr. Bright has been giving the Tories "a piece of his mind." His speech at Blackburn stung because of its truth. It is in vain that men ask us to remember what good measures the Tories have passed. We should have to draw upon our imagination for our facts. The Birmingham speech was more moderate; but then he had a different topic. Even Mr. Bright is getting hopeful, so let no man despair of Reform.—The Parliament is to be opened in February, and by the Queen in person. It is said that the State robes are to lie on the table, and that the Lord Chancellor will read the speech. The Queen's chiefest adviser and friend, the King of the Belgians, is dead. Cool, sagacious, disinterested, and fond of fair play, he has left a name which will long be remembered with honour. Once standing with his foot on the throne of England, he has always proved the faithful counsellor of Her Majesty. His eldest son has succeeded to the throne of Belgium.—France has had its usual winter gaieties at Compiègne, but the Court has now returned to Paris. The day when her ruler gives oracular compliments will already have dawned when these pages reach the eye of our readers. Let us hope that there may be no "slights" to any ambassador.—Russia, unlike the Jamaica wiseacres, is taking a new step in religious toleration. A series of reforms, aiming at the amelioration of the Jews in Poland and other western parts of the empire, are on foot. All Jews, according to a recent ukase, are granted permission to travel and settle where they please.—The Spanish Queen did not receive a very flattering welcome on her State entry into Madrid. The reports of insurrection in Malaga are unfounded; but dissatisfaction prevails.—The Italian ministers have resigned, and the task of forming a new government has been entrusted to General Marmora, who held the portfolio of Foreign Affairs in the fallen Cabinet. The cause of the break-down is the inability shown by Signor Sella to cope with the financial difficulties of the new kingdom.—The King of Prussia has just filled up the post of Court Chimney Sweep, and has given an audience to the new dignitary! Why doesn't the King confer this office on a noble?



## Marriages.

Nov. 23, at Myrtle-street chapel, Liverpool, by the Rev. H. S. Brown, assisted by the Rev. T. Llewellyn, of Birkenhead, Samuel Turnbull, Esq., of Upton House, Manchester, to Ann, only daughter of the late John Pickford, Esq., of Beechwood, near Liverpool.

Nov. 24, at Ebenezer chapel, Southsea, by the Rev. Thomas Tollenfield, Mr. G. Knight, to Miss Sarah Livell.

Nov. 30, at the Baptist chapel, Sutton-in-Craven, Yorkshire, by the Rev. W. E. Archer, Mr. Joseph Moulding, to Johanna Maker, both of Bingley.

Dec. 2, at the Baptist chapel, Broadstairs, by Rev. W. Kilpin, Richard Brockman, to Annie Horn, both of Birchington, and members of the General Baptist chapel in that village.

Dec. 4, at St. Botolph's, Mr. Alexander McMillan, merchant, to Hannah, daughter of the late Thos. Illingworth, Esq., Bradford, Yorkshire.

Dec. 5, at the Independent chapel, Kelvedon, by the Rev. J. Jennings, assisted by the Rev. J. Hunt Cooke, of Southsea, William Peck, Esq., of Kelvedon, formerly of Ceylon, to Emily, widow of the late Rev. C. J. Hall, of the Baptist Mission, China.

Dec. 6, at the Baptist chapel, Aylsham, by the Rev. Timothy Harley, Mr. W. J.

Watson, of Scarborough, to Sarah Jane Whitmes, of Stagstead, Heds.

Dec. 7, at Byron-street chapel, Leeds, by the Rev. R. Horsfield, Samuel Clay, Esq., of Sowerby Bridge, to Mary, second daughter of the late Mr. James Walker Howard, surgeon, of Leeds.

Dec. 8, at Hallfield chapel, Bradford, by the Rev. J. Makepeace, Foster Moore, Esq., M.D., to Miss Martha Ann Ferrand, both of Bradford.

Dec. 9, at Marlowes chapel, Hemel Hempstead, by the Rev. W. B. Bliss, George Palmer, of Rokeby-road, New-cross, to Maria, youngest daughter of the late George Laker, of Hemel Hempstead.

Dec. 14, by special license, at the Independent church, Lower Norwood, by the father of the bride, assisted by the Rev. B. Kent, George Bain, Esq., Commander in the Peninsular and Oriental Company's service, to Mary Elizabeth, eldest daughter of the Rev. Robert Johnston, and niece of Arthur Anderson, Esq., of the Grove, Norwood, chairman of the Peninsular and Oriental Company.

Dec. 14, at the Independent chapel, Gomersal, near Leeds, by the Rev. J. A. Savage, the Rev. Wm. Stott, of Abbey-road chapel, St. John's Wood, London, to Ann, eldest daughter of Thomas Knowles, Esq., of the former place.

## Deaths.

Nov. 17, at Mablethorpe, Lincolnshire, the Rev. John Hunter, Baptist minister, aged 78, who for the long period of fifty-four years preached the gospel in that village. At his request Rev. T. Burton, pastor of the Baptist church, Austerly, officiated at his interment, and on Lord's-day, Dec. 3, at the request of the bereaved family, preached his funeral sermon to a large and attentive congregation from 1 Cor. xv. 20, "The last enemy that shall be destroyed is death."

Nov. 25, at Wellow, Isle of Wight, the Rev. C. J. Green, aged 45, greatly beloved and deeply lamented by a large circle of friends.

Nov. 25, Wills Kitson, Esq., of Leigh Villas, Highbury, aged 51.

Nov. 26, at Narberth, Mrs. Nichols, aged 78 years. Her last words were, "I am going to Jesus."

Nov. 27, aged 81 years, Edward, second son of Edward Baines, Esq., M.P., of Headingley Lodge, Leeds.

Dec. 4, at Mountjoy-street, Newport, Monmouthshire, in her 74th year, Sarah, relict of the late John Jenkins, Esq., and mother of the Rev. J. R. Jenkins, Rayleigh, Essex.

Dec. 6, at his residence, Birmingham, after a long illness, Mr. Joseph Egginton, in his 83rd year, for more than sixty years a consistent member of Bond-street Baptist chapel.

Dec. 8, at Prior Park, Bath, Thomas Thompson, Esq., in the 81st year of his age.

Dec. 11, at Birgrove Lodge, Weybridge, aged 81, Sir John Easthope, Bart.

Dec. 15, at Sydney, Gloucestershire, universally esteemed and regretted, Mr. John Henderson, aged 67.

## Missionary Observer.

### NEW YEAR'S SACRAMENTAL OFFERING TO THE FUND FOR THE WIDOWS AND ORPHANS OF MISSIONARIES.

DEAR BRETHREN,—We beg to remind you that the period is at hand when many of our Churches have been accustomed, for some years, to make a Sacramental Offering to the Fund on behalf of the Widows and Orphans of Missionaries. In order to carry out the object contemplated by the establishment of this Fund, *an income of about £120 a year is required.* As there can be no class of claimants for whom an appeal to the exercise of Christian sympathy and love is more obvious and powerful, and as a small contribution from each of our Churches will amply meet the case, we venture to hope that the sum specified will be forthcoming at an early period of the new year.

At the same time, we distinctly repeat the statement, previously made, that the Committee would deprecate the intention of making this annual appeal for the Widows and Orphans of their Missionaries, if it should interfere with the just and pressing necessities of the poorer members of the Churches; all they ask is, *that at the first communion service in the year [that is, Lord's-day, January 7th, 1866], each Christian communicant who is willing, may have the opportunity of making some addition to his usual contribution, and that the amount contributed over and above the average of the ordinary Sacramental Collection may be appropriated to the Fund for the relief of the Widows and Fatherless Children of Departed Missionaries.*

The Committee very urgently request the co-operation of the Pastors in this expression of sympathy and love, by presenting this Appeal to the Officers and Members of their Churches, and soliciting their kind compliance with the application.

Signed, on behalf of the Committee,

J. C. PIKE,  
H. WILKINSON, } *Secretaries.*

Leicester, Dec. 23, 1865.

P.S.—It is respectfully requested that the amount specially contributed in reply to this Appeal be *transmitted separately and without delay to the Rev. J. C. PIKE, The Crescent, Leicester.*

It is hoped that should it be found impracticable to make the Sacramental Offerings now solicited on the first Sabbath of next month, our friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.

## LETTER TO REV. J. O. GOADBY.

[As we have reason to know that considerable misunderstanding still exists respecting the nature and even validity of the offer made to Rev. J. O. Goadby, notwithstanding the emphatic resolution confirming its former minute passed at the last Foreign Mission Committee Meeting, we have deemed it right to publish the following letter, simply omitting names.—Ed.]

MY DEAR GOADBY,—I hope you will allow me to drop the "Dear Sir," in honour of the old friendship between our wives. My wife has sent me a letter from Mrs. Goadby, in which she makes mention of some correspondence I had with you about your intention of joining our line. It appears that when I commissioned my wife to write to Mrs. Goadby about it, the expression used was, that "I would put you on the staff at 300 rupees per mensem," and that when I wrote several months afterwards a statement of what had been done, I said that I had "promised to use my influence, which would doubtless have been successful in getting you one of the engineering vacancies."

Of course the latter communication was written from memory, and would represent the state of the case less exactly than the former one, written when I knew what were the business and the actual need of hands at the time; nor would I have asked you to come this distance on a mere chance.

As you have my wife's letter, you are quite at liberty to make use of it to prove your point, and I am sorry that any discrepancy between the two should have been productive of annoyance to you. You must understand that I would not put you in without using my influence, and that when I made the offer in the terms used by my wife, I had good reason for knowing that that influence would be successful.

With regard to the possibilities in our service, I know one man who joined it as an assistant engineer ten years ago, and will retire in two or three years on some £3000 a year; and I know two or three who joined in the same capacity and were shortly dismissed as insufficient. The probabilities lie somewhere between these extremes, and, as a practical man, I should be sorry to offer a prediction on the prospects of any individual; nor would such a prediction be of any just

value. I joined on 150 rupees, and have now 1200 rupees. — — — joined on 150 rupees, and now draws about the same as I do, and without having had the advantage of any engineering education. I know another man who was inspector in 1857 on about 250 rupees, and who now has salary and allowances equivalent to about 1500 rupees *per mensem*. In the Company's service the rise is tolerably regular, but the Contractors will give almost anything to a man who will bring them in money.

I hope this letter may answer your purpose and enable you to settle a difference, of which an outsider cannot appreciate the importance so well as you, who are personally interested in it.

With kind compliments to Mrs. Goadby,  
Believe me, yours very sincerely,  
— — —

## NEWS FROM CHINA.

MR. EDITOR—

Dear Sir,—As one object of our Magazine is to give information that will interest the Connexion, I have thought that I would give you the opportunity of informing your readers that I have recently received from Mr. J. S. Hudson, in addition to the photograph of his beloved and honoured father, a copy of the Gospels and Acts of the Apostles in Chinese, of the Ten Commandments, of a Tract on the Lord's-day, of one on the Four Last Things, of one on Poor Joseph and Altamont, and of one called The Conversation of Two Friends, not to mention some Chinese Idols, &c., received along with them. Although it be matter for regret that the finances of our denomination at the disposal of the Foreign Missionary Committee are inadequate to the desired efforts for the evangelization of Orissa, it is matter for thankfulness that Mr. Hudson, sen., whose days and energies are likely to be spent in and for China, has been enabled to print and distribute since his arrival in China more than 200,000 portions of the Scriptures and Tracts, upon which we may surely pray and trust that the divine blessing will rest, so that the glory of God and the everlasting good of the Chinese may be thereby promoted,

I remain, my dear brother,

Yours sincerely,

R. INGHAM.

Vale, Dec. 19, 1865.

## WORTH KNOWING.

Mr. EDITOR—

Dear Sir,—Having been accidentally thrown into the company of a Missionary connected with the Wesleyan body, lately returned from the Tamul country, south of Orissa, East Indies, I was delighted and encouraged by the statements he made in reference to the future prospects of our Indian Missions. His great object, he said, was to inculcate on their people patience and perseverance in the good work. He said, as soon as the caste system was broken up, which was rapidly being done, there would be a glorious future for the church of Christ in that land, and that the resources of that country would be so abundantly brought out in support of the Christian church, that it would before long become the wealthiest church in the world, and be the means of extending the cause of Christ far and wide. To show the spirit of the people, he referred to their responding to the appeal on account of the Lancashire distress by sending £5000 towards its relief. He said the state of society in the Tamul country was certainly not so poor and degraded as the Oriyas, still he considered the future prospects of all the Indian missions had a most encouraging aspect.

As I know some of our people have been rather discouraged at the expense attending our mission, I inquired of him what amount of salary he received; he replied £200 per annum, and an allowance of £11 11s. for each child from eight to fourteen years of age, and that in the present greatly increased cost of living it was as little as they could possibly do with. When he went to India, eleven years ago, what at that time cost 1½d. for labour they had now to pay 7½d., and everything else almost in like proportion.

It must be matter of deep regret to all the friends of the mission that at the present time we have several devoted, earnest missionaries in this country who have been withdrawn from the field of labour, and who cannot be sent back chiefly for the want of funds. Need this be the case? Certainly not. To wipe away this reproach, it only requires those who have it in their power to increase their subscriptions from £1 to £2, and from £2 to £5 &c. We are, by death, losing some of our most liberal

supporters. Who is to take the place and imitate the liberality of such men as the late John Heard, Esq? He is now gone to his reward. May his spirit rest more abundantly upon those of us who are left behind.

Yours, &c.,  
J. E.

Dec. 11, 1865.

## DISTRESS IN INDIA.

[The following is an extract of a letter from Rev. J. Buckley to Rev. W. Orton.—ED.]

Cuttack, Oct. 31, 1865.

My dear Brother,—We are now passing through a crisis, the like of which none of us has ever known. No rain has fallen, and prices have risen frightfully. The privations and sufferings of the people are extreme, and the prospect as to the future is most gloomy. More than this, we have had, for ten days, the utmost difficulty in getting rice at any price, and the natives of India are very much more dependant on rice than we are on bread. On Friday night, Oct. 20, I left home for Piplee, where I stayed three days. Rice was dear enough when I left, but those who could pay the price had no difficulty in purchasing it. I little supposed what was on the eve of taking place. The next morning all the shops were shut, and no rice could be got. Our bearer went to get the usual weekly supply for our large school, but none could be got, and the poor children had to fast till the evening, when, through the kind exertions of some friends, a little was procured. Imagine the excitement and alarm occasioned in a city of 80,000 inhabitants by the sudden stoppage of the sale of their daily food.

Brother Miller and I were out last Saturday nearly five hours, most of the time in the burning sun, trying to buy rice. We found at one of the ghats a boat load that had arrived early in the morning, and got the promise of ten rupees' worth, which we expect will be sent to-morrow. It was affecting to see hundreds of the people eagerly waiting for hours to purchase a little. How sad to see so much suffering, and to be so powerless to relieve! Yesterday we had two or three men out all day, but they did not succeed in obtaining any. To-day we have had two men out again,

one of whom has been successful in obtaining a supply for two days; and you can hardly imagine the thankfulness and joy we felt on receiving it, for our supply was only till to-morrow night.

#### A NATIVE HINDOO NEWSPAPER ON ENGLISH RULE IN INDIA.

A MARATHI paper, the *Vritvaibhav* of Ahmednuggur, in the last of a series of articles on the English Empire in India, remarks that the introduction of English rule was very necessary, and some knowing men say this is an eleventh Avtar itself. "God has done what was desirable." The reasons assigned are of the same character as those stated by Rajah Dinkur Rao in the Memorandum he wrote for Lord Canning. "There had been great confusion and no security. People had begun to assign stations to persons according to castes, without a consideration of their qualifications. The sins of self-murder, of murder of women, and murder of Brahmins had grown to gigantic proportions. Women had been oppressed with the institutions of infant marriage, widowhood through life, &c. Chiefs had forgotten their duty and turned robbers. People became afraid of their life and property. Hence they made the entrances to their houses small, and built their residences in difficult places. Uncertainty of the land tax and government demand diminished population. Private ill-feeling increased and men became each other's enemies. The system of undivided families tended to laziness. Brahmins invented all sorts of humbug through self-interest. Gosavis and Bairagees overspread the country in bands. Taxes were recovered by tortures, and squandered in Nauches and Tamashas. In this state of circumstances there was no Hindoo or Mussulman to come to the rescue of the people. The English have taught the natives the falsity of the caste system; the power of discipline without which they would not have been able to conquer India; the power of knowledge which they employ in governing us; the skill in commerce which has spread hap-

piness in the absence of other honourable pursuits; the liberty of the press; and the necessity of a popular voice in legislation. They have also revived learning. One of the greatest faults of their system of government is the cost of justice." This we believe to be a fair representation of loyal native opinion. Our courts are our weakest point, and will continue to be so till we have a separate judicial service and the old families are induced to educate themselves for the public service.

#### CASHMERE.

No less than three hundred Englishmen and ladies visited Cashmere last season. It is understood that not more than two hundred will be allowed to enter the valley this year. The Maharajah would, if he dared, act like the Nepaulese Durbar, and keep every European except a Resident and his staff out of the country. He keeps up the fiction that all the visitors are his guests for political reasons. In the first week of October the thermometer ranged from 62° to 80°, and the snow had disappeared from the hills. The grapes, plums, apples, walnuts, pears, and peaches, were delicious. Dr. Elmslie, the medical missionary, was to be turned out with all the other "gnests" on 15th October. He has been so successful in his cures that, though at first sentries were placed near the mission premises to prevent them from going to the *padre-doctor*, it was found impossible to keep the soldiers from the only place where they could obtain relief for their maladies. Now they attend the dispensary and the scripture-readings as they like.

#### OFFERINGS TO AN ENGINE.

THE Baroda correspondent of the *Gujerat Friend* states that, while waiting at the Baroda railway station, he saw an old woman offer a cocoa-nut to the Engine which is looked upon by many natives as a god. When first used in Bengal it was frequently propitiated by offerings.

### Foreign Letters Received.

CUTTACK—J. Buckley, October 16; November 3.  
 RUSSELL CONDAH—J. O. Goadby, October 8.  
 " " T. Bailey, October 8—16.

## Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM NOVEMBER 20th TO DECEMBER 20th, 1865.

Legacy by the late Mr. John Robnson, of Adderbury, Oxfordshire, £50, less duty and expenses		£	s.	d.
		41	0	0
ASHBY AND PACKINGTON.				
<i>Ashby.</i>				
Public Collections		8	15	9½
Boxes, Cards, Books—				
Mary Ann Elliott..		1	3	0
George and Alfred Orchard		0	19	0
Mary E. Broadhurst		0	15	0
Sarah E. Poole		0	12	6
Elizabeth Sherwin		0	12	0
Mary Ann Orchard		0	12	0
Louisa Johnson		0	12	0
Emma Cooke		0	11	0
Emma Hayward		0	9	6
George A. Orchard		0	9	2
Thomas R. Goadby		0	9	0
James E. Dear		0	8	8
Alfred and Arthur Blanchard		0	6	6
Mary Knight..		0	5	8
Lydia Gregson		0	5	6
Robert C. Sandiford		0	5	0
Anne Miller		0	4	7
William Aulsebrook		0	4	1
James Hatton		0	3	4
<i>Packington.</i>				
Public Collections		5	9	7½
Boxes, Books—				
William A. Thirby		1	13	0
Richard Thirby		1	0	0
Emma Perry..		0	11	6
Harry S. Mills		0	6	0
Mary Wood		0	8	9
		27	12	2
Less Expenses		0	12	0
BEESTON.				
Public Collections		6	12	0
Rev. W. Underwood		1	0	0
Collected by Miss Frettingham		1	11	0
Small Collecting Books—				
Alice Frettingham		0	16	4½
Ellen Limb		0	16	2½
Sarah Cross		0	15	3½
Emily Wallis		0	15	0
Mary Eva Walker		0	10	0
Henry Thornhill		0	17	8
William Gibson		0	11	9
Jabez Walker		0	11	0
William Pare		0	8	8
Bible Class		0	3	6½
Boxes—				
David Wilson		0	3	0
Boys' School..		0	8	6
		16	0	0
Less Expenses		0	5	0
DERBY, <i>Osmaston Road.*</i>				
Juvenile Collectors' Books—		£	s.	d.
Miss Mary Hooper		1	3	6½
" Jane Sims		0	8	4½
" Mary Sharp		0	8	2½
" Mary Earp		0	4	11½
" S. A. Renolds		0	1	9
" Annie Measures..		0	6	1
" Mary Croxall		0	11	9
" E. Hudson		0	2	5
" E. Crow		0	2	6
" S. A. Swainson		0	4	4
" Eliza Griffith		0	7	10
" Sarah Griffith		0	0	3
Master Samuel Bennett		0	8	4½
" Chas. Muntton..		0	3	10
" Wm. Winfield		0	1	4
" John Peach		0	3	2
" George Fowkes		0	3	11
" A. Edwards		0	1	2½
" F. Stubbs..		0	2	6½
Miss Anne Winfield		0	0	8
" Mary Woollatt		0	0	4
" Emma Duncicliffe		0	5	1½
" E. Mart		0	3	11
Master Harry Jones		0	0	2½
From Missionary Boxes—				
Boys		1	19	2½
Girls		2	1	3
		9	17	0½
FLEET AND HOLBEACH.				
Fleet and Sutton St. James on account by Rev. F. Chamberlain		11	0	0
<i>Holbeach.</i>				
Public Collections		2	0	0
Collecting Books—				
Mary Marshall		0	17	4
Arthur John Hackney..		1	6	2
Mary Parrish		0	4	10
James Waterman		0	4	8
Charles Waterman		0	6	5
Robert Mason		0	1	0
The Sunday-school Box..		0	4	7
A Friend, by Shem Gee		0	10	0
Collected by Mrs. Cotton—				
A Friend		0	5	0
J. Cotton		0	5	0
Small Sums		1	2	11
		7	7	11
Less Expenses		0	5	7
HATHERN.				
Little Books—				
Caroline Gamble		0	18	6
Sarah Basford		0	16	4½
		1	14	10½

\*£1 10s. 9½d. of this amount entered in last Report.



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FEBRUARY, 1866.

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THE PARABLE OF THE TWO DEBTORS.\*

BY THE REV. SAMUEL COX.

THE Parable of the Two Debtors was spoken in the hearing of the Two Debtors. Christ sat at meat in the house of Simon the Pharisee, and at His feet there stood a woman who was a sinner. The Pharisee had shown no love for Christ, though he had asked Him to his house. The Sinner, who unasked had followed Christ into the house, had shown much love. The Pharisee had offered no water for the feet of the weary Teacher, had saluted Him with no kiss, had poured no fragrant ointment on His head, although these were the customary signs of hospitality, welcome, and festivity, among the Jews. The Sinner had gone far beyond these customary signs; she had washed Christ's feet with her tears, and wiped them with her long dishevelled tresses; in place of the kiss of welcome on cheek or brow as the guest came in, she had never ceased to kiss His feet since He came in; instead of the common fragrant oil of anointing she had brought the costly alabaster box of precious nard with which she had been wont to enhance her beauty, and not daring to lift her hand to that Sacred Head, had poured it on His weary feet. The Two Debtors were before Christ as He spake. He to whom little had been forgiven, because his love was so little, sat as host at the head of the table. She who loved so much, because much had been forgiven her, stood behind the Divine Guest in an ecstasy of mingled penitence and adoration.

We need not dwell on the pathos and beauty of the scene. We endeavoured last month to bring out and realize its pathetic and instructive features. It suggests a question of grave importance—a question the answer to which branches out into many forms of practical truth, and to this we are now to direct our thoughts.

The question is suggested both by the Parable and by the Narrative of which it forms part. In the Parable, the Debtor who owes five hundred pence seems to have the advantage over the Debtor who owes but fifty.

\* Luke vii. 40—43.



More is forgiven him, and he loves more ; he is quit of the larger debt, and proves the better man. In the Narrative, the Woman who is a sinner seems, in like manner, to have the advantage over the man who is a Pharisee, the harlot over the devotee. She is more open to the words of Christ, and, once forgiven, shows incomparably the warmer love. Now if this Parable and Narrative stood alone, if they were not backed up by many passages in the Gospels which leave the same impression on our minds, we might not care to raise the question, Whether or not it is well to have sinned much—whether the greatest love springs from the most heinous transgressions, just as the fairest flowers and most fruitful trees spring from a plentifully manured soil? But they do not stand alone. The impression they make is deepened as we listen to other Parables, as we turn to other Narratives. Looking into the glass of the Word, we perpetually see publicans and harlots pressing into the kingdom of God before rulers and righteous men. Listening to the songs of heaven, we constantly hear the richer tones of a profounder joy over one sinner reclaimed from the error of his ways than over ninety and nine just persons who need no repentance. In the Parable of the Two Sons, as in that of the Two Debtors, the advantage seems to lie with the more sinful and rebellious. The Son who when invited to work in his father's vineyard replies, "I go, sir," never gets there ; while the Son who says, "I will not," afterward repented and went. So, again, in the Parable of the Prodigal Son, the Elder Brother who has served his father many years, who has never strayed from home nor at any time transgressed his father's commandment,—for him no music sounds, no feast is spread, he has never had so much as a kid that he might make merry with his friends ; but no sooner does the Younger Brother return, the Prodigal who had wandered into a far country and wasted his substance in riotous living, than the best robe is brought forth, the fatted calf is killed, and the whole house is ablaze with festive lights and trembles to the merry dance. So, once more, in the Parable of the Pharisee and the Publican : the Publican who has broken both the moral and the ceremonial law is preferred before the Pharisee who, if somewhat lifted up at the thought of his unwonted virtue, has nevertheless an unusual virtue to boast, in that he is free from the sins of the market and the flesh—is neither an extortioner nor an adulterer—and has diligently laboured for that righteousness which is of the Law. So that many passages, many parables, tend in the same direction with our text, and give the preference to the vile and sinful over the moral and the righteous ; law-breakers have the upper-hand of the law-abiding : and those who have plunged into the foul sty of fleshly lusts seem nearer to heaven—for love is heaven—than those who loathe it and flee from it.

Is it, then, an advantage to have offended much, to have gone far and deep into sin? Is abstinence from gross transgressions an evil rather than a good? Is it credible that the more a man has laid waste the nobler faculties and passions of the soul, yoking them to fleshly lusts which war against the soul, that the more deeply he has sunk into the slough of self-will and sensuality—and sin includes all this—is it credible that the man who has done all this is thereby made the more capable of rising to the full height of the nature he has abused, and exercising that love which likens man to God? No, my brethren, it is not credible. To suppose it credible is to utter a monstrous libel against God and man. Nevertheless the utterances and parables which seem to support this view subserve a

most useful purpose: they contain truths which we are very apt to neglect, and suggest warnings of which we stand in constant need.

I. For observe, first, that Flagrant Sinners are much more likely to discover that they are Sinners than Moralists and Ritualists. It is much more probable that the man who owes five hundred *denarii*—about £180 of our money—will perceive that he is in debt, and be impressed with a sense of his indebtedness, than the man who owes fifty *denarii*, or about £18. The notorious harlot, the extortionate publican, whom all their neighbours regard as sinners, making no secret of their opinion, are much more likely to acknowledge their transgression, and have their sin always before them, than the strict pharisee whom all the neighbours hold to be a saint. It is nothing wonderful that, of the Two Sons, he who said, “I will not go,” when asked to work in the father’s vineyard afterward repented and went; or that he who said, “I go, sir,” quite meaning it at the moment, afterward changed his mind and did not go: the offence of the first was so flagrant, so glaring, that, when his passion cooled, he could hardly fail to see it and repent of it; while the second if, when on his way to the vineyard, he were tempted to turn aside to some more pleasant occupation, could always comfort himself with his good intention, and, because he meant to go, fail to see the sin of not going after all. It is quite in harmony with our experience of human nature—Is it not?—that the poor Prodigal, all his substance wasted—homeless, foodless, smitten with despair—should long for the comfort and plenty of his father’s house; and that the obedient homekeeping Brother should quite forget both that he had ever broken any commandment and that he had enjoyed all his father’s goods as though they had been his own. It is not better to owe five hundred pence than fifty, to be an extortionate Publican rather than a religious Pharisee, a Prodigal rather than an Obedient Son. But, nevertheless, it is very true that the larger our debt the more likely we are to be oppressed by it; that the worse our life the more likely we are to confess how bad it is; that the farther we have strayed from it the more likely we are to long for the home we have forsaken, and to return to it. It is very true that, if we owe little, we are in danger of forgetting that we owe anything; that, if our life has been in the main right, we are in danger of forgetting how often we have been quite wrong in heart and motive; that, if we have been on the whole dutiful sons, we are in danger of forgetting that our obedience has been far from perfect. And *these* are the truths set forth in the Parables of our Lord. They yield no encouragement to sin: but they discover the peril of those very just persons who, while they judge flagrant sinners very harshly, suppose that *they* have no need of repentance. To these the Parables yield a very grave and a very necessary admonition.

II. Observe, secondly, that the Much and the Little of Sin are for the most part Measures of Conscience, not of Iniquity. The Woman who was a sinner had openly violated the laws of God and man, and at last had become bitterly conscious of her sin. The Man who was a Pharisee had kept friends with the world and the world’s law—outwardly at least, and on the whole. But though he had not openly broken through the hedge of God’s commandments, he was covertly creeping along it on the farther side, or coming and going through the gaps which other men had made. Scrupulous in the matter of tithes and ceremonies, yet, if any of the fathers had made void the commandments of God with their vain

traditions, he did not scruple to follow the fathers. He was self-confident when he ought to have been humble. He was hard in his judgments, narrow in his views, utterly mistaken in his interpretations of character. Though the Woman weeps bitter tears of penitence, he can only see the sinner in her, not the penitent. Though Jesus speaks a parable expressly to him and about him, he does not catch its drift, his mind not being open to the truth. Though the Son of Man came, as the holy prophets foretold, to seek and to save that which was lost, no sooner does He permit one of the lost to touch Him than Simon concludes Him an impostor and no prophet. There he sits, looking with austere eyes on a scene that might well have touched his heart, and condemning with self-righteous indignation One whose sandals he had not troubled himself, and was not worthy, to unloose. He is wholly lacking, though he be so pious a man, in humility, in insight, in charity; but, because he sins in a decorous religious way, he has no sense of his defects, no consciousness of his sins. After all, he was deeper in God's debt than the poor harlot whom he scorned. His circumstances had been happier, his temptations not so great. The best teaching, the holiest influences, of the time were at his command. But he takes the good and perfect gifts lavished upon him simply as the reward of his virtue: he does not perceive that they all come down from the Father of Lights, and that, as they all come from God, he owes all to God. And, despite his advantages and gifts, he has sunk into the most inward and fatal sins—those sins of the spirit which are far harder to eradicate than sins of the flesh. He is arrogant, vindictive, intolerant. He cannot recognise truth even when Truth Incarnate speaks with him. He is insensible to the touch of Divine Love. He is all fenced about with dogma, all hardened with spiritual pride.

So, again, in the Parable of the Prodigal Son, the Elder Brother has never wandered from his father's home: but, O, how far has *he* wandered from his father's heart, who, when the mansion is all aflame with joy, wanders in the darkness without and will not go in! He prides himself on being a dutiful son; but where is his duty now that he meets his father's tender entreaties with sullen reproach? How can he be a good son who is so bad a brother? *He* has never known the misery of remorse, of wasted years, of a hopeless future. He has been always in the father's house. Yet, after all, has he so much of his father's spirit as the Prodigal who, that he may re-enter the home, will beg the place and duty of a hired servant.

Ah! the debtor who has been forgiven much, and who loves much, is not always he who owed most. It is he who dwells on his debt, broods over it, magnifies it and the difficulty of meeting it, whom it galls and frets like a daily and well-nigh insupportable burden, whom it follows through rain and sunshine, fair weather and foul, dogging his steps like an apparition, cleaving to him like a curse. And hence it is that a noble David, in the agony of his remorse, has his sin ever before him, and can see only *that*; and a nobler Paul, in his deep self-humiliation, accounts himself the very chief of sinners. The debt may not seem large to others, but it is much to *him*; he groans under the intolerable strain, and when it is removed, breaks out into the tears and songs of a sacred rapture, a joy too deep to be expressed. And the debtor to whom little is forgiven is not so much he who little needs forgiveness as he who does not feel how much he needs it, who does not make conscience of sin, whose heart is

hardened against the impact of truth and goodness ; who therefore can listen to Christ and sit with Him, and yet not love Him much, giving Him no eager greeting, no cordial welcome, because not conscious of the magnitude of the redemption He has wrought.

The way to love much is not to sin much, but to think much of sin. The best people think most of it ; those who most strive against it have, and must have, the profoundest sense of its power. For so long as we yield to any force, natural or spiritual, our task is easy and pleasant. It is not till we try to sail *against* the wind, or row *against* the stream, or swim *against* the current, that we discover the strength of the force opposed to us. And, in like manner, it is not till we contend against evil that we learn its power and our weakness. To do that which is right seems easy only to those who do wrong ; once make the attempt, and you will change your thought. To overcome a sin may seem not so difficult while we yield to it ; but, the conflict once begun, you will find that with all your energy, unless your energy be reinforced from above, you cannot stand against it. And hence it is that those who are in the field against evil acknowledge its terrible malignant power, while those who are still at ease in the tents of sin make very light of it. Once try to get out of debt to your Heavenly Creditor, and though you may owe only fifty pence, the fifty will oppress you till they seem five hundred or five thousand : you will know no peace until, confessing you have " nothing to pay," He frankly forgives you all.

III. Observe, thirdly, that Christ does not teach us to run into Sin, but to hate Hypocrisy—the worst of Sins. It is not the evil life of the Harlot, but her " much love" which He approves ; not the extortion of the Publican, but his penitence and humility. To meet God's commands with a blunt " I will not" is flat mutiny and rebellion, even though we afterward repent and obey. To travel into the far country remote from Him is not a virtue, but a vice of blood and will which He will scourge out of us with famine and irksome bondage. To run into debt in the hope of after gain is to forfeit both present and future good. To rush into sin in the hope that, when at last we are forgiven much, we shall love the more, is the death of all love. But, on the other hand, there are worse sins than those which go before to judgment—sins which under a show of godliness eat into the very life of the soul, and from which even judgments can very hardly redeem us. Simon has no doubt that he loves God and God him ; yet how *can* he love the God whom he has not seen while he does not love the brother or sister whom he has seen—nay, will hardly acknowledge that he is of one blood with them ? The Pharisee may have lived a more legal and cleanly life than the Publican ; but how dwelleth the love of God in him who even in the temple can boast of his conspicuous virtues, and glance with sovereign contempt at the humble Penitent who beats upon his breast and has no language but a cry for mercy ? Even though you afterward come to a better mind, it is a heinous offence to say " I will not" to God ; but is it not a still more heinous offence to say " I go, Sir," and yet not to go ? to hide a disobedient heart under the outward show of deference and submission ? to mock God as well as to disobey Him ? If the Prodigal Son be an open and notorious sinner, is there not even a deeper taint of self-will in the Elder Son who sits in judgment on both father and brother and condemns both—the one for his leniency, and the other for offences repented and renounced ? Alas !

brethren, we are all of us ready enough to condemn those who fall into gross sensual transgressions, albeit they may have learned a loathing for them we can never know; and far too ready to condone the offences of those who have a subtle unloving heart, if only they make a fair show in the flesh. The man who frequents the temple, and pays his tithes, and falls into no flagrant violations of the world's law, is a thriving and approved man, even though he give few signs of a true spiritual life, and be lacking in humility, in charity, in loyalty to truth,—even though he make himself the standard by which all men are to be measured, or backbite and devour his neighbours, or sit in judgment on men more spiritual and catholic than himself. And therefore we have great need to remember that, though the very Church herself be loud in the praise of such men as this, Christ, the Lord of the Church, met them with the severest rebukes and threatenings that ever fell from His gracious lips. It was *the religious men*, the men who occupied the chief seats in the synagogue and held themselves to be the very pink of orthodoxy, whom he denounced as a “generation of vipers,” and menaced with the deep “damnation of hell.” For it is the subtle spiritual sins—the pride, the ignorance, the uncharity, which hide themselves under the cloak of godliness, which are most offensive to God and most injurious to man. To indulge in these is to misrepresent God, and to keep men from the open paths which lead to His love and service. It is to incur the heaviest debt of all, and to be at the farthest remove from confessing, or so much as perceiving, that we have “nothing to pay” with—at the farthest remove, therefore, from the frank forgiving mercy of God.

IV. Nor, finally, must we omit specially to note that Christ specially warns us against forming those Hard Judgments of our Brethren which of all Men the “unco’ Righteous” are most apt to form. Simon could hardly fail to see that his life had been outwardly purer than that of the Woman who was a sinner; and, seeing this, he forthwith condemns her and Christ for suffering her to touch Him. He could not see, he did not care to see, the penitence which was washing away the stains of former guilt, the profound love which was strengthening her for future obedience. The Pharisee knew Publicans to be extortionate; but had he heard the cry, “God be merciful to me a sinner!” and thought what *that* meant, even he could hardly have used “this Publican” to point his pious boast. The Elder Brother knew that the Prodigal had fled from home and wasted his substance in vicious riot; but he did not see that the man had come back all broken with remorse, yet all healed with humility and the strong resolve to amend. Had he not been “out in the field”—looking very sharply, no doubt, after the labourers on the estate, and keeping them well up to the mark—when the younger Brother faltered out the prayer, “Make me as one of thy hired servants;” had he gone into the house and seen the well known form all wasted with passion and drawn by famine, even his cold heart might have glowed into fraternal love and pity. It is our ignorance of men, our partial knowledge, the severity which *will* see only their offences against Heaven and us, which lie at the bottom of most of our hard judgments. We know very little of one another, and often not the best, yet we pronounce our hasty verdicts as though we had studied the whole case.

But those who have themselves received mercy should be merciful; we have been forgiven that we may forgive: those who know God best are

most like Him. And the strange thing is, that those who assume to know most of Him, who are most assured of *their* forgiveness, who are loudest in their boast of Heavenly Mercy, are often the most austere, the most unmerciful, the most unforgiving in their thoughts and judgments of others. Even though God has frankly remitted their debt of five hundred pence, they can hardly believe that he will remit their neighbour's debt of fifty. With the beam full in their own eye, they go about tilting at the notes in their brother's eye, knowing neither themselves nor him.

Now God loves us all, even the evil and unthankful, and would have us all to be saved. And therefore He takes it as a wrong done to Him if we despair of any man whom He has made, and for whom, as for us, Christ has died. Instead of judging them, He would have us judge ourselves. Instead of condemning them, He would have us assure them of His mercy by the mercy we show them. Instead of breaking the reed already bruised, He would have us bind it up. Instead of quenching the smoking flax, He would have us fan it to a flame. We may accept it as an axiom of the spiritual life, that we never show ourselves so unlike God, never provoke Him to a keener anger, than when we hinder any who are seeking His mercy by our unmercifulness: and that we are never more fully in His spirit and favour than when by our compassion we convey the sense of His forgiving love to the broken and contrite heart. And, therefore, my brethren, I am emphatically speaking in the spirit of my Master when I invite you all, even the most sinful, even those most oppressed with a sense of guilt, to rejoice in a Love which only waits for the first weak motion of penitence to pour out on you the healing comforting tides of a forgiveness that knows no bound. Only come, confessing that you owe Him much and have "nothing to pay," and your merciful Creditor will frankly forgive your debt, whether it be fifty or five hundred pence. Only return to the Gracious Father from whom you have wandered, and He will recognise you while yet you are a great way off, and run to meet you; all heaven shall be merry with music and dancing because you have at last come to a better mind; and the Elder Brother, so far from grudging you the fatted calf, or the new best robe, will rejoice over you with a joy peculiar and divine.

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#### AN INCIDENT IN A SEASIDE PASTORATE.

THE thousands who flock to our coasts in the summer time, seeking refreshment and rest from the exhausting toils of their daily life, are, for the most part, heedless of the habits and pursuits of the populations among whom they find a transient dwelling-place. The visitors to our fashionable watering-places are intent only on recreation, or the pursuit of health; and the objects which minister to their wishes are most likely to engross their attention while present, or are recollected with regret and gratitude when home and business again demand and absorb their thoughts. The sea in its glory, or rolling its tides upon the sandy beach, and strewing it with weeds brought up from the abysmal caves; the sun shining on the broad expanse of water as on a mighty shield, causing it to glitter like burnished silver; or what is still more beautiful, the moon, whose beams dance and play on the rippling waves till they seem instinct

with life and beauty ; the cool breezes that ruffle the surface of the ocean, and bring health and vigour on their wings ; the ride along the shore, or the ramble among the rocky pools in search of sea anemones or the feathery mosses which reward the naturalist in this immense field of the Creator's wisdom and goodness ;—these, for the most part, constitute the recollections of the visitor as they engrossed his attention when enjoying the recreation afforded him by his summer holiday. Of the “dangers of the sea” he can have no idea, for the storms which lash it into fury are, for the most part, seen when winter comes on ; and it is when these blow around the snug warm homes of our inland population, that the resident on our coasts must become acquainted with the habits of the men who minister so largely to the enjoyment of the pleasure-seeking crowds who in “the season” make their accustomed trip to the beautiful spots that indent our coasts.

When indulging in the luxuries which cover the table, few of us think of the hazards encountered by the hardy fishermen, the result of whose toils minister so largely to the food of our population, and place within the reach of the poorest a portion of that Divine benevolence which has stored the sea with an abundance of provision for the wants of man. But perhaps it may be, that the storms which have so recently swept over us have induced thought in many minds about those who “go down to the sea in ships, and do business in great waters.” The writer of this paper has been compelled to do more than *think* of this most useful and valuable class of our working population.

As I have often done before, a few days since I told my church what satisfaction it would afford me to be the almoner of the bounty of any Christian friend to the poor and the famishing ; nor did I, as in other years, appeal to their sympathies in vain. As the first of the meetings of the Week of Prayer was breaking up, a lady put a packet into my hand, part of the contents of which I little imagined would find their destiny as God directed. The town in which I reside had been swept by the storms which have made such havoc in the Irish Sea ; but as the winds were from the south, south-west, and west, our coast did not suffer from these terrible gales. Ere going to the prayer-meeting above named, my curiosity led me down to the beach, and there I saw that the wind had veered round a few points to the westward, and two or three miles from the pier the sea was white with foam and spray, and the small cobbles used for the winter fishing were speeding, like frightened birds, with all haste to the land. One of my own congregation was out in the storm, and when I called at his house I found him safe at home, and rejoicing with his family at his own deliverance, while he had to tell me a sad story of a crew (one of whom was his brother-in-law) who had perished in the gale. When I visited the beach I saw a steamboat going out to pick up the cobbles that were at the mercy of the storm ; but when nearing one, a blast swept the sea, striking the steamboat and blinding her crew with spray, and when the drift was past, a boat and three fishermen had been swallowed up by the hungry waves.

Having long been anxious to become acquainted with the habits and the homes, the sins and the sorrows of fishermen and sailors, I availed myself of this opportunity of visiting the families thus made desolate by so sudden and terrible a stroke. A pastorate extending now over more than twenty years has brought me into contact with many forms of sin

and sorrow ; but I was now to witness what I had never seen before. It is little imagined by the multitudes who visit this place, in the joyous summer time, that within sight of the promenade where crowds of the gay and the beautiful walk and listen to the delicious music which mingles with the soft evening gales, there are dwellings so dark and wretched as positively to vie with the miserable hovels of the London poor. To one of these I found my way, where lived a family of one of the drowned fishermen. This man was not a fisherman by trade, but having been out of work for several months he had gone to sea in place of one of the crew whom illness kept at home ; but he returned not to the poor cabin where a widow and five children (one a few months old) were weeping for him. Two days before there was no fire in this house ; and I believe that when I entered it there was scarcely any food. The heart broken widow sat rocking herself by the fire, and I tried to comfort her by speaking of Him who is "the Father of the fatherless, and the Husband of the Widow ;" but she was too absorbed in grief to pay much attention to my words. On leaving I put into her hand part of the bounty placed at my disposal, and I shall never forget the wail of gratitude that followed my retreating footsteps from the wretched habitation which I entered and left unknown by any there. It was a scene of anguish too oppressive for me to pray in, except mentally, that these smitten and lonely hearts might be bound up by "the Healer" of all human woes. In another but cleaner and more comfortable home I found another widow, the only relict of one who was engulfed by the sea. Amid other considerations I put before her the fact that she was not left to care for a numerous family, and that her sufferings thereby were greatly lessened. With that strange perversity we sometimes shew in tribulation, the nature and intensity of which we blind creatures would prefer to choose, this bereaved one expressed a doubt as to the truth of my statement ; thinking, perhaps, as many have thought, that being compelled to care for the living, greatly helps us to bear the loss of the dead. She, indeed, had been repeatedly smitten ; several brothers, and now a husband, are sleeping under the waves of the treacherous sea. I now turned to the house of the captain of the boat, and was kindly admitted, though an entire stranger, to this sorrow stricken abode. Evidences of more than mere comfort in this dwelling met my eye, and in the corner sat the widow broken hearted at the loss of the father of four children. Several neighbours were present, one of whom was the wife of the fisherman whose husband through affliction could not go to sea on this fatal morning, and she was absorbed in grief at the thought that unintentionally she had been the means of the loss of the husband of the widow first mentioned. Here, too, sat the mother-in-law of a fisherman who was in a coble close by the one that was lost, and who saw it and its crew for the last time ; and here, too, in the person of one visitor I found a follower of the Saviour. "A Christian minister, I presume, though I do not know you," she said. "Yes," I replied, mentioning my name and place of labour ; "and I thought I would take the liberty of visiting these families in their distress." Most gladly was I welcomed, and for some time I stayed speaking of Him who spake to the stormy winds and stilled the rolling waves of Galilee, and tried to direct all present to Him who comforteth the mourners. We all knelt in prayer, and my heart earnestly cried for help from the Mighty One, for the desolate heart near me in its present crushing sorrows, and in sorrows to come. A female present now asked me to visit the fisherman who



owed his life to the affliction that had kept him at home, and we wended our way to his house. He received me kindly, and appeared to feel deeply the narrow escape he had had from a watery grave, as I pressed upon him the question, "Had you been in that boat, what then?" I finished my work, and took my way homewards along the shore; but the sea was now placid as a lake, and the air was almost like spring. As I walked on the sands and looked out upon the wide waste of waters, I could not but think of the treasures they had snatched from the homes I had visited, and are every day absorbing beneath their surface. "The cruel, crawling, hungry foam" of which Kingsley sings has again been satisfied; but that sea shall give up its dead at the voice of Him who "stillesh its tumult," and in that bright and peaceful world to which all His children are travelling, incitements to bravery, enterprise, and commerce shall have no power, for distance shall not separate the nations of the saved there, and the sorrows incident to such pursuits shall not be kindled where "there shall be no more sea."

At our meetings for prayer this week, many earnest supplications have been offered for those who, for the first time this week, have wept the widows' tears, and uttered the sob and the sigh of the fatherless.

*Scarboroughh.*

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## Family Miscellany.

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### THE SPIDER'S PARLOUR.

THERE is a little spider in Australia that might with great propriety ask the little fly to walk into his parlour; for he has a very neat little parlour, with a real door, that will open and shut on a hinge. I think there is no other animal besides man that can make a hinge. It seems wonderful that God has given this knowledge to a little insect which we commonly look down upon as among the most insignificant. There are none of His works that we can justly despise. "All Thy works shall praise thee, O Lord."

A gentleman discovered one of these little underground spider-houses, and made the acquaintance of the owner, and came often to see him, so as to become acquainted with his habits. He brought him insects for his food every day, and made a certain tap on the door,

which the spider soon learned to understand. Then he would come up and push open the door, which was much like the lid of a box, and come out to get his breakfast. After he had received it he walked back into his house and shut down the lid very carefully. The inside was made of web and earth, and was as smooth as satin. He leaves his little door ajar at times, and when some silly, peeping insect comes peering around it for curiosity,

"Up jumps the cunning spider,  
And fiercely holds him fast."

He does not take him *up*, but down "his winding stair," and, alas! "he never comes out again." But we must not blame the poor spider. It is the way God has given him to get his food, and it is no worse in him than for us to eat the flesh of the gentle lambs and the pretty birds. They do not wish to be killed any more than the flies do.

Your dear father is a far more dreadful creature to them than spiders are to flies. It is a great comfort to think that when the one sharp pain of death is over, all these little creatures have no more remembrance of their troubles. They have no soul as you have, that must live on forever. Yet God takes care of each little life. Are you afraid, then, that he will ever forget you?

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### MOTHERS, HAVE PATIENCE.

WE thought the child was "manifesting temper." Poor little thing! My heart aches as I recall the scene. He was perhaps twelvemonths old, and was in a perfect paroxysm of crying and struggling; writhing and twisting about, and refusing all efforts at soothing from his mother or any one else.

"Something must be the matter," suggested one of his aunts: "see if there is a pin in his clothing that is hurting him."

Careful examination was made, and nothing was found, and still the sobs and contortions increased. At length, in utter despair, and really believing it to be "all temper," his mother suffered him to slip gently from her lap to the floor, where he might "cry it out."

"You may be sure a pin is torturing that child," said I, convinced that his convulsive motions had some physical cause. "Undress him."

With extreme minuteness the search was recommenced; and as the frock-waist was removed, there, just in the tender armpit, where every movement sent the sharp point into the sensitive flesh, was a good sized pin; and that was "the temper."

If the mother did not weep from compunction, I did. To think that we short-sighted mortals allow our-

selves to judge hastily, and so wrong the little tender creatures that God has given us to care for with such gentleness and wisdom!

Many a time since then, when the temptation has assailed me to be hasty and harsh in my judgment of the little children, has the thought of "the baby's temper" restrained me, and led me to look into the matter, lest some torturing point was goading them almost to distraction, and leading them to the exhibition of what may seem to a casual observer only an evil disposition.

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### DON'T GIVE UP.

A FEW days since, we heard of a little boy who put on a pair of skates for the first time, and, as usual in such cases, his feet went faster than his head, and he fell.

His elder brother, who was skating with him, on seeing him fall and hurt himself, advised him to give it up.

"No, I shall not give it up," replied the little fellow; "I can learn to skate, and I will learn."

And at it he went again, with an energy and determination that bade defiance to all apparent difficulties, and he did learn to skate.

There, thought we, is the boy who will succeed in the world. In twenty years, if he lives, he will have become a man whose influence will be felt in society.

There, my young friends, is a noble lesson for you—"Don't give up, but rather say, 'I can, and I will.'"

If you have a long lesson to learn, "Don't give up."

If you are requested to write composition, "Don't give up."

If you have anything to do, "Don't give up," but let your motto ever be, "I can and I will."

## Poetry.

## THE COUNTENANCE OF CHRIST.

AMID those types of strength and grace  
I cannot feel that I have seen  
The form of that divinest face,  
Nor yet that art has learned to trace  
The shadowed glory of that mien.

No countenance did Raphael limn,  
No chiselled shape Canova mould,  
That answers to the ideal dim  
My spirit sees and loves of Him  
Who trod the earth in days of old.

And yet they saw it centuries gone;  
It rayed its light on many a crowd;  
The peasant wondered as it shone,  
And health flowed back to flesh and bone,  
And praise leapt up, heartfelt and loud.

I know it could in love be stern,  
As when on Peter in the hall,  
Who thrice denied, "the Lord did turn  
And look"—ah then he felt the burn  
Of scalding sorrow-tears fast fall.

I know it could in love be sweet  
And win to trust from vague alarms,  
For once the children thronged the street,  
Nor feared Him with their songs to greet,  
Nor babes to fill His open arms.

Oh, what to live with them and see  
That human temple glory-filled!  
O blessed home of Bethany!  
O sward of cold Gethsemane!  
That to your Maker's footprint thrilled.

O climbing waves, so lowly bent!  
O storm-gust hushed to reverent calm!  
O life that praised where'er He went!  
O death that e'en thy offerings sent!  
O air that breathed unceasing psalm!

Ye saw;—I have but dimly guessed,  
Ye knew;—I can but yearn to know  
His face,—that pictured heavenly rest,  
His smile,—that fused it in the breast,  
The God who dwelt with man below.

Though, till He touch my eyes I wait  
The dawning of His unveiled grace;  
Athwart the gloom of death's dark gate  
I read with willing love elate  
The promise, "They shall see His face."

"His face!" oh, joy, I long to reach!  
To learn His will from glance and look,  
To know, nor wait for lingering speech  
The Evangel its smile will teach—  
And heaven will need no other Book!  
F. W. G.

## SABBATH DAYS.

"There remaineth therefore a rest (*sabbatismos*) to the people of God."—*Heb. iv. 9.*

THESE blessed days lead up the thought  
To early time, when morning spheres  
With sons of God sweet music wrought,  
Which soundeth down the solemn years.

Who never wearied rested then  
To seal one day for ever blest,  
Ere days were cursed, that toil-worn men  
Might find the path to endless rest.

O blessed day without a peer!  
On them we hear the angels say—  
"Messiah lives! He is not here;  
Come see the place where Jesus lay."

Still with a Pentecostal grace  
The Sabbath comes, the hallow'd airs  
And tongues of fire fill all the place  
Where kindred hearts pray sabbath prayers.

Thus ALEH resting in His might,  
And ADON JEH with rising power,

With RUACH,\* primal source of light,  
Make blessed each sabbatic hour.

With birth of time God's sabbaths came,  
Enduring through the ages past;  
And coming ages will retain  
A *Sabbatismos* to the last.

And when the angels' voice shall cry  
The doom of time o'er sea and shore,  
Think not that all the days must die,  
That Sabbath lights will shine no more.

'Tis *night-time* that shall pass away,  
From the darkness light shall sever,  
And thenceforth beam a Sabbath *day*,  
Cloudless, golden light, for ever.

God takes His rest midst songs and light,  
Then count not silent darkness best—  
His Sabbath meaneth—no more night,  
Yet for the weary perfect rest.

E. H. J.

\* ALEH, ADON JEH, and RUACH, the Hebrew names of the Father, Son, and Holy Spirit.

## General Correspondence.

### GENERAL BAPTIST LITERATURE.

MR. EDITOR—

Dear Sir,—Some few years ago I had in my possession a curious and rare old book published by John Knox, the Reformer—the title as follows: “An answer to a great number of blasphemous cavillations written by an anabaptist and an adversary of God’s eternal predestination, and confuted by John Knox, minister of God’s word in Scotland. 12mo. 1560.” I have not used the old orthography. It is singular that Knox has preserved apparently the whole of what his author had to say in distinct paragraphs throughout the book. As far as my knowledge extends, this is the earliest General Baptist work in the English language. It is an interesting question, Who wrote it? and if it was printed before Knox’s reply, or whether he printed from a MS.? Books at this period were often handed about extensively in MS. Would it not be deemed advisable to reprint the earliest General Baptist work in our language? both as a literary curiosity and an important historical document. My copy of this rare work is gone to America. Copies are no doubt at the British Museum, Bodleian Library, Oxford, and probably elsewhere. Like John Bunyan, the early General Baptists read Foxe’s Book of Martyrs. The following passage from that popular Church History illustrates their own conduct in the mode of advancing truth in the world:

“In following the course and order of yeeres, wee find the yeere of our Lord 1450, to be famous and memorable, for the *divine and miraculous invention of printing.*” “Without all doubt God himself was the ordainer and disposer of printing, no otherwise then he was of the Gift of Tongues, and that for a similer purpose. And well may this gift of printing be resembled to the gift of tongues. Hereby tongues are knowne, knowledge growth, judgement increaseth, bookes are dispersed; the Scripture is seen, the doctors be read, stories be opened, times compared, truth discerned, falsehood detected, as

with finger pointed, and all through the benefit of printing.” “*God hath opened the press to PREACH,* whose voice the Pope is never able to stop with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular organe of the Holy Ghost, the doctrine of the Gospel soundeth to all nations and countries under heaven; and what God revealeth to one man, is dispersed to many; and what is known to one man is open to all. What the Pope hath lost *since printing and the press began to PREACH,* let him cast his counters. First, when Erasmus wrote, and Frobenius printed, what a blow was given to all Friars and Monkes in the world.”

(*Foxe; Acts and Monuments, Old Edit.*)

The writer of the “Prospectus of the Centenary Memorial Publications,” which appears in this month’s Magazine, rather underrates the contributions of the General Baptists to English literature when he calls it a “little stock.” Probably he took for his guide the valuable work of Adam Taylor. There are many authors and numerous works not once mentioned in his two volumes. The author who first used the term as distinctive—“General Baptist”—in England does not occur in Mr. Taylor’s work. They wrote largely on the Calvinistic doctrines regarding them as “shocking the moral instincts of mankind.” In reading the “Philosophical Essays” of Professor Fraser (the successor of Sir William Hamilton), I came across a quotation from a remarkable, acute work of an old General Baptist author, Robert Everard, a name not to be found in Taylor, in connection with this controversy—a book well worth reprinting; it first appeared in 1651. I have the works of Dr. Du Veil, in eight volumes, a biblical scholar praised by some modern critics. I will just mention one curious fact out of many others on this subject. The first book ever printed in the town of Nottingham was an old General Baptist author.

Yours respectfully,

JAMES READ.

13, Cornhill, Ipswich.

## POWER IN THE PEW.

MR. EDITOR—

Dear Sir,—Much has been recently said in our Magazine with respect to power in the pulpit, against which, I, for one, don't object. But, Sir, may not something be said about power in the pew? I think there may, and, if I mistake not, the following little matters, if attended to, will tend to constitute power in the pew, which little matters I am anxious to bring before your readers. And

1. *Regularity in the pew is power.* Nothing scarcely weakens a minister more than the irregularity of his congregation. He provides food for the people, but they don't come to receive it. This hurts his mind, damps his spirits, and often causes him to weep tears of bitterest grief. And then,

2. *Punctuality in the pew is power.* Some hearers are nearly always too late. When speaking upon this subject, the late Dr. Raffles, of Liverpool, said, "The practice of lounging about the doors of our chapels till the actual commencement of worship, is exceedingly indecorous, and may well excite, as it often has done, the animadversions of strangers, who are happily unaccustomed to such a practice. But to stand gazing by the chapel gates at every group as it arrives, and every carriage as it passes by, indicates a state of mind but ill adapted to the solemn engagements of the day, and is not a little distressing to those who come, not to see or to be seen, but to worship God. How much better might those minutes be employed in collecting the thoughts and fixing the mind upon the great business of the Sabbath and the sanctuary: *Keep thy foot when thou goest to the house of God, and be more ready to hear than to offer the sacrifice of fools: for they consider not that they do evil.*" If every hearer would be in his pew a few minutes before the time, that, of itself, would be a great power.

3. *Order in the pew is power.* When people come to the house of God, they should come, not to see and be seen, not to whisper and smile, not to throw pew doors about and shuffle their feet, but to worship God. Hence every thing should be done decently and in order.

4. *Sympathy in the pew is power.* Sympathy with the place, the people, and the minister. Convince your pastor that you feel, in some measure at least, the magnitude of his responsibility as a *man of God*. Let him live in your affections;—this will greatly strengthen him.

5. *Faith in the pew is power.* Some people don't mix faith with what they hear, and hence they are not profited; this is the case with many. But when *your* minister preaches, receive the word in faith, and pray that it may be the power of God unto salvation to many souls.

6. *Zeal in the pew is power.* Zeal for the school, for the church, for missions, and for everything that tends to bless man, extend the kingdom of Christ, and promote the glory of God. And zeal manifested in all works of faith and labours of love.

7. *Liberality in the pew is power.* With all our boasted liberality, and I would not say one word against it, I believe all religions are supported better than the Christian. There needs a great deal more liberality in the support of schools, missions, and pastors—*pastors in particular*. No one knows the need of pastors but themselves, and therefore they are the parties to be consulted in this matter. If a tradesman's family can be supported with £100 a year, that of a pastor, of the same number of members, will require at least £150. This arises from the pastor's greater liabilities—liabilities in the form of dress, of contributions to the poor and to benevolent objects generally, of an expensive theological library, of the current literature of the day, of hospitality, and of many other matters too numerous to name.

Mr. Editor, let us have *power* both in the pew and in the pulpit, and then we can get along. Let the members of our churches understand that pastors are *helpers* to the truth—that they have not to do the work of the people, but only to *help* them to do it. Then let the members of each church come forth and say to their pastor, prayerfully, sympathetically, and lovingly, "Arise, for this matter belongeth unto thee: WE ALSO WILL BE WITH THEE: be of good courage, and do it."

Yours truly, B.

## NORTHALLERTON.

MR. EDITOR—

Dear Sir,— Will you allow me, through the medium of the Magazine, to express, on behalf of the church at Northallerton, our most grateful thanks to the Christian friends who have contributed the following sums towards Northallerton chapel fund? Birchcliffe, 3s. 6d.; Burton-on-Trent, £1; Rev. J. Burns, D.D., London, 5s.; Rev. J. Cotton, Holbeach, 2s. 6d.; Rev. T. Barrass, Peterborough, 5s.; Mrs. Hassall, Bromborough, 5s., T. Matheson, Esq., do., 10s.; J. Noble, Esq., Brighton, 10s.; Mr. Hetherington, Halifax, 2s. 6d. The least donation will be thankfully received.

Yours truly,  
W. STUBBINGS.

Jan. 16, 1866.

## CHILWELL COLLEGE.

MR. EDITOR—

Dear Sir,—At the last meeting of our College Committee it was thought very desirable that the debt of £600 now remaining on the College premises should be paid off, and I was instructed to use my best efforts for the accomplishment of the object before the next Association.

There is still about £100 of the

amount promised at the Leicester Association outstanding, and the following sums have been generously promised towards the remaining £500, viz. :— Robert Pegg, Esq., Derby, £50; Jno. Garratt, Esq., Chesham, £50; and Mr. Sully, Nottingham, £25; but the two former sums are promised on condition that the whole amount is raised.

May I therefore, through your medium, solicit the assistance of those friends who value an educated ministry, and who are able to assist in the accomplishment of the object? We have just lost one excellent friend of the institution, and if the matter is longer delayed other helpers may soon go the way from whence they shall not return. I trust the body at large, therefore, will manifest their approval of the object by a liberal and prompt response.

I am, dear brother,

Yours affectionately,

T. W. MARSHALL.

	SUMS RECEIVED.	£	s.	d.
Derby, Osmaston-road .. ..	10	16	6	
Ripley .. .. .	4	11	6	
Birchcliffe .. .. .	4	0	0	
Wirksworth .. .. .	2	18	0	
W. Nall, Esq. .. .. .	1	5	0	
Mrs. Amie (2 years) .. .. .	1	0	0	

Purchase Account.

Rev. E. Foster and Friends,	5	0	0
Wendover .. .. .			

## Preachers and Preaching.

## THE ELOQUENCE OF THE PULPIT; WITH ILLUSTRATIONS FROM THE APOSTLE PAUL.\*

(Continued from page 15.)

I SHALL point out some principal qualities of the apostle's eloquence, deducing some hints from them for our own practice.

I. HIS DIGNITY. There is nothing little in all he says and does. Whether addressing the church by authority, or preaching the Gospel to the heathen, or pleading before his judges, he compels respect. He is inspired with the greatness of his subjects. It is of no passing thing, no temporary expedient,

no worldly affairs, that he discourses:— the "King eternal, immortal, and invisible,"—Christ, the manifestation of the Godhead,—the Holy Spirit,—the soul of man,—the Child Wonderful, God with us,—the hosts of radiant ministers swift to serve the heirs of salvation,—the Judge in the clouds,—the flashing fires of eternal death,—the uplifted portals of glorified life,—the innumerable company of angels,—the multitude whom no man can number of the church of the First-born! All these are about him, above him, beneath him, before him, filling his soul, and making all else mean, contemptible, and vile in his sight; and his language, his figures, and manner are as lofty as his thoughts. His dignity is not

\* From "Orations and Occasional Discourses," by the late Dr. Bethune, of New York.

assumed. It transfigures him from within. He is clothed upon from on high.

And the preacher now is commissioned from the same high source. He has the same stupendous themes. He lives and labours for the same eternal results. Nor should he ever enter his pulpit without a high consciousness of his office, his message, and his purpose. The moment he treads its sacred platform he should cease from the "knowledge of any man after the flesh," and all his powers and affections, nay, his whole being, be absorbed into the minister of Jesus, and his every word, tone, gesture, and attitude, commend him as a legate of the skies.

Most unworthy, then, of our place is that shamefacedness of manner, that obsequious, whining, deprecatory tone, which so often makes the preacher appear like a cringing beggar or a whipped child, and excites contempt for the very truth he dishonours. What! Are we ashamed of the Gospel of Christ? . . . True dignity in the pulpit is also opposed to all affectation of prettiness,—or a dressing up of a single idea with common withered flowers of rhetoric, until the people can see nothing but the millinery about it, and the smirking artist complacent with his skill. But the preacher does not fall into the opposite extreme of coarseness. He is himself a gentleman and a scholar, and therefore has a due regard for the proper feelings and tastes of such among his auditors; nor will he allow a breach of grammar, an ill pronunciation, or an unseemly provincialism, to disgust those whom he would persuade to salvation. As affectation is never graceful, so coarseness is never effective. There is no force nor wit in slang or cant expressions; or if they excite attention for a moment, it is at the expense of the house of God, the ministry, and the Gospel itself, by pandering to a low taste, and investing sacred things with ludicrous and grovelling associations. The man who plays the buffoon or the clown in the pulpit leaves not that solemn place what he found it. He that is full of love to God and man will never be vulgar in his conceptions; and a student of his own language need never be vulgar in his discourse. An emi-

nent divine once said, that "a clean soul never dwelt in a dirty body;" so we may say that gross words never come but from a gross mind. . . . I can feel for one whom nature made ungainly, or who lacked an early education to train his speech; I can forget his unavoidable defects in honour of his zeal and talents; but he who apes deformities, and strives after rude eccentricities, deserves no pity except such as we give to a fool playing with the fires of an altar, or a madman laughing at the lightning of heaven.

To preserve an entire dignity requires a scrupulous and thorough care. Nothing should be suffered to break the edifying charm. The pulpit deserves to be entered with deliberate respect. It is an impressive custom of the Church of Holland for the minister to pause at its lowest step in silent prayer. The books ought to be handled with a quiet reverence, and not flung about, nor thumped on as mere dead matter. The Holy Volume contains the words of eternal life. It lies upon the desk as a sacrifice on an altar, reminding us of the great sacrifice that finished all expiation. The *Amen* at the close of the prayer is not an unmeaning note of termination, nor the benediction a mere *licet exire* [now you may go]: both need a full and solemn enunciation, and the latter should never be pronounced except the auditory be waiting solemnly to receive it. We have no right to give the blessing of God to a disorderly people. Above all, the sacred names of God, the Holy Spirit, and the blessed Jesus, must never be pronounced without manifest awe, and when possible should be preceded or followed by some epithet or ascription of praise.

No rules are sufficient for the dignity of the pulpit. A pious life is essential; for no man can rebuke vice when he practices it, nor recommend Christian virtues which he neglects, without a consciousness of inconsistency fatal to dignity. Much prayer, believing study of the Scriptures, and actual experience of the Christian warfare, are vitally necessary to a high strain of pious thought and intimate sympathy with Christ's people.

A taste cultivated by familiarity with good authors will direct to a proper choice of words and figures as,

by a certain instinct. But especially the Scriptures themselves, and our noble translation of them, (which God keep men from attempting to improve!) is the best storehouse of our rhetoric. This use of his Bible was the chief charm of the seraphic Summerfield, the most persuasive preacher I have ever heard. It is also the holy excellence of Leighton, whose sentences distil like honey from a cleft in the rock Christ Jesus, the fragrance of whose precious Name is as ointment poured forth on every page he wrote. When the preacher has bathed his soul in that pure fountain, and invoked the dovelike fire of the Spirit as he comes up from his baptism; when he has knelt at the foot of the cross to gaze upon Him that hung there in agonies of love, and then carried forward his faith to eternal things, his eye will have such a life, his countenance such a glow, his port such a religious gravity, that men must know he has been with Jesus.

II. HIS COURTESY. Can I be wrong in saying that a Christian preacher should be the highest style of gentleman? . . . Such a gentleman was our apostle. Observe him before Agrippa. With what courteous respect he acknowledges the rank and intelligence of the royal Jew as he opens his defence, propitiating the king while he does no dishonour to himself. What elegant strength in his reply to the bluff governor. "I am not mad, most noble Festus, but speak forth the words of truth and soberness." Thus he breaks the rudeness of a positive contradiction by interposing the address "most noble Festus" between the members of the sentence! How readily, also, does he take back his burst of indignation at the pontiff's unjust insolence, and condemn his own hasty impropriety. "I wist not that it was the High Priest, for it is written, Thou shalt not speak evil of the ruler of thy people." Throughout his epistles, though writing as an apostle, he never forgets the honour due to those "called to be saints." How kindly mindful to greet them with the gracious salutation, and to show at the close that he has not forgotten the attentions of his friends. The epistle to Philemon is a perfect pattern of Christian delicacy and confiding friend-

ship. Mark how he omits his usual designation of himself as an apostle, lest he might seem to demand by authority what he requests as a favour; and how he assures Philemon of the continuance of his regard, whether that favour be granted or not, by commissioning him to prepare a lodging against a visit which he doubts not is desired by both. There are times when he commands, but he more often entreats and beseeches; and when he rebukes and denounces it is as an apostle speaking by inspiration of God. He was ever, to use his own sweet words, "gentle among them even as a nurse cherisheth her children." This was not accidental nor mere outward semblance with Paul. It was the result of principle, as we may learn from his advices to the church . . . and these, beloved brethren, are the maxims that should govern our lives and mark our demeanour in the pulpit, where we stand in Christ's place, examples as well as expounders of Christianity. We need no silken deceits, no fashionable airs, no flattering obsequiousness. But if we be humble as we ought to be, sinners that we are against a holy God; if we be living sacrifices to the world's good for His sake, and our hearts full of love, and gentleness, and holy peace; if we walk as followers of the meek, mild, and merciful Jesus, and learn as good scholars from the Holy Spirit of concord and order, we must manifest it by a real deference, a meet respect, a kind consideration, and a gracious manner toward all with whom we have to do.

If we address men as sinners, it will not be in harsh or repulsive language, as though we were better than they; but putting ourselves among them as sinners saved by free grace which we entreat them to share. . . . Our brethren in the ministry should ever be spoken of with honour and kindness. Let ministers shew disrespect for each other, and the world will soon shew disrespect for the whole ministry. . . . Without prayer for men in authority, the worship of the sanctuary is never, according to the scriptural pattern, complete. Whoever holds the [chief] place, our prayers for him are due to himself, the country, and to God. Such prayers should be in the most respectful terms. . . . I have



comprised these characteristics of the Christian preacher under the general name of courtesy, which is the outward exhibition of the inward grace of love. Without it, we are unlike Paul, his brethren the apostles, and the blessed Master.

III. HIS DIRECTNESS. For nothing is our apostle more remarkable than for the singleness of his purpose. The glory of God in the salvation of men was the one thing for which he lived and laboured. Skilled in the learning of the Greeks, and intimately acquainted with their theories, he was under a temptation, that seems almost irresistible, to philosophize (as the early fathers soon learned to do) upon the grand truths of the new religion; and especially when writing to the Gentiles to show how far the metaphysics of the Christian Scheme were above those of the Pagan schools. But we never find him so engaged. He ran like the racer he loved to describe, with his eye fixed upon the great end of his calling, hesitating for nothing, turning aside for nothing, desiring nothing else. To be like him it is in vain for us to stop short of imitating his *spirit*. So long as any inferior motive clings to the heart of the preacher, his thoughts, his words, his whole manner will have a sinister bias. Every truth we present should radiate directly from the cross, and [or] point directly to it, else we do not preach the Gospel. The people should hear nothing from us "save Jesus Christ and Him crucified." The simple story, "Christ Jesus came into the world to save sinners," should embalm every discourse with its precious odour. It is idle to say that we cannot always bring it into our plan. Nothing is Gospel except as it teaches Jesus. Woe be unto us if we preach not the Gospel! At the same time it is true that our apostle often directs his efforts to the elucidation of some particular doctrine: as in Romans, justification by faith; in Galatians, the inutility of the old law after Christ; in Ephesians, the mighty power of the Spirit; in Colossians, the connection of that Spirit with Christ's person and work; in Hebrews, the anticipative proof of the Gospel in the Levitical economy. In these his argument is direct, but not exclusive of other great doctrines. He always honours his

Lord Jesus; always insists upon the transforming influence of Christian faith; always vindicates the consistency of Christian doctrine and Christian practice. To secure such directness, the several plans of our apostle's writings and speeches are regular and perfectly foreseen by himself. . . . When we have mastered his plan, or if we give ourselves up to the current of his thoughts from the beginning, all will seem logical and direct. . . . So is order a primary requisite to the clearness and point of our discourses. But generally it is better that our order should develop itself to our hearers in our progress than be formally set before them. . . . There should be method, but method so managed as to be a help, not an embarrassment. Chalmers and Melville give us some fine specimens of the clear well-ordered discourse without shackling impediments. They are free in a regulated liberty; especially the former, who exults in the grandeur of his conceptions while tending steadily to enforce the great truth of which his soul is eloquent. It has been said of him, that his sermons contain each but one idea, repeated and turned over again and again. Be it so. If he have but one idea, what an idea it is! It is worth a month's preaching from the creeping critics who cavil at him. He is no mean man that can send his people home with one great truth fastened upon their souls in its strength and beauty. Nor was the apostle unmindful of circumstances, but on the contrary he skilfully adapted himself to place, occasion, and people. We see this in the figures he employs when writing to Gentiles or Jews.\* . . . The preacher has three divine books from which to take themes and illustrations of evangelical truth—the book of Nature, and the book of Providence, as well as the book of Grace. To do this well forms no small part of directness in preaching, for men's minds are much subject to things present, and are moved by what concerns them peculiarly, and won to listen by a recognition of their particular opinions or a consideration of their special circumstances.

\* "He never speaks of the games to the Romans, or of adoption to the Greeks."—*Hannah More*. (Quoted by Dr. B.)

## Sabbath Schools.

### PONTO AND FLIRT.

PONTO was an old dog, and lay on the sunny bank just in front of the laurel bushes, so that he might have all the sunshine and none of cold winds. He was very mild and grave in countenance, and when you went up to him he would get up, wink hard at you, and seem to say, "Yes, sir, we have met before!" He seemed to live in the past, so far as he took interest in anything; but he was gentle and kind, and everybody seemed to be Ponto's friend.

Little Flirt was a dog of a different stamp. He was all run and jump, and bark and play. He would often visit old Ponto, and then how he would scamper round him, look knowingly in his eyes, squat and look, and then jump and bound and bark, as if he would say, "Well, Mr. Ponto, *did* you ever see anything like that?" Old Ponto would look at him with awful gravity, as much as to say, "That's all well enough for a dog which has not yet come to years of discretion."

But one day Flirt came out to see Ponto on a sober walk. His tail drooped, and his face was grave, and he walked like one going to a funeral.

"Ponto," says he, "I'm going away to live."

"Indeed."

"Yes. I am determined to stay here no longer. I am resolved to run away!"

"Where will you run?"

"O, I don't know. I'll find somewhere!"

"Well, what's the matter?"

"Matter enough! I'm tired of my master. You have always said he was one of the kindest of masters. But I now know better. You know old *Cub*, the brown horse, don't you?"

"I should think I do. I have run beside him times enough and miles enough to know him."

"Has he not always been a good and faithful old horse?"

"Not always *old*, but always good and faithful."

"Well, he has been sick lately. He has grown very poor. He would stand all day and bite his crib and gnaw the

planks, and groan in pain. He has lost his appetite, and I thought he must die. But yesterday, when our master led him out, I thought, 'Well, now he will kill poor old *Cub*, and put him out of pain, or else give him some comforting thing that he can eat!' But instead of that—O dear, how dreadful!—he took him down to the blacksmith's shop, put the poor fellow in a frame in which they put oxen when they shoe them, and turned the leather under him so that he could not stand on his feet, and then put a great stick in his mouth, and then fastened it open, and then took a huge piece of flat iron (I believe they call it a file), and with that he sawed in between every two teeth in the poor fellow's mouth. Poor *Cub* groaned, and the blood ran, but no matter—rasp, rasp went the file till there was a parting between every tooth! If that ain't cruelty, I would like to know what is? I am going to run away! The cruel man will be sawing my teeth next! Who knows?"

"Suppose, Flirt, you just run into the stable and see what old *Cub* is doing."

Away bounded Flirt, and soon came back with a look of amazement.

"Why, Ponto, as true as you live, old *Cub* is eating hay as he never eat before!"

"Don't swear, Flirt, and say, 'as true as you live;' but now sit down and learn a thing or two; it may do you good as long as you live. You must know, then, O wise Flirt, that horses were made to eat grass, and to draw it into the mouth. This naturally draws their teeth out and spreads them. Old *Cub* has been shut up in the stall and fed on cut feed for years. The consequence is his teeth came tight together, and they ached, and this made him have what they call 'cribbiting,' or 'cribbering.' Now master by filing them apart has relieved the pain, and the old horse can eat as well as ever. He put him in the ox-frame and fastened his mouth open only as the easiest way to do it—easiest for the horse. So you, young dog, see that it was not cruelty, but kindness in our master to file old *Cub*'s teeth."

"O, I see it; I see it all. What a fool I was! I will never doubt my master again."

O child! you will often meet things in divine Providence that seem strange to you, and which look as if God was not wise nor good. But when these come to be explained hereafter, we shall see that God is wise, and good, and merciful. We cannot always understand what he does, but "just and true are all His ways." Remember Flirt when you are tempted to doubt His wisdom or His goodness.

### THE HEAVENLY HOME.

WE must be prepared for the company of heaven, as well as for its employments, if we would be happy there. It is not the walls of the building in which we live that makes our earthly home, but the company of those we love.

A little boy, about five years old, was returning from school one day. He bounded into the house, exclaiming, as he hung his hat up in the entry, "This is my home! this is my home!"

A lady, on a visit to his mother, was sitting in the parlour. She said to him "Willie, the house next door is just the same as this. Suppose you go in there and hang your hat up in the entry, wouldn't that be your home as much as this?"

"No, ma'am," said Willie very earnestly, "it would not."

"Why not?" asked the lady. "What makes this house more your home than that?"

Willie had never thought of this before. But after a moment's pause he ran up to his mother, and throwing his arms round her neck, he said, "Because my dear mother lives here."

It is the presence and company of those we love which makes our earthly home; and it is just so with our heavenly home.

A little Sunday school boy lay upon his dying bed. His teacher sat at the bedside, holding the hand of his scholar.

"I'm going home to heaven," said the little fellow.

"Why do you call heaven your home?" asked the teacher.

"Because Jesus is there."

## Christian Work.

### PREACHING IN THEATRES.

THE last report of this important branch of Christian work is now before us. From this we find that in five of the theatres the average attendance was about 1500. Many remarkable instances of good done to individuals might be given from the report. We only call attention to two.

"Another man, whom I have observed regularly attend for a long time past, met me a few days ago. He is a rough awkward man, and seizing my hand, said, 'Sir, I am so glad the Pavilion is open again. Why, look at my rough clothes. Now can I go to church in such a garb? Our services are just the thing, because we are poor people, and none of us feel hurt in meeting together. Besides, we have such good preachers, who make us understand, and preach the right thing, Sir, none of us can mistake; and surely all of us are without excuse,' &c., &c. On pressing home to his conscience

some Scripture truths, the tears came to his eyes, and seizing my hand like a vice he left me."

"I know of one couple, living in the adjacent district of a brother missionary, who had visited them for nearly ten years without apparently being able to make the slightest impression upon their hearts. The husband often told him, with a sort of a boast, he did not remember going to a place of worship for a *period of twenty-six years*. They were equally neglectful of their children, allowing them to run about the streets rather than send them to school. One Sunday evening, however, the husband strolled about—his pipe, he told me, went out, and having no more tobacco, nor money to go to the public-house, he felt very miserable, and passing just then the Standard Theatre, in Shore-ditch, he was induced by some one standing at the door to enter the house, which he had visited more than

once before, and felt quite familiar with it. He heard the Word, and it made such a powerful impression upon his mind that he could not sleep for several nights. The missionary of the district coming in his usual rounds to visit him, found to his great astonishment that a great change had taken place. He directed him to search the Scriptures, and placed a Bible in his hand. Deep concern for his eternal interest made him now welcome the message of salvation which he had so often despised. At each further interview he gave additional evidence of the genuineness of the work commenced in his heart, and both husband and wife are now members of a Christian church, and the husband has for some time assisted the brother missionary referred to in his Sunday-school efforts."

## General Baptist Incidents.

### FURTHER PROGRESS IN NOTTINGHAM.

#### HOW THEIR PREACHERS FIRST BECAME KNOWN IN THE TOWN.

IN the year 1779 they hired a large room in Jack-Knutter's-lane for a place of worship. In this they preached to a few hearers, and were little known to their neighbours. But, about this time, a circumstance happened by which they attracted the attention of the inhabitants of this populous town. A person was convicted at the Nottingham assizes of robbing the mail, and received sentence of death. While he lay under condemnation, several General Baptist friends and their ministers frequently visited him, and their instructions and prayers appeared to be highly blest to his spiritual advantage. On the day of execution great crowds collected from distant villages, and Messrs. Tarratt and Pollard attended the unhappy culprit on the scaffold. His behaviour at the awful moment was composed and resigned. Mr. Pollard, in a very affecting manner, addressed the attentive multitude, and the effect produced on many was strikingly visible. After the solemn scene was closed, the body was placed on the head of a cask in the street, and Mr. Tarratt, standing on another, delivered an animated discourse from Psal. lxxxvi. 12, 13. From this time the General Baptist preachers, especially Messrs. Pollard and Tarratt, were attended by numerous congregations, and many hearing believed and were baptized.

#### PURCHASE OF A CHAPEL AND SETTLEMENT OF MR. R. SMITH.

IN 1783, assisted by the liberality of sister churches, they purchased the Methodist meeting-house for £250. This increased the number of hearers: and, as Mr. Hallam had removed his residence to Leake, they felt strongly the necessity of a more regular ministry. Among the preachers who had visited them was Mr. Robert Smith, of Loughborough, the son of Mr. F. Smith, of Melbourne, a young man of promising abilities. The friends at Nottingham highly approved his labours, and were desirous of obtaining him for their pastor. After surmounting many obstacles, arising chiefly from the erroneous ideas which had been entertained of the real state of things in the town and the church, they applied to the Association in 1784. That meeting advised Mr. Smith to go to Nottingham on probation for one year. He accordingly removed in the following June. The affection which the people entertained for this young minister made them earnest in prayer for the success of this experiment, and the Lord was pleased to grant their requests. Before the close of the year the congregation had considerably increased; nine were added to the church by baptism, three received from other churches, and two were restored, the whole number of members, in 1785, being seventy-three. The pleasing success which had so visibly crowned his endeavours determined Mr. Smith to cast in his lot with this affectionate people.

## Science and Art.

**A NEW DYE.**—A new dye of an indigo colour has been extracted from the chemical products of peat. The discovery was first made at the works of Sir James Matheson, at Stornoway.

**INEXHAUSTIBLE IVORY.**—North Siberia and the Isle of Lacon are for the most part only an agglomeration of sand, ice, and elephants' teeth. At every tempest the sea casts ashore fresh heaps of mammoths' tusks; so that if the supply of ivory from African elephants should fail, the supply of good fossil ivory, of the purest quality, will yet continue for many years. The Chinese have for centuries depended chiefly on this source of supply.

**ELECTRO-TELEGRAPHY.**—Professor Wheatstone's latest achievement, with his improved automatic instrument, enables him to transmit six hundred distinctly legible signs or letters in a minute!

**PHOTOGRAPHY** has been made use of for astronomical observations. Mr. De La Rue has prepared an admirable outline map of the moon by this means, which will greatly help amateur astronomers.

**MANUFACTURE OF IRON.**—M. Gaudin, the eminent French chemist, finds that by adding to it, when in a state of fusion, peroxide of manganese and phosphate of iron, a degree of excessive hardness is acquired, which makes the metal especially valuable when used in machinery.

**THE ORIGIN OF PRAIRIES** has recently been discussed by Professor Dana. His conclusions are: that a prevalence of moisture is connected directly with a prevalence of forests; that in a moist region soils of all kinds not under water may become forest-covered; that grass regions may encroach on forest regions, or the reverse, according to the degrees of moisture of the country; and that consequently, if moistness is especially favourable to growth of forests, a change in the moisture of a region, occasioned by geological events, would be attended by a change in the adaptation to such growth.

**MONT GENIS TUNNEL.**—The mortality amongst the workmen is so great, owing to powder-smoke and bad ventilation, that the men have refused to work. The enterprise is now at a standstill.

**OLD ROME.**—The Mount Palatine is being pierced by Papal authority, and new traces of the gorgeous Imperial Palace have come to light: frescoed chambers, superbly adorned with *bass-relievi*, marble columns, one or two statues, fine though mutilated, and a bust of Britannicus of the best period of art.

**MR. LEIGHTON** is well advanced with the picture representing a procession in antique Syracuse, and it will probably appear in this year's exhibition of the Royal Academy.

**A FIGURE OF APELLES**, designed by Mr. Poynter, for the wall-arcade of the South Court, South Kensington Museum, has been executed in mosaic on a gold ground, and will soon appear in its place.

**RAPHAEL'S "ST. PETER DELIVERED FROM PRISON."**—The Arundel Society has just published a chromo-lithograph of this picture by Messrs. Storch and Kramer. It is the least beautiful of Raphael's works, and the least satisfactory production of the Arundel Society.

**AN ANTIQUE VASE** from the ruins of the ancient city of Amathonte, near Limassol in the Isle of Cyprus, is about to be added to the museum of the Louvre. It is six feet in height, more than ten feet in diameter, and weighs about fourteen tons. It is formed of a very hard calcereous stone, and has three solid handles, on which are tracings of carvings of bulls.

**THE EXHIBITION OF THE SOCIETY OF FEMALE ARTISTS** is now open. There is reported to be a slight improvement in this year's exhibition; but the female artists of the first rank, with the exception of Mrs. Thornycroft, are still absent.

**MR. JOHN GIBSON.**—The reported death of this eminent sculptor is not confirmed. The rapid succession of paralytic attacks render it very doubtful, however, that he will long remain.

## Literature.

### THE MODEL PRAYER.\*

CONSIDERING the numerous and excellent expositions and sermons on the Lord's Prayer already in existence, it was, to say the least, a very adventurous thing for Mr. Lomas, by the publication of another volume on the same subject, to provoke comparisons with them. But the writer, in bar of such comparison, and in vindication of his own addition to the literature on this theme, urges "that truth, on this and other subjects, resembles an inscription written, not on a tablet, but on a pillar, requiring to be contemplated all around, and from every point of view; and that, therefore, every additional writer, however humble, may be able to catch some new glimpse of its meaning, and to educe some fresh thought from its multifarious teachings." While disposed to grant this, it would, in our judgment, have been every way better to have referred in the preface to some of the *modern* writers on this subject, with all of whom, it is soon evident Mr. Lomas would not agree. Nor are we quite sure that we can agree with Mr. Lomas ourselves. In the very first of the ten sermons there are certain statements about the *extent* of the Divine Fatherhood that are tinged with a school of theology with which we have the smallest possible sympathy. Unquestionably when Christ spake of the Jews as "the children of their Father the devil," he used the term, not as pointing to *relation* but *character*. The devil was not the *author of their being*, although he was its perverter. To speak of men, all men, as simply, on the ground of creative power, "*in a certain sense*," claiming a filial relationship, is to reveal how biased by his own preconceptions of truth the writer has become. "We are his offspring;" "God hath made of one blood all the nations of men"—are surely statements of Scripture which even Mr. Lomas would be the last to question. Why, then, this blinking of one affirmation to give prominence to

another? Why this reluctant concession of a grand truth, this half apology for its timid recognition, this narrowing off of its fulness of meaning by the pulpit common place, "*in a certain sense*?" Filial relationship, that is, the fact that I am the son of my father, is not destroyed by the fact that I am a prodigal. Nay, even the prodigal of the parable "*arose and went to his Father*." Had he no right to call him Father, except in "a certain sense?" Did he first become his Father when he returned to Him? Was it not rather the fact of his sinning against *his Father* that brought him to himself? Mr. Lomas's reference to "adoption" also shows that he loses sight of the fact that his phrase, "in a certain sense," would be equally applicable here, and save him his reference to the absurdity of speaking of a man "adopting his own children."

The titles of these ten sermons are, "The Fatherhood of God, the Divine Abode, the Sacred Name, the Divine Kingdom, the Supreme Will, Daily Bread, Debts and Debtors, the Tempter and the Tempted, the Great Deliverance, and the Glory Due." Perhaps an outline of two of the sermons will help ministers to test their quality for themselves, and a brief citation will very fairly exhibit the style of the whole. We give outlines of the second sermon and the ninth. "Hallowed be thy name." We have first, the object to be hallowed—"the name of God;" and secondly, the manner in which it should be hallowed—in ordinary conversation, in legal transactions, in the exercises of worship. This should be done earnestly and constantly, and the petition should be supported by conduct. On the text, "Deliver us from evil," we have first, the object from which deliverance is sought: Evil—physical and moral. Secondly, the deliverance sought: Entire deliverance, that we may be free from its guilt and its love, its power, practice, and consequences; and while praying for deliverance, we must ever regard the person and work of the Great Deliverer.

The following passage is given as a specimen of style, and as showing how,

\* By Rev. T. Lomas, Leicester. London: Houlston & Wright.

even Mr. Lomas cannot always keep up his "certain sense" when speaking of the Divine Fatherhood.

"It is 'our Father;' or, as He is termed elsewhere, the 'Father of lights, from whom cometh every good gift, and every perfect gift, and with whom there is no variableness nor shadow of turning.' It is the province and the privilege of the parent to provide things needful for his children; and the prospect of administering to their comfort and welfare stimulates to effort and sweetens daily toil. 'If any provide not for his own, and especially for them of his own house, he hath denied the faith, and is worse than an infidel.' Our Father in heaven is here represented as giving his dependent children their daily food. His family is large, their necessities are many, but His bounty is equal to the full supply of all the wants which He has created. It is natural, then, to inquire here, In what light is God to be regarded as the bestower of our daily food? How does He give it? What connection have our prayers with the giving of it? What views of His character and His ways should occupy our minds as the prayer of the text flows from our lips? Time was when He rained food upon His people from heaven, instead of drawing it, as He does now, from the earth. He fed a prophet once by means of ravens, and one who befriended a prophet by constantly increasing her cruse of oil and barrel of meal, as the daily supply was drawn out while famine lasted, so that they suffered no diminution. And when God appeared in human flesh on earth, He was 'moved with compassion' for the wants of the multitude, and on several occasions He so miraculously multiplied the food which passed through His hands as to feed thousands with a few loaves and fishes. Direct and local miracles have now ceased, and yet the great and universal miracle still remains,—the great food system, by which God supplies, regularly and bountifully, the wants of the world; and we are now as much indebted to the Author of our being for the food which sustains it as those who gathered it around the camp in the morning after it had been rained down in the night from the skies."

*Jehovah's Jewels.\** Dr. Leechman, in a book with this title, sets forth the origin, value, beauty, use, and destiny of "the saints of God." The type is large, the paper toned, the figure well worked, and the book is likely to become a favourite with those who ad-

miere this style of composition.—*Kings of Society; or Leaders of Social, Intellectual, and Religious Progress.\** Mr. Anderson was conscious that there was some incongruity in placing under this general title the Sinless One; but thinking that "the aspiration of the book after unity and completeness, seemed to demand an introductory chapter" on the Fountain of all other excellence, he has devoted the first chapter to a brief sketch of Christ and Christianity. We cannot but feel, however, that thus to place the Son of God with Luther, Cromwell, Raikes, Carey, and Pounds, is not in the best taste. Mr. Anderson's former books have already made him a circle of readers, and they will not find in this last volume any falling off in his general characteristics.—*William Knibb.\** A timely lecture by Mr. Katterns, of Hackney. The writer contends, and justly, that "the state of feeling betrayed in the accusation of Knibb and the Baptists, on the present occasion, proves that now, as then, we have to contend for the same apostolic doctrine. The battle-ground is not shifted in our altered circumstances. We see plainly that British governors and British officers do not believe it, and therefore deal with negroes in revolt or riot as they would not dare to deal with white people, though guilty of the same offence, and find powerful vindicators in the English press. The only thing proved is, that Knibb's victory was not so decisive as we imagined. The enemy occupies the old ground. We must drive them from it, and maintain that, without regard to colour, all men are equal, and that the blood of a negro is as sacred before God as that of an European, because all are of one blood who dwell upon the face of the earth."—*The Law, the Prophets, and the Psalms.†* Mr. J. C. Knight affirms the divine inspiration of the Old Testament on the authority of our Lord.—*The Baptist Handbook for 1866.\** This Handbook has only just been received, and could not, therefore, be noticed earlier. In addition to the features with which other Handbooks have made us familiar, we are glad to find a brief summary of the "proceedings of Associations."

\* London: Elliot Stock,

\* London: Elliot Stock,  
† Longman & Co.

# Intelligence.

## Our Churches.

### CONFERENCES.

**THE YORKSHIRE CONFERENCE** assembled at Bethel chapel, Bradford, Dec. 26, 1865. The morning service was opened by Rev. W. Gray. The Secretary of Conference reviewed the Home Missionary and other efforts of the General Baptists of the Yorkshire district during the last thirty years, taking as his guiding motto, Deut. viii. 2. Rev. C. Leigh concluded with prayer.

At 2.15 p.m. the Conference met for business. The minister of the place, Rev. J. Beavers, presided, and Rev. W. E. Winks prayed. The attendance, morning and afternoon, was tolerably good. The names of representatives and reports from the churches having been called for, it was found that fifty-seven had been baptized since the last Conference, and thirty-five remained as candidates. The doxology was then sung, and the following attended to:—

1. The minutes of the previous Conference were read and confirmed.

2. *Dewsbury*.—Having heard the report of the Dewsbury Committee, agreed—(1) That the question of engaging, as early as possible, a regular minister for this Home Missionary station, be commended to the prayerful consideration of the churches in this Conference. (2) That this Conference approves of the alterations suggested in the preaching-room at Dewsbury, and the consequent reduction in the rent.

3. *Home Mission amalgamations*.—The Secretary reported the results of the meeting he had recently attended in Leicester on the above subject, with the changes recommended in the Home Mission arrangements of our denomination, particulars of which may be seen in the last number of our Magazine (Jan. 1866, p. 23). Agreed—That our Secretary, brother Gill, be requested to correspond with the Secretary of the Cheshire Conference on the subject of united action between us and them in Home Missionary labour, in accordance with the recommendation of the Leicester meeting.

4. A plan for the rotation of this Conference for the next five years was submitted, and, with slight modifications, adopted.

5. *Rochdale*.—A letter from this church was read, describing their difficulties, and asking help from the Home Mission. Messrs. R. Ingham and R. Horsfield were requested to visit Rochdale, to confer with the friends there, and report to the next Conference.

6. The best thanks of the meeting were presented to the Rev. R. Horsfield, of Leeds, for his efficient services as local secretary in the Yorkshire district in behalf of our Foreign Mission, and he was requested to continue in office the ensuing year.

7. *Edge Side, near New Church*.—Application was made from the church at this place for the advice and help of the Conference in obtaining an additional "loan" on their new chapel premises, which had cost several hundreds more than was at first intended. A committee, consisting of brethren R. Ingham, T. Gill, and G. T. Woodson, Esq., was appointed to assist in this case.

The next Conference to be held at Todmorden Vale, on Easter Tuesday, April 3. Rev. W. Taylor, of Call Lane, Leeds, to preach in the morning, and the church at the Vale to be requested to allow a Home Missionary meeting and collection in the evening.

THOMAS GILL, *Secretary*.

**THE WARWICKSHIRE CONFERENCE** was held at Union Place, Longford, on Monday, Jan. 8.

The sermon in the morning was preached by brother C. Payne, of Wolvey, from Acts xiii. 36—"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."

A meeting for business was held in the afternoon at two o'clock. Brother Stenson, of Longford, presided. After prayer by brother Willet, of Nuneaton, reports were given from the churches, from which it appeared that thirteen persons had been baptized since last



Conference, and that there were twenty-three now standing as candidates.

The number of persons baptized appeared so small, that instead of the usual song of thanksgiving, the prayers of the assembly were led by brother Allsop for a larger measure of success in our work in the future.

The principal matters of business were the following:—After a statement of the proceedings of the Home Missionary Committee appointed to consider the expediency of uniting the Home Missionary societies of the denomination, it was unanimously resolved—That we approve of their decision to recommend the union of the societies in the Midland Counties.

An application was made by the friends worshipping in the new chapel, Netherton, for admission into the Conference. There being no persons present to support this request, and circumstances connected with the church requiring investigation, resolved—That brethren Lees and Allsop be a deputation to visit Netherton, and make suitable inquiries.

A similar application was made by friends now worshipping in Hurst-street, Birmingham, and supported by two representatives of that church. After some inquiry and explanations, it was resolved—That this church be admitted into the Conference.

A report was presented by the committee appointed by the last Conference to consider plans for the improvement of our conference meetings. This report embodied several suggestions, which were proposed and carried as resolutions.

1. That we have two Conferences in the year instead of three, and that the times for holding them shall be April or May, and October.

2. That for the next two years the Conferences be held at central places, say Birmingham, Coventry, Nuneaton, and Longford, first church.

3. That the ministers endeavour to meet on Monday afternoon for tea at the place where the Conference is to be held.

4. That a special preparatory devotional service be held on the Monday evening, at which two at least of the ministers present shall deliver short addresses.

5. That the first meeting of the Conference shall be on Tuesday morning at

half-past ten. After devotional exercises, a paper shall be read and discussion follow on a subject decided upon by the previous Conference.

6. That the afternoon be devoted to receiving reports from the churches, and transacting the ordinary business of the Conference.

7. That the Conference sermon be preached in the evening.

8. That, inasmuch as the Conference is held chiefly for the spiritual benefit of the churches, each church be requested to send, in addition to their pastor, at least two delegates to the meetings.

9. That bills be printed announcing the meetings, subjects for discussion, preacher of sermon, &c., and be freely circulated amongst the churches composing the Conference.

The next Conference is to be held at Lombard-street, Birmingham, on the 24th April, 1866. The subject of the morning paper is to be "The kind of literature we should encourage to be read by the members of our churches, and especially by the young." Brother Allsop to be the writer. The sermon in the evening to be preached by brother Lees.

J. HARRISON, *Secretary*.

#### BAPTISMS.

THURLASTON.—The General Baptist church, Thurlaston, had been in an exceedingly low and gloomy condition for a considerable time, which may be in some measure accounted for from the fact that a considerable portion of the most hopeful and active members of both church and congregation had been compelled to remove for employment. This state of things continued until August last, when it pleased the Lord to send them help unexpectedly by two gentlemen. R. Harris, and — Aked, Esqs., paid a visit to this village, called upon the people from house to house, pressing upon them the value of their souls and the importance of religion; and in connection with some of the members of the church, held several revival services. These, under the divine blessing, have proved awakening seasons to many, while others were encouraged, happily embraced the Saviour, and now rejoice in the forgiveness of sins. Some of these have been gathered into the church. On Oct. 15 six were baptized; and on 3rd Dec. three, and two backsliders

restored. The work of the Lord is still going on, the prayer meetings on the weekday evening are numerous attended, and many who seldom or ever paid any regard to religion are now constant attendants on the means of grace.

**STALYBRIDGE.**—On Lord's-day, Jan. 7th, the ordinance of believers' baptism was administered by our esteemed pastor, the Rev. W. Evans, to seven persons. At the close of the evening service the newly baptized were received into the church by the right hand of fellowship. There was a very large attendance, and we feel very grateful for the success which has already crowned the labours of our pastor. We used our new communion service on this occasion for the first time, which has been very generously presented to the church by our senior deacon, Mr. Thomas Priest.

**BURTON-ON-TRENT.**—On Lord's-day, Nov. 26, two friends were baptized by our pastor, and received into the church the following Sunday evening. On Christmas eve, another friend was baptized, who was received the first Sabbath evening in the present year. J. B. H.

**CLAYTON.**—On Lord's-day, Jan. 7, at the close of the forenoon sermon, the ordinance of baptism was administered to two believers on the profession of their faith, and in the afternoon they were received into church fellowship with us. C. L.

**CUTTACK.**—On Lord's-day, Nov. 12, two young persons from the male asylum were baptized here by Mr. T. Bailey. Mr. J. O. Goadby preached on the occasion from Joshua v. 12—15; the spiritual warfare compared with the wars of Israel with the Canaanites.

**PETERBOROUGH.**—On Lord's-day, Jan. 7, five persons were baptized by Mr. Barrass, and were received into the fellowship of the church.

**BRADFORD, Teiley-street.**—Since our last report we have baptized Nov. 5, two; Dec. 3, two; and on Jan. 7, four.

**LEICESTER, Dover-street.**—On Jan. 3 two friends were baptized.

#### MINISTERIAL.

**LOUGHBOROUGH, Wood-gate.**—The recognition meeting of the Rev. J. T. Gale as the pastor of the General Baptist church and congregation assembling in Wood-gate chapel, was the occasion

of a most interesting and successful gathering on Tuesday evening, Jan. 9. At five o'clock tea was provided in the large school-room adjoining the chapel. About 230 friends sat down. Soon after half-past six o'clock the chapel became comfortably filled by the audience assembled for the evening meeting. Mr. T. W. Marshall in the chair. After the singing of a hymn, read by the Rev. Mr. Baxendall, of Derby, prayer was offered by the Rev. W. Underwood, president of Chilwell College; the Rev. T. French, of Leicester, gave out another hymn; and the Chairman spoke a few words of cordial welcome to the ministers and to the many country visitors, who had come to show their interest in the prosperity of the Wood-gate church, and to testify their respect for its new pastor; he also expressed on behalf of the church the thankfulness they all cherished in their hearts, that in the Providence of God they and Mr. Gale had been brought together into the relations of pastor and people, and the warm affection they cherished towards him. Taking Mr. Gale's hand, he then, in behalf of his Christian brethren and sisters, gave him a most hearty and public welcome amongst them, trusting that his ministry of the Word of Life might be crowned with the divine blessing, and that he might be sustained in all his labours by the co-operation and prayers of his people. The Rev. W. Underwood then spoke upon the relation between pastor and church, as an interchange of the warmest affection and the most valuable services, demanding on the one part a striving after ministerial competency, an anxious solicitude for the spiritual growth of the church, and the salvation of all who come under his influence; and on the other part, not esteem only, but warm affection and love, and a jealous care for the comfort, sustenance, happiness, and reputation of their pastor, together with earnest prayerfulness for his usefulness and prosperity. The Rev. T. Stevenson and the Rev. E. Stevenson then offered their warm congratulations on the cordiality and thorough unity of the church, in their invitation and reception of Mr. Gale, and gladly welcomed him as a brother minister and friend. The Rev. W. Best, B.A., of Leeds, who was the means of introducing Mr. Gale to the church, was most

warmly received. He spoke eloquently and forcibly upon the Scriptures being the only basis and rule of Dissenting Nonconformist churches; also upon the absolute necessity of piety in those who occupy the pulpit. He showed the importance of mutual sympathy and true oneness between the pastor and his church; and expressed his deliberate conviction that the union they were that day recognizing under such favourable circumstances, was one which Christ, the Great Head of the church, had Himself directed, and that it would have His blessing. The Rev. J. T. Gale, upon rising, was received amidst great manifestations of delight. He said he expected to be welcomed, for ever since he had set foot in Loughborough he had met with nothing else but kindness, and this assured him for the time to come. He believed, as had been said, it was the leading of divine Providence which brought him to minister amongst them. He rejoiced that he did not enter upon a new field, for great and good men had preceded him, and it was his to strive to carry on and complete the work which they had begun. He felt the solemn responsibilities of the position he had taken, but he put himself into his people's hands, and threw himself in all confidence upon their sympathies, determining, whether all were pleased or no, to do his duty as in the sight of God. Addresses were also delivered by the Rev. C. Clarke, B.A., of Ashby; the Rev. W. R. Stevenson, M.A., of Nottingham; the Revs. J. Mason, T. Bmmpus, W. Jefferson, and B. Turnock, B.A., of Loughborough; Mr. Winks, sen., of Leicester; and Mr. B. Baldwin. The usual votes of thanks to the ladies, the speakers, and the chairman, with the singing of the Doxology, concluded the meeting.

#### CHAPELS.

**LEICESTER, Friar-lane.**—The ceremony of laying the memorial stone of the new chapel took place on Tuesday, Jan. 23. R. Wherry, Esq., of Wisbech, officiated. The proceedings commenced by the reading of suitable portions of Scripture by Rev. J. T. Gale, of Loughborough, and prayer by Rev. T. Stevenson, of Leicester. After the stone had been declared "duly laid," and offerings

amounting to upwards of £150 put upon the stone, R. Wherry, Esq., gave a very suitable address. Rev. J. C. Pike gave a brief sketch of the History of the Friar-lane place of worship. According to one tradition, the site on which the chapel stands was once a foundry, and "big Tom" of Lincoln was said to have been cast there. According to another, the first chapel was erected more than two centuries ago, was hidden from the street by two cottages, and was more than once the scene of John Bunyan's labours. Addresses were afterwards given by Revs. Johnson Barker, T. Stevenson, T. Lomas, H. W. Williams, W. Woods, J. J. Goadby, H. Wilkinson, R. Harris, Esq., and G. Baines, Esq., Ex-Mayor. Rev. C. Clarke, of Ashby-de-la-Zouch, concluded with prayer. In the evening Rev. J. P. Mursell preached in the Oxford-street chapel, kindly lent for the occasion.

**CUTTACK.**—The annual collections at Cuttack for lighting, cleaning, and repairing the chapel were made in October last. The amount realized, including a few donations promised by some of our native friends who are at a distance from Cuttack, was 240 rupees (£24).

#### MISCELLANEOUS.

**NOTTINGHAM, Mansfield-road.**—The annual meeting of the church and congregation was held on Monday evening, Jan. 15—Rev. S. Cox in the chair. The meeting was a very large and pleasant one. Reports were given of the history of the church during the past year, and of each of the institutions connected with the church. Mr. McCraith reported on the weekly offering; Mr. William Booker on the general finances; Mr. T. Goodliffe on the benevolent society; Mr. Frederick Booker on the Sunday school; Mr. Durose on the station at Hyson Green; and Mr. Plowright on the station at Ruddington; while the pastor, besides commenting on all the other reports, gave some account of the spiritual results of the work done by the church during the past twelve months. All these reports were hopeful and inspiring; but, considering the depressed state of the staple trade of the town, the treasurer's report was perhaps the most encouraging of all. We give a brief abstract of it. Received on cause account,

i.e., weekly offerings, &c., £375 1s.; for the benevolent society, £44 2s. 4d.; for the Sunday school, £16 19s. 8d.; for reduction of debt, £12 19s. 6d.; for the poor of the church, £12 14s. 11d.; for the Dorcas society, £6 8s.; for Foreign Mission, £47 9s. 5d.; for Chilwell College, £11 13s. 3d.; for Home Mission, £1 10s.; raised at Ruddington station, £38 17 6d.; exact sum raised at Hyson Green station not known, but

certainly not less than £60. Total, £627 15s. 7d. Large as the amount raised has been, the expenditure has exceeded it, the treasurer being out of pocket at least £25. To clear off this sum it was announced that the Rev. S. Cox had printed a small volume of sermons, five hundred copies of which were already subscribed for, and that the profits on this sale would realise the exact sum required.

## Obituary.

### MARY TURNER,

Relict of John Turner, the notice of whose death appears in the *Repository* of July, 1852, page 340, died at Ashby-de-la-Zouch, Oct. 30, 1865, at the house of Mr. Thos. Orchard, her son-in-law, with whom she had resided for the last few years of her life; and her mortal remains were interred at Barton Fabis, by the side of her husband, in the burial ground adjoining the General Baptist chapel.

The Rev. C. Clarke, B.A., at the request of the family, preached her funeral sermon at Ashby, on Sunday evening, Nov. 12. The text selected was Heb. iii. 14—"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Of her husband it is said in the notice referred to, "He had received Christ Jesus the Lord, and he walked in Him, steadily and consistently, for the long period of forty-three years." Of his wife it may be said, with equal truth, that, having received Christ Jesus the Lord, she steadily and consistently walked with God for the still longer period of fifty years. She was born at Withybrook, in Warwickshire, in 1787, her grandfather, on the mother's side, being named Toon, who, in the days when General Baptists were held in contempt, and spoken of as the crazy and mad-headed, and subjected to persecution, went regularly a distance of thirteen miles from Wolvey to Barton Fabis to hear the gospel preached. On her marriage she removed to Shackerstone, and attended with her husband the General Baptist chapel at Barton, where, in 1815, she was converted and added to the church during the ministry of Rev. S. Deacon, of which church she remained a member till the time of her decease. The excellent qualities of decision, sincerity, conscientiousness, and sta-

bility possessed by the husband were also possessed by the wife. She survived her husband nearly fourteen years, and her former virtues and graces shone steadily unto the end; and all this through the abounding grace of God, of which she was ever ready to speak with gratitude and dependence. It was her mournful privilege to be with her husband at the time of his decease, and while she and one of her sons were with him, and "while in the act of removing him from the bed to an easy chair, without a sigh or struggle his head dropped upon his chest—and he was gone." In like manner did she pass away, her end not being immediately anticipated, apparently without pain, and without a struggle, while being assisted to her bed.

Her last days were spent in the peaceful expectation of the coming of the Lord, and often the state of her mind was expressed by the words of her favourite verse,

"And when I'm to die,  
Receive me, I'll cry,  
For Jesus hath loved me, I cannot tell why;  
But this I can find,  
We two are so joined,  
He'll not be in glory, and leave me behind."

Thus has entered into rest one more of that number who, during the last half century, have been most forward to support the churches of our body by their unceasing prayers, their ungrudging liberality, and their unblemished reputation. Where she was best known she was most appreciated, and while her body moulders in the grave awaiting the resurrection of the just, her spirit is undoubtedly with Christ, and her memory for years to come will be cherished by her children and friends with all the fondness due to a loving parent, a faithful adviser, and a steadfast Christian.

Ashby-de-la-Zouch.

C. C.

## Notes of the Month.

### ECCLESIASTICAL.

A good deal of uneasiness exists among Establishmentarians, some signs of which are very significant. The High church party have, it has oozed out indirectly, been coquetting with the Russian church. A meeting has been held in London at which some eighty persons were present, chiefly High church clergymen, and three Russians, the chaplain in London, Father Yevgnei Popoff, Count Tolstai, and Prince N. Orloff. The object of the English party seems to have been some kind of union with the Greek Church. But the Russians were shy fish, and only nibbled cautiously at the English bait. They were disposed to claim the renunciation of the title of Protestant before any such union could be brought about, and on the whole displayed a *hauteur* that must have greatly damped the enthusiasm of the projectors of this impracticable scheme. Is it that the "priestly party" in the State church are already sniffing the battle from afar, and wish to close their ranks ere the foe sweeps down upon them? Or is it that this longing for foreign recognition is a mere croquet of men whose better judgment must condemn the picture worshiping and gross superstitions of the Greek church? Whatever it be, the High churchmen have gained nothing but ridicule for their servility.—The Ritualists are taking alarm. The bishop of London, it is reported, intends to ask the House of Lords for powers the more effectually to restrain the ritualistic vagaries in his own diocese, and also, by implication, in that of others. The bishop of Oxford has reverently lifted his hands to heaven in devout thankfulness that *he* has not been called upon to rebuke any innovations in *his* see! But then he takes care that it shall be known how decidedly he leans to the side of ultra-ritualism. We learn that appeals are being made in every parish throughout the land on one side of the ritualistic agitation or the other. Some would ask Parliament to help. Others think that that galvanized corpse Convocation can do something besides jibber and

shriek, the said corpse being notoriously High church in its sympathies. A third party, among whom is Keble, advocate the "let-alone" policy, which is now the common cry of all far-seeing Episcopalians. But danger also threatens from an old quarter. The Irish church *must* be overhauled, or readjusted, or supplimented. This last is the avowed scheme of some time-serving politicians. Of course the "supplimenting" means—that the Romish clergy should be state-pensioners. It does not appear, however, that this project will gain much favour with the priesthood. The Romish archbishop of Cashel has declared against state-pay, and in favour of voluntarism. Nor do we think that a liberal House of Commons would accept the endowment of the Papal priesthood as a desirable solution of Ireland's difficulties.—It would seem that even in Republican America Episcopalianism is on the increase, chiefly fed by the same class which swells her ranks in the old country— young Wesleyans, Independents, and Baptists, whose fathers have grown wealthy. It is too sweeping an assertion, that mere pride and worldliness drive all such persons away from their early traditions and influences. In our judgment, the intermeddling policy of some, the narrowness and bigotry of others, and the applauded habit of denouncing any thing like culture and refinement among a still more numerous class, should also be regarded as having had some share, perhaps a very considerable one, in the defection.—The Independents, at least some of them, are anxious for a creed. It is suggested that nine professors from the colleges should be a committee to draw up this confession of faith, who shall also take into their counsels a few learned lawyers well versed in Church history!!! But whatever may come of this project, which is exciting a good deal of wrath, let it be noted by Baptists to their shame, that this large and wealthy body is most vigorously pushing on the work of evangelizing the villages, and really builds more new chapels in large towns than any other Noncon-

forming community in England.—Mr. Spurgeon has been holding that queer hybrid—a *religious bazaar*, and in the rooms of the Metropolitan Tabernacle. The purpose was to raise money for chapels for his students in and round London. We most heartily wish that the flow of Christian liberality would at once and for ever extinguish the bazaar mania.—Baptists are “looking up,” not only in London, but in Edinburgh. A *soiree* was held in “modern Athens” at the beginning of January. We learn “that the tables were judiciously arranged, so as to admit of the meeting being as sociable as possible.” The hint is worth treasuring up for English use. Upwards of fourteen hundred people sat down to tea in the Music Hall. Revs. F. Johnstone, J. Watson, W. Tulloch, J. E. Dovey, and other speakers addressed the large, fraternal, enthusiastic assemblage. The choirs of the different churches were present, and being accompanied by the organ, greatly added to the pleasantness of the meeting. This meeting is a hopeful sign of better days for the Baptists beyond the Tweed.—We again hear that the Pope is about to make another archiepiscopal see in Britain. Some of the old Romanist families are still sore about the appointment of Dr. Manning as Cardinal Wiseman’s successor, and the erection of another see is regarded as the best method of allaying the dissatisfaction.

#### GENERAL.

THE Queen and royal family are at Osborne. A good deal of attention has been drawn to the sponsorial gift presented by the Queen to the son of the Prince of Wales; and most people see in the offer of Her Majesty to be sponsor to the infant daughter of Sir Robert Peel, not merely a token of affection, but an additional sop for the peevish and superseded Irish secretary.—The Jamaica question has not yet approached much nearer its solution. The legal opinion of Messrs. Cairns and Stephen on Governor Eyre’s first despatch is ominous; and the notes recently published of Gordon’s trial more than confirm the first impression, that he was judicially murdered. We are told “to wait” before giving an opinion; but seeing that until just recently all our information was sup-

plied by the Governor and his friends, the request was a little absurd. Would it not be far better to wait before writing such trash as this, which appeared in a recent number of the *Church Times*? “Dissenters are even now impudent enough to ask for money for West Indian Missions; are absolutely so shameless as to request Englishmen to contribute to funds which have been employed for two such objects as the restoration of Obeah worship among the negroes, and the massacre of the white population of one of our colonies”!!! In the opinion of the same sober and enlightened *Journal*, “if the negroes like anything better than rum and laziness, it is howling and ranting hymns to rabid tunes;” and again, “there is a *prima facie* ground for charging the Baptist Missionary Society of employing in the promotion of murder and the revival of heathenism the funds entrusted to their care”!!!—The past month will be famous in the annals of disasters at sea. A cloud of gloom and grief darkened all England when the news came last week that the good ship *London* had gone down in the Bay of Biscay, with two hundred and twenty souls on board. The heroic conduct of the Captain, the calm resignation of the passengers, and their sudden burial in the Atlantic, will still be fresh in the memories of all our readers. Two of the passengers, we regret to learn, were well known to one of our London churches: one was the widow of a deacon, and the other was her step-daughter.—Parliament opens this month. We are, if rumours are worth anything, to have a further reduction of taxation, and a Reform Bill. On the last the ministry will stand or fall.—France has heard the voice of her charmer—and is glad. The Emperor’s speech was pacific, and even congratulatory.—Prussia has been told through the modern *Strafford* to vote the supplies and do as she is bidden.—Spain has been attracting an unusual share of attention. In a way thoroughly Spanish, the dissatisfaction of the country has broken out. General Prim has headed a military insurrection, has drawn the troops of the government on to the Sierra Morena, and, if we can rely upon the official telegrams, is now himself a fugitive in Portugal.

## Marriages.

Dec. 22, at Greville-place Church, John Leeds, B.A., of Abbey gardens, St. John's Wood, to Elizabeth, youngest daughter of the late Jonathan Dawson, Esq.

Dec. 23, at Herbert-street Church, Mile End, Portsmouth, by the Rev. H. Kitching, brother-in-law of the bride, John Stanswood, chemist, to Matilda Hancock, both of Landport.

Dec. 26, at Bloomsbury chapel, London, by the grandfather of the bride, the Rev. C. Woollacott, William Edward, third son of C. S. Coe, of Bristol, to Rebecca, only daughter of Mr. S. Evans, of London.

Dec. 26, at Cross-street chapel, Islington, by the Rev. Clement Bailhache, John Restall Luscombe, of Bodmin, Cornwall, to Rosa, eldest surviving daughter of Robert Dunning, Esq., of Islington.

Dec. 27, at St. Paul's Avenue-road, Hampstead, by the Rev. H. W. Webb, of Weobley, Herefordshire, brother-in-law of the bride, assisted by the Rev. C. Wynne, of Wimbledon, Watkin Williams, Esq., of the Inner Temple, to Elizabeth Anne,

third daughter of the Hon. Mr. Justice Lush.

Dec. 27, at the Independent chapel, Market Harborough, by the Rev. W. Clarkson, Mr. J. W. Thompson, grocer, Loughborough, to Mary Elizabeth, youngest daughter of the late Mr. W. West, of East Farndon, Northamptonshire.

Jan. 1, at the Baptist chapel, Keynsham, by the Rev. W. C. Pratt, Mr. S. B. Porter, of High-street, Newport, Monmouthshire, to Mrs. Derrick, daughter of the late Rev. T. Ayres, of Keynsham.

Jan. 2, at the Baptist chapel, Quorndon, by the Rev. J. C. Pike, of Leicester, the Rev. Isaac Stubbs, late Missionary in Orissa, to Caroline, daughter of the late Mr. Joseph Balm, lace manufacturer of Quorndon and Nottingham.

Jan. 8, at the Baptist chapel, St. George's-place, Canterbury, by the Rev. A. W. Heritage, Mr. Edward Finn, to Miss Charlotte Frances Solley, both of Canterbury.

## Deaths.

Nov. 29, at the residence of N. Brice, Esq., Dinapore, the Rev. L. F. Kalberer, Baptist Missionary, Patna, aged 54 years, in peaceful trust on the Redeemer, whom he had preached in India for 29 years.

Dec. 8, aged 19 years, at Alexandria, Talbot Baines Pye-Smith, fourth son of the late William Pye-Smith, Esq., solicitor, of Sheffield.

Dec. 13, at the Cifu Mawr, after a short illness, much regretted, Jonathan Jones, for many years deacon of the Baptist church there.

Dec. 18, Elizabeth, eldest daughter of the late Rev. John Trickett, Baptist minister of Bromley, near Leeds. She fell asleep in Jesus in the 59th year of her age.

Dec. 28, at Ross, Herefordshire, Mr. Joseph Bussell, aged 49 years, leaving a widow and seven children.

Dec. 31, at Walthamstow House, Emily, the beloved wife of Edward Steane Jackson, aged 31 years.

Jan. 1, at the Vestry, near Pontypool, Isaac Hiley, Esq., aged 72 years. He had been an active member with the Baptists for more than fifty years, deacon for more than forty years, one of the secretaries of

Pontypool Baptist College for more than twenty years, and for many years the secretary of the Welch Baptist Association of Monmouthshire. He was brother of the late reverend and celebrated Francis Hiley, Llanwenarth. He had been blind for the last eight years of his life, but he endured that, like other afflictions, with Christian patience and resignation.

Jan. 1, at 19, De Beauvoir-square, Edgar Ashton, aged 2 months, the beloved child of W. T. and E. Henderson.

Jan. 2, at 6, Ravenscourt-terrace, Hammersmith, aged 66, Ann, the beloved wife of the Rev. William Crowe.

Jan. 4, at his residence, 55, Morgan-street, Tredegar, Mr. N. James, aged 59 years. He had been a useful member of the Baptist church, Shiloh, for forty years, and for more than thirty years a deacon.

Jan. 9, at 5, St. Woollo's-place, Newport, Monmouthshire, Christina, 18 years of age, daughter of the Rev. John Williams, Stow-hill chapel.

Jan. 19, at Ashby-de-la-Zouch, Mary, the wife of Mr. Thomas Orchard, aged 50 years. "Not lost, but gone before."

## Missionary Observer.

### CONFERENCE AT CUTTACK.

AGAIN we have met in Conference, have deliberated on the things relating to the kingdom of Christ in this heathen land, have united together in prayer and praise, have preached or listened to discourses bearing on our great and all-important work, and having enjoyed with each other the sweets of holy fellowship, and strengthened each others' hands in the Lord, we have returned to our respective fields of toil. It now remains that, according to my practice for these twenty years, I should tell your readers a little of what has been said and done. I begin with

#### THE PUBLIC SERVICES.

The usual sermons were preached before the Conference on Lord's-day, Nov. 5, a day on which every Englishman should render hearty thanks to God for the deliverance of his country from arbitrary power and Popish tyranny. God be praised for the deliverance of the land we all love from the last Popish tyrant, who would have enslaved her, and for the happy coming of William III., one of the greatest benefactors the dear old country has ever had, and whose name, as ages roll away, will be increasingly honoured, revered, and loved. The first sermon was preached by Thoma, from Daniel xii., latter part of 4th verse:—"Many shall run to and fro, and knowledge shall be increased." It was an excellent and stirring discourse, was well delivered, and did credit to the head and heart of our young brother. At the close, a favourite Oriyah hymn, on the advancement of the kingdom of Christ, was sung with feeling and spirit. In the afternoon, Mr. Miller preached from Ephesians iii. 20, 21. The power of God to do for his church "exceedingly abundantly above all that we ask or think," (how wonderfully comprehensive and sublime the words!) was illustrated and applied in an animated and energetic manner, and we felt that the theme was fitted to cheer us in this time of depression, and especially to encourage us to continue and abound in prayer. The English sermon was preached in the evening, by

Mr. T. Bailey, from Mark iv. 14, "The sower soweth the word." The sermon was carefully prepared, the arrangement lucid, and the thoughts select and appropriate to the occasion of our meeting.

On the following Thursday evening, the Annual Native Missionary Meeting was held. The attendance was as large as I have ever seen on any similar occasion; I think indeed larger. Babu Kortas Chundra Ghosh presided, and addresses were delivered by Gunga Dhor on the present state of the heathen, and by Sebo Patra on the hindrances to the progress of the gospel in India. Damudar followed with an address on the assurance we have that notwithstanding these hindrances the gospel will prevail, and the closing address was delivered by Jugoo on the blessed state of the world when the kingdom of Christ will universally prevail. Many pleasing and interesting things were said, some of which were fitted not only to produce a salutary effect at the time, but to leave an abiding impression. Prayer was offered at the commencement of the service by Sanantani, and at the close by Babu Sudannud Jacheck. The latter was marked by much holy fervour.

On the following Lord's-day we met as usual at the Lord's table. The Oriya address was delivered by the writer, from "He loved me, and gave himself for me;" words that will never lose their sweetness while grateful loving hearts remember how much they owe to Him whose grace and love delivered them from "more than orphan's woe." Mr. Miller followed with an English address from words not less full and precious; "Ye are Christ's." All our talk, as John Bunyan would have said, was about the Lord of the hill, and the great things he had done for pilgrims.

Our sittings for business commenced on Monday, Nov. 6th, in the Mission College; and here I must tell my readers, though no doubt some of them know it, that since our last Conference a new roof has been put on the College; the premises have been improved and beautified, and the portion occupied by the English school has been enlarged; the work, too,



has been done economically as well as substantially, for the cost has only been a trifle more than 1,300 rupees (£130.) Our session commenced by singing the animating hymn of Doddridge—a favourite one with some of our fathers in the Mission—

“Hark! 'tis our heavenly Leader's voice,  
From His triumphant seat,” &c.,

after which prayer was offered by the writer, and Mr. W. Bailey was elected chairman.

After reading the Minutes of last year, and other official documents, the first business that required attention was of a very painful nature. I refer to the necessity for Mrs. Bailey's return to England, accompanied by her husband. The heavy affliction of our sister rendered this painful step indispensably necessary. In the opinion of the doctors, her remaining in India another hot season would be at the peril of her life. I have to-day heard that their passage has been taken in the *Hotspur*, which leaves, I believe, early in February. Is not the Lord saying to us, “Be still, and know that I am God?” The arrangements necessary for Berhampore in consequence of Mr. Bailey's approaching departure, engaged our serious attention, but much difficulty was felt owing to the paucity of Missionaries. We could not relieve either of the brethren at Russel Condah from the responsibilities of the Khond Mission; and, as the best course under the circumstances, we recommended that they should pay what attention they were able to Berhampore, in connection with their work in the hills, till the Society could be heard from: but, in point of fact, it is not a resolution of the Committee that can adequately meet the case. It is a Missionary that is wanted. And let it be well understood that to remove a brother from Russel Condah to Berhampore would be virtually to give up the Khond Mission. It cannot be carried on from Berhampore. I could not see it given up without a pang, after having for many years prayed, and hoped, and longed for its establishment, but it is as clear to me as the noon-day sun that it cannot permanently and efficiently be carried on with our present strength.

Closely connected with the subject on which I am writing was another resolution which was adopted, in which we earnestly solicited the serious and

prayerful attention of the Committee and the churches to the present greatly enfeebled state of the Mission. I must ask your readers not lightly to pass over this question, but to give it the consideration which its importance demands. During a little more than two years three brethren have left the field; and our esteemed sister, Mrs. Stubbins, has finished her zealous and useful course. Mr. and Mrs. Bailey, as just stated, are preparing for their departure to England. By these changes Piplee, which has generally had two Missionaries, is now without one; and Berhampore, which, twenty years ago had three brethren, and has usually had two, will by the time this letter reaches England be without one. We hope Miss Packer's labours may be continued there, and all who know her have confidence in her piety and devotedness to the work, but the present state of things cannot be satisfactory to the friends of the Mission. Let us look onward a little. The future is known only to the Lord; but suppose it should be the will of God to remove any of us from the field for a time by sickness, or wholly by death, dark as the scene is now, it would be still darker. The Lord has a controversy with us, and it is a time to humble ourselves under His mighty hand. My hope is that the friends of the cause will carry the matter to the throne of grace, and that special and united prayer will be offered. If this be done, all the rest will follow of course. As much money will be given as is required, and as many men will be sent from home, or raised up here, as are necessary for the success of the work. But let us remember that the Lord alone can help us; and to Him in this day of adversity let us look.

Our *Tract operations* were as usual fully considered. In the report of the Conference last year I adverted to our embarrassment in this important part of our work, and since then no help has been received from the American Tract Society, but in consideration of our difficulties the Religious Tract Society has, with its accustomed generosity, made a money grant of £25 for printing tracts, besides having previously given paper; and information has just come to hand of a second grant to the same amount. This will help us greatly, but it should be understood that such grants are special

and exceptional, not regular and constant; nor indeed does it appear fair and just to expect them to give paper and money for printing too. I cannot doubt that our own Society will see that it is their duty regularly to send help for this essential part of our work, if it be not received from other sources. We can no more think of giving up the preparation and circulation of tracts than the instruction of the young and the training of native preachers. Every part of the work is important in its place; and the blessing of our gracious Master has rested on all. *Ear-gate*, I grant, is the principal entrance into *Mansoul*, but as we have fewer preachers, we ought, by tracts and scriptures, to make a more vigorous attack on *Eye-gate*. How much good has been effected by tracts the great day alone can determine: but many pleasing instances of their usefulness have come to our knowledge which encourage us to persevere. Often when the discourse has been delivered in the bazaar amid noise and opposition, the tract on the gospel is read in the quiet of a man's own house, and leads by the good spirit of God to reflection, and inquiry, and prayer. I have to-day been conversing with two inquirers who received much religious knowledge from books that they obtained; and who have been led to see that Christ is the only Saviour of undone sinners. They have not yet taken the all-important step which would sever them for ever from their idolatrous associates, but we hope they may do this. They have been asking me serious questions about the geography of the Holy Land. They wished me to point out on the map Judea, especially Jerusalem, to shew them where England was, and its position in relation to Judea; nor did they forget to ask me to describe the position of the wonderful mountain Sumeroo, which is said in the shastres to be *six hundred thousand miles high!* but of course I told them that it did not exist any where except in their lying books.

Our *Scripture operations* came also under review. We have not yet begun to print the new edition of the Old Testament in small type, but expect to do so in a few weeks. Copy has been prepared to Psalm cv. A large supply of paper for the edition has been received, and also funds for printing. Our friends

at home fully understand, of course, that this edition will be printed at the cost of the British and Foreign Bible Society; and though this Society does not help Baptist Missionaries in circulating the New Testament, it well deserves on other grounds the warm support of all who love the Bible, for it renders help to Protestant Missionaries in every part of the world, and has always readily responded—or rather the Calcutta Auxiliary has—to any appeal we have made when requiring editions of the Psalms, Proverbs, or any other separate portions of the Old Testament. We had the pleasure of acknowledging a grant of £100 from the Bible Translation Society for the pocket edition of New Testament in addition to a former grant of £50 for the same object. I am glad to say that we have got on with the printing as far as Luke xii. The proposed special effort to circulate copies of the New Testament and of the Gospels freely throughout Orissa has fully occupied much of our time. Here let me remark that more than twenty years ago our late Secretary, with that far seeing mind and practical wisdom for which he was distinguished, warmly urged on our late brother Sutton a proposal of this kind, and a few years later the Committee expressed their deep interest in a plan proposed by brother Sutton for circulating the Scriptures through the length and breadth of Orissa. I feel the deepest interest in the success of the proposal now made, and confidently hope that the Bible Translation Society will liberally respond to the appeal we have made for help. Not that I expect to see to any very considerable extent the precious fruit of the special effort we hope to make, but I have the fullest confidence that that fruit will be gathered, and it will be “fruit that will remain.” Mortal hands scatter the seed, but the seed is incorruptible. It “liveth and abideth for ever.” Dying men preach the gospel, but the gospel is everlasting, and reveals undying blessings. “Herein is that saying true, one soweth and another reapeth.” Some who read these lines will, I hope, be stirred up to offer special prayer that an effectual and abundant blessing may prosper this effort. Without the blessing of God the wisest plans are frustrated: with that blessing the humblest endeavour prospers. And if I knew that two of

the disciples of the Lord should agree to ask as touching this thing about which I am writing, I should have the fullest assurance of success.

I have a few other things to say about our recent gathering, but must reserve them for another letter. One thing I must add. The time of our meeting was one of great and general distress, and this cast a deep gloom over all our spirits. This distress still continues, but is, I think, somewhat less severe; though it is certain that while rice and other grains continue at so high a price, the poor must suffer very greatly. A few days ago I heard of thirty persons, women and children, dying of starvation in two villages between Ganjam and Pooree. It is a barren and desolate region, as all who have travelled on that road well know. As soon as the sale of rice was stopped, the men left the villages in the hope of obtaining some, but before they returned their wives and children to the number mentioned had died from want. How sad! Last Lord's-day I was at Choga, and remained there three days. So far as I could ascertain from inquiry and observation, the crop will not be half an average one. I preached on the Sabbath morning from a text which has recently been much on my mind: "In the day of adversity consider."

JOHN BUCKLEY.

#### NOTES OF A THIRD TOUR IN THE HILL TRACTS OF ORISSA.

BY REV. J. O. GOADBY.

HAVING received a kind invitation from the assistant agent again to accompany him on a tour in the hills, and this time into the more inaccessible and less frequented parts called Chuna Knedy, I readily availed myself of the opportunity, as it opened up the prospect of reaching many hill Oriya and Khond villages otherwise shut out from a missionary with his scanty facilities for travelling over such hilly and ghauty paths.

This time we struck off for the ghauts in a line directly south of Russel Condah. I left home for Soorodah, whither my companions had gone by dawk the night before, early on the morning of March 3rd, intending to ride through, a distance of twenty-one miles, with the exception of half an hour for a little

breakfast at a police station on the way. On leaving the station house my horse fell lame, and to add to my trouble I was led four miles out of the way by a man with me who professed to know all about the road. We went further and further from our destination, until I began to feel irate and determined to use my own judgment in the matter; so turning off to the right, at right angles with the road, we made for the river, which, from the sandy nature of the soil in the jungle, I knew was not far distant. We crossed and recrossed it three or four times. My horse became more lame, and I tried to walk; but the heat was so terrific I was compelled to mount the poor brute again, knowing that over exertion would doubtless result in fever, and thus put an end to my journey. Nearing Soorodah we met a number of fisherwomen of whom I asked the road. One of them, a dry strung old dame, a fac simile of Macbeth's witches, replied, or rather retorted, "Sure and does not the great king know everything? Is he not already in the way—then why does he ask such a question of a dry withered old dame like myself? A little further on and wont you be there, my son?" The rest of the women then burst into a loud merry laugh. I reached the bungalow in which Captain M. was putting up about two o'clock in the afternoon.

The following morning we left for Muracole, a village at the foot of the ghauts. Most of the road was jungle, with here and there an Oriya village, and very monotonous. The village of Muracole stands on a knoll. We found the head man was absent—had left for another village that morning early. As two elephants only went first at midnight with the tent, he had concluded that the sahib coming was a subordinate one, being accustomed to the fourteen or sixteen elephants of the Meriah Agency sahib, and had, notwithstanding orders received, left, and made no provision for food for elephants, servants, &c. This was a piece of insubordination which would have been a serious precedent; and as the inconvenience it caused was considerable, it could not be overlooked. The five elephants were hours without food,—the servants, sepoy, and sahibs, hungry and angry; so a couple of policemen from our guard of twelve men were

despatched to bring in the offender to speak for himself. Meanwhile we took a hasty breakfast, and then a bath in a cold mountain stream near, as a march of fourteen miles on foot over rough roads the first day had rather fatigued us both. In the evening the culprit was brought to the tent, and fined twenty rupees, or £2, not being able to give a satisfactory reason for his conduct. The money was, however, returned to him on Monday, with a reprimand and promise of two month's imprisonment on a second offence. This shows how difficult it must be in many places for a sahib with no government authority to get supplies.

Here we spent the Sabbath, and on Monday morning early commenced our tramp up the ghauts. The ascent was not difficult, the path being a series of ghauts stony and steep, rather than one continued ascent. Half way up we came to a beautiful cascade formed by a mountain stream tumbling from a high ledge of rock down to a chasm beneath. In the rainy season it must present a grand appearance, as the stream is then swollen to a mountain torrent, and madly leaps the rocks with an impetuosity that has carried huge rocks over with it. On reaching Calingia above the ghauts, we proceeded to the usual pitching ground near a tank, but found the water unfit for use from a herd of buffaloes wallowing daily in it, so we had to seek out another spot. I took charge of the tea-making under a tree, whilst my companion went on a walk of discovery. In half an hour he returned, having found a good clear piece of ground, whither our traps were soon removed. We found a deep narrow gorge near; at the bottom of this ran a quiet stream. We got down by holding on to the branches and roots of trees, and finding it delightfully shady and cool, decided to make that our resting place for the remainder of the day. It was a lovely spot. Below was the sandy bed over which the waters thunder along in the depth of the rains, eating away the sides of the gorge, undermining large trees several yards in girth in their impetuous speed; but now forsaken by the stream which gently rippled down one side only, "a murmuring surge, that o'er the unnumbered idle pebbles chafe, can scarce be heard so

high." Above our heads the trees nearly shut out the sky, effectually shielding us from the stinging rays of the meridian sun, and afforded a cool and breezy shade. A table and two chairs were brought down, and in this picturesque resting place in true gipsy style we spent the day, until a thunder storm compelled us to seek a less leaky shelter, and haste to the tent. In the cool of the evening, after preaching in the village, whilst sitting chatting outside the tent, a sepoy came in with letters from Russel Condah, and bringing the sad news of dear Mrs. Stubbins' death. Her removal did not surprise me, but its suddenness was very startling. "Blessed are the dead who die in the Lord."

On the rugged side of the mountain path to this place, we saw several most beautiful wild flowers, which would have delighted the heart of a florist, and been the pride of a horticultural show. One of the sepoys with us, who gave us the names of several of these flowers, said, "Wait, sahib, till me get to Calingia; there in the Ranee's garden are many beautiful flowers, and among them the Ketteke Jehul, which kings worship, and with which they adorn their persons;" adding, "It is the prince of all flowers; in its perfume the scent of all odoriferous flowers are combined, and to inhale its fragrance the cobra capello makes its branches its resting place." Naturally enough this poetic effusion raised high our expectations, and immediately on reaching our destination my first exclamation was, "Now for the Ketteke Jehul!" The sepoy hastened off to the Ranee's palace—a low mud building with a thatched roof by the way—to secure this wonderful flower. On his return I should have liked you to have seen the blank disappointment depicted on our countenances. This queen of flowers was no flower at all—an ear of Indian wheat plentifully powdered with yellow ochre and scented with poppy leaves, is the best description I can give of it. We inhaled its fragrance *once*, and forbid its being brought into the tent after, as its perfume was powerful and sickening, and made the tent unbearable. We were sorry thus to crush the hopes of its admirer, but could not help ourselves. The fact is, it was too much of a good thing. We felt somewhat relieved on overhearing him a

short time afterwards speak pityingly of the sahibs' want of taste and true appreciation of this queen of flowers.

The rane of Caiingia is a dependant of the Badagunda rajah, and keeps up a semblance of royalty on £400 a year. She was ailing when we arrived, and knowing the government sahibs have always in their retinue a medical officer, either European, East Indian, or native, sent two of her servants to request his attendance upon her highness at her palace. As a nurrin or present to my companion, who was addressed as "the ruler of the three worlds, in whom all power existed, and who made kings of all on whom he deigned to place his hands," they brought a few bunches of unripe plantains, a number of vegetables, and a couple of the Ketteke Jehul; the latter were laid one at the feet of each of us, being esteemed the most valuable of the gifts. A few simple medicines were given for her use, and as a return gift for the Ketteke flower, half a bottle of Eau de Cologne. The name puzzled them much, until to our own amusement we managed to Oriyaize it. They acknowledged that the perfume of one drop, with true eastern exaggeration, was sufficient to consume the fragrance of one thousand of their wonderful flowers.

The following morning, as the sky looked dark and lowering, we did not strike our tent, but waited until afternoon, when the clouds partially clearing off, we started for Bamanagar. We had not proceeded far when the rumbling of distant thunder and the uprising of a bank of clouds in the west gave us but little hope of reaching our destination before the storm overtook us. Two-thirds of the distance was traversed, when down came the rain—and it did rain! There was no niggardliness in the clouds; it was a profligate distribution, half a minute sufficing to wet us to the skin, and a whole one to fill our pockets, and cause it to run in mimic cascades from our hats and shoulders. Fortunately we had a police shed to put our heads into at the end of the stage, though our dry clothes were all behind us, and to mend matters, the watertightness of our boxes doubtful. The last few miles of the journey were very fatiguing. The streams were swollen, the stony paths too slippery to allow of a good foothold, and boughs laden with

wet constantly dashed us across the face, as we pushed on with the storm in our teeth, and our eyes half shut, and our native-made boots having become as brown paper under our feet. The sight of the bungalow, as we emerged from the dripping jungle, was a welcome one. Our things came up soon after, and what was still better, the rain had not got to our clothes, though they were damp. The elephants did not reach us until the next day, a soaked tent being extremely heavy.

We were intending to stay here but a short time, but the morning after our arrival, an express came from the Governor's agent, ordering his assistant, Captain M., to ascertain the feelings of the Khonds who joined in the *emeute* last year, and whose land the government had resolved to tax as to the new order. A rather lenient measure, by the way, seeing it was intended as a punishment for rebellion. This necessitated our remaining four or five days, until the heads of the Khond villages accessible from this point were summoned. This order, which at first sight seemed likely to frustrate the plans of Captain M., and break up his tour into a part of Khondistan he had long been anxious to visit, proved in the end most opportune. The weather became very unsettled, and every night for a week storms of thunder and lightning came rushing down from the mountains around us with terrific force. Our bungalow had no doors, and as an apology for windows holes three feet square, so that there was no possibility of keeping out either wind or rain. The third night of our stay the storm was furious, and lasted for hours. I was awakened by the wind lifting up my bed at the foot; and my companion had his pillows carried from under his head. The rain was driven by the wind in at one door and out at another, drenching everything in its way. Thatch from the roof, clothes from the chairs, papers and books from the tables, chased each other round the room, as the eddying winds first charged in at the doorway, and then the windows. Shelter there was none from this drifting rain, though happily the roof only leaked in a few places. No tent could have stood in such a hurricane, as, setting aside the cyclone-like gusts which followed each other in quick succession, the ground was thoroughly satu-

rated with the deluge of water that had fallen, and pegs a yard long would have been snatched out of it in an instant, or, retaining their hold, the ropes must have snapped like pack-thread. A poor look out it would have been for us had we been under canvass that night, as most certainly we should have been but for the above-mentioned order, for the next shed was fifty miles distant. A good earnest thunder storm among the Khond mountains is a magnificent sight. The lightning appears to run down the mountain sides like streams of molten gold, and

"Far along,  
From peak to peak the rattling crags among,  
Leaps the loud thunder."

That night I fully appreciated the beauty of that grand description of a thunder storm in the twenty-ninth Psalm.

### THE LATE JOHN HEARD, ESQ., OF NOTTINGHAM.

At a Meeting of the Committee of the Foreign Mission, held at Wood-gate chapel, Loughborough, on Monday, January 22, 1866, the following memorial was adopted, and ordered to be inserted in the Minutes. The Secretary was also directed to forward a copy of it to Mrs. Heard, at Leamington, with a note of condolence and sympathy.

The Committee of the General Baptist Missionary Society having in grateful remembrance the many valuable services rendered to this Institution by the late John Heard, Esq., of Nottingham, who died at Leamington, Nov. 8, 1865, aged 81 years, desire to place upon their records a brief memorial of their departed friend.

Their gratitude is first due to Almighty God, whose grace bestowed on him in early life, led him to devote his talents and energies to the service of his Redeemer; especially in the good work of Sabbath school instruction, at the time when those excellent institutions were yet in their infancy. Favoured also by divine Providence throughout a long life with health and wealth, the same gracious influence led him to sanction and promote all those evangelical efforts, whether local or general,

whose great object was the wider spread of the knowledge of the gospel of Christ.

Neither would this Committee fail to notice that Mr. Heard was, throughout his protracted life, the firm friend of civil and religious freedom. A decided nonconformist himself, and adhering firmly to the Christian community with which he was united, his candour and charity towards all other sections of the catholic church were conspicuous. Briefly, too, it may be mentioned, that his practical wisdom, sound judgment, and inflexible integrity, secured for him the suffrages of his fellow citizens to the highest municipal offices and honours it was in their power to confer.

But the Institution which they represent having from its formation shared largely in his sympathy and support, the Committee are persuaded that in recording their obligations to their deceased brother, they are expressing the views and feelings of all the members of this Society. More frequently than any other person he presided at its annual meetings; of its numerous Committee meetings, whenever present, he was the Chairman; whilst his wise counsels and uniform courtesy when discharging the duties of those offices, won for him a more than ordinary share of confidence and esteem. Services like these, cheerfully rendered, were very valuable, and duly appreciated. But these were not all. His generous liberality went beyond that of any other friend of the Institution. True he had ample resources, but better still, he was willing to use them wisely and well, with cheerfulness, but without ostentation. Whenever the funds of the Society needed replenishment or enlargement, the Committee could always calculate on his assistance, which was uniformly given, not only with an amplex proportionate to the emergency, but with a promptitude that greatly enhanced its value. Finally, having "served his own generation by the will of God, he fell on sleep," and "died in a good old age, full of days, riches, and honour."

May He, in whose hands are the hearts of all men, raise up a yet greater number of such faithful stewards of His bounties, who, like our late excellent friend, will be willing to "consecrate themselves" and "their gain unto the Lord, and their substance to the Lord of the whole earth."

J. F. WINKS, *Chairman*,  
J. C. PIKE, *Secretary*.

### Foreign Letters Received.

BERHAMPORE.—W. Bailey, Nov. 18; Dec. 2.  
" J. O. Goadby, Nov. 18.  
CUTTACK.—W. Brooks, Nov. 15.

CUTTACK.—J. Buckley, Nov. 17—18;  
Dec. 2—6.  
" W. Miller, December 2.



THE  
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MARCH, 1866.

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THE PERMANENCE OF CHRISTIAN WORK.

“Therefore, my beloved brethren, be ye . . . always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

1 Cor. xv. 58.

WITH these words the apostle brings to a close his well-known defence of the doctrine of the Resurrection. They contain the practical inferences he drew from the fact, that for all who seek it, there is an immortality of blessedness in Christ. You will have remarked, as we read the text, that two expressions in it have been left out. The reason for their omission simply is, that our attention is now to be confined to the last of the conclusions the apostle comes to, viz., that the certainty of the final resurrection is, when rightly understood, an imperial motive to Christian activity and zeal. Those which precede refer, apparently, to the influence this should have on faith and hope. The one should be steadfast, and the other immoveable. Since God has, by Christ, given us the victory over death, doubt and despair ought no longer to be felt. To use the parallel language in the Epistle to the Colossians, it becomes us “to continue in the faith grounded and settled, not moved away from the hope of the Gospel.” Resting on the risen Redeemer, faith and hope rest henceforth upon a rock.

There is a solemn earnestness in these words which strikes us as being peculiarly appropriate in one who has just come from the contemplation of the grave. We must all lie there at the last; but the certainty of this was to the apostle a constant motive to labour. It is easy—at times it is even natural almost—to say with the Epicurean, “Let us eat and drink, for to-morrow we die. Life is short; let us make the most of it we can.” It is easy, too, to say with the Sceptic, who affirms that all hope of immortality is but a dream, “We shall not long be; all things, even we ourselves, have an end at the grave: he therefore is the wise man into whose reckoning the future does not enter, but who acts only with a view to the present.” But it is an unspeakably grander thing to listen to this apostle, when, rising from the contemplation of that tomb which shrouds its tenants in the darkness of an awful unknown, he confidently says:—“Brethren beloved! we are only beginning to live. Death has been conquered by Christ. In Him eternity is ours. Live, then, as He lived.



Shape life on His plan. Put into the present all that it can hold, for you are heirs of His resurrection; and as certainly as you yourselves will, will all true work you do live for evermore." As we advance in life we get to be increasingly grateful that the man and his utterance were at one. It was his faith in it that inspired him. He gloried less in the rare gifts of his mind than he did in the fact, that though he was the last to be called to fill the office of an apostle, he was yet "more abundant in labours than they all." He was as true to the rooted conviction he gives expression to here as is the good ship to the helm.

We take from the text, then, these two points for thought:

- I. THE NATURE OF CHRISTIAN WORK, and
- II. THE CERTAINTY OF ITS SUCCESS.

I. The nature of Christian work. It is important to observe here, that whatever it may be, the apostle evidently takes for granted that by all believers such work will be done. It is to the character and quantity, much more than to the duty of it, he refers. Writing to persons whose energies it already engaged in order that he might encourage them to persevere, he does not say "work;" he only tells them how, and in what spirit; for in his judgment nothing would be more monstrous than that any one should religiously be idle and yet call himself a disciple of Christ. And it is worth our while to remark what superior importance is attached to labour both by our Lord and His apostles. The former represents the world as being a vineyard in which every one is called to do a day's work; He connects with its performance many of the highest blessings God will hereafter bestow: whilst, in the Epistles, the demand for service is made times almost without number. It may be as nothing without love,—a mere pretence, perhaps,—perhaps only an appendage to character; but where it does spring from that, it rises at a bound to the very top of the scale. The man who writes a book, or makes a new discovery, does little in comparison with one who, at the cost of some self-denial, does a good deed; and the time is surely coming on when it will be clearly seen, that to have visited the sick, fed the hungry, clothed the naked, and to have taken part with the oppressed, is of higher moment unspeakably than to have gathered wealth, or even than to have made the world of literature ring with our name. We are too often content with having high, noble thoughts. The evil is that we do not put them into deeds. We know what others need; we know well enough what is generous and right, and we are satisfied with having a mere intellectual perception of the truth. Let us lay it to heart that the most untiring of all workers is God. It was because He knew this that the Son went about doing good. "My Father worketh hitherto," He said, "and I work;" and we are severally bidden to be co-workers with Him. We receive that we may give; that through us, as through separate channels, the streams of mercy may flow forth. It is not the man of enthusiasm, easily moved and having splendid sentiments always on his lips, who most wins our admiration. Rather it is he who, having in him the Spirit of Christ, patiently, in spite of difficulties and ingratitude, reduces it to action. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein;" and the cry of the great Taskmaster, whose eye is ever on us, unceasingly is, "What do ye in my world for Me?" And to this question an answer must one day be given.

In our day and country work is almost as common as is light. Idle-

ness is the exception, not the rule. We are forced in various ways to labour, and the infection of that enterprise which is so marked a feature of our times, makes us willing to. If, then, all the New Testament had to say on the matter amounted to this—work, and work hard—probably there are few here who could not reply, “That is just what I do.” We nearly all come under the operation of the law which is at once a blessing and a curse—“In the sweat of thy face shalt thou eat bread, till thou return unto the ground.” It is not any kind of labour, however, which satisfies the Divine requirement. There is a work to be done which is here called the work of the Lord. The phrase is no mystery. It evidently refers to that sort of labour, in which not self, and personal interests, are concerned; but which is purely on the side of Eternal Love, and has God’s will and purposes in view. Over and above what a man does for himself, for the supply of his wants and for his advancement in the world, God puts in a claim. “I too have a right,” He says, “in the disposal of your energy, your property, your time.” Now it is not to be doubted for a moment, so far as that goes, that God’s work is done by us when our daily work is done in His fear. Anxiously do I insist on this. If a man use his hammer or pen; if he direct his workmen and manage his business; or if a woman ply her needle, go through her round of little home duties, and bring up her children, as having in all things a supreme desire to do the will of God and hallow His name; then, so far as these matters are concerned, such persons as much abound in “the work of the Lord” as he does who wholly gives himself to the ministry of the Word. There are thousands who cannot do more than this, and God asks from none more than they can do. It is the great curse of our times that multitudes are overtaken in order to live; and from most of these their Heavenly Father can require no more than that, under the rule of His love, they should pursue their occupations, and mingle with their fellows. This, however, is far from being true of all. It does not touch even the case of what are called the privileged classes: of persons who, if they are engrossed by their engagements, are so voluntarily, less from necessity than from a desire to be rich. And I confess, that for one, I cannot read this exhortation without feeling that it is a challenge to distinct Christian action; and that after all there are very few of us to whom it does not come with the force of a command. The apostle is urging on the Corinthians such action as should exhibit and promote the then new religion of Christ; and surely it is to some extent possible to most of us if we are really anxious to engage in it. We cannot plead that our whole life is compulsorily absorbed by secular pursuits. Now and then we have leisure. The Lord’s-day or a part of it is, at all events, our own, and the church furnishes us with the requisite opportunities. I will not try to enter into particulars here; that would be a very fruitless task. It is as true in this as it is in lower matters where sloth or obstacles have to be conquered, that “where there is a will there is also a way.” If we *want* to engage in the “work of the Lord,” the quickened eye of love will soon discern work waiting to be done, whether it be by visiting the sick, the aged, and tried, by teaching in the schools, or by fostering any other of those many institutions which are peculiar to the religion of Christ. Nor is it enough that at any time we should rest the claim for such service on the cold ground of duty alone. It is a high privilege to be permitted to work with the Redeemer and for Him. It unites us with the purest spirits and the noblest enterprise the world has known. It is

emphatically its own reward, and will, if well and faithfully performed, at last win for us those few words of praise which will prove to be infinitely dearer than all human applause—"Good and faithful servant, well done!"

It is in such work, then, which, as we have seen, is the same with direct and specific effort in the kingdom of Christ, the apostle says that it becomes us to "abound." His meaning here is identical with that in the phrase, "instant in season and out of season." A free paraphrase will best enable us to understand it. It is as though he said, "If possible, do more than you can; seek to surpass, to excel yourselves, to accomplish more even than the narrow possibilities of your life will allow." We are to be, that is, as vessels filled to the brim, whose contents are pressed down and running over. Whilst we faithfully do the little we can, we are to attempt to do more; ever planning, contriving, and scheming, because we are filled with the longings of an insatiable love. The true Christian labourer, like this apostle, is never satisfied with either the present or the past. He finds no rest in the triumphs he has gained, none in the works which now occupy his hands. He is perpetually leaving that which is behind, and reaching after that which is before; and it is not till life is passing away, and there falls on him the powerlessness of that night of death in which no man can work, that he will be willing to say, "It is enough; I have finished my course." Duty says, "I have been discharged;" nature says, "Pause—rest;" an overwrought body and mind cry, "We have done all that we can;" but Love, fastening itself on the Saviour, and feeling that enough cannot be done for Him who came to redeem us, exclaims, "Work on; the Lord of life is freely entitled to all." How true its instincts are let the inspired Word say. The labour to which Paul in this place refers, and because of which the Spirit has promised rest to those who die in the Lord, is labour that is prolonged unto weariness; not that which can be done easily and without fatigue, but that which because it is anxious and constant, and comes from a refusal to know how much is enough, is therefore exhausting to the powers. I dare only say here—what those who think that prudence and a careful regard for health are the prime laws of life, will, though it be undoubtedly derived from the New Testament, deem to be dangerous teaching after all—my Brother, my Sister, if because you love and have given yourself to Him who first loved and gave Himself for you, you feel yourself impelled to a toil for Him which goes beyond your strength, impairs your vigour, and justly excites the anxiety of your friends, be sure that you are understood and justified by Christ, and that your labours are accepted by Him, who through His own for us became old whilst yet He was young, and whose visage was marred more than any man, and His form more than the sons of men. We may few, we may none of us need this assurance, since we may not have attained to the devotion it implies; but if we love at all, then, even though it be but feebly and though our opportunities for usefulness seem to us to be slight, there rests on us the solemn yet joyful obligation imposed in this command. The work of the Lord lies daily at our doors. It aims to relieve the suffering, to comfort the mourner, to educate the young, to impart the life and display the light of the Gospel; till every effect of sin shall be removed, and the kingdoms of this world shall be the kingdoms of our God and of His Christ. Let us be up and doing. Life is for work. All human effort has an end at the grave.

*(To be continued.)*

## A BAPTISMAL ADDRESS.

BY THE REV. SAMUEL COX.

Two or three of our friends are about to put on Christ by a public profession of faith in Him. They will utter no audible words, recite no formal creed; probably they have no very full or definite creed as yet: nevertheless they will make an avowal which all may understand. For just as the sun and the stars, though their voice be not heard, declare the glory of God to the ends of the world—shining though they do not speak; so our friends, by a significant expressive action, will declare their faith in Christ—the light of heaven shining through this their good work to the glory of God the Father.

Baptism is the initial formal act of the Christian life: by baptism we *put on* the Christ who dwells within us,—not thereby *becoming* His, for, if we are not already in Him, no outward rite will make us members of His spiritual body; but acknowledging that by faith we have already given ourselves to His service. Between the Church and the world there runs a river which, though unseen, is both broad and deep—river of human penitence, river also of the divine forgiveness: and on the farther bank He stands who is the Life of the Church, inviting the worldly and sinful, through many lips, to plunge into the cleansing stream. Smitten with godly sorrow, lured to faith by the gentle inviting voice, our friends, like many before them, have leaped into and crossed the cleansing stream. This is the true spiritual baptism—the act of mingled penitence and faith with which the spiritual life begins, the act which brings us to the feet and service of Christ.

But if they have passed through this inner spiritual baptism, if they have washed away their sins in the broad full stream of the divine forgiveness, why are they here to-night? Why should they be plunged beneath this material water? Can that in any way add to the purity or intensity of their spiritual life?

I answer, Yes, and that in more ways than one. For baptism is enjoined by divine command on all who believe: and no man ever kept a divine commandment without entering into a great reward. The sense of duty done braces and fortifies all the energies of spiritual life. Moreover, we are compact of sense as well as spirit. By our physical nature we are tied and bound to the whole natural world, as by our immaterial nature we are bound to the spiritual world. Hence it is inevitable that our inward spiritual acts should be expressed in outward forms of sense: it is fitting that they should be expressed in suitable and authoritative forms. Outward rites for the cleansing and feeding of the body set forth and render more impressive the cleansing and support of the soul by acts of faith and love. Hence our friends who have already been washed from their sins by the Holy Ghost, and have already fed in their hearts by faith on the Son of God, submit this evening to the baptismal rite which *declares* their past inward cleansing, and on Sunday next will partake the eucharistical rite which *declares* their inward dependence on the redeeming grace of Christ. It is impossible but that in an hour so solemn as this must be to them, and by a public act to which for weeks they have looked forward with thought and prayer, with strong desire, yet also with some natural fear and trembling:—it is impossible but that their faith should be fixed and strengthened, their hearts more than ever set on serving Him whom

they love. Nor is it possible, my brethren, that those of *you* who believe but have not professed your faith should submit to this sacred impressive ordinance without finding your spiritual affections quickened, energized, and settled in a more stedfast bent on the Master whom, by your disobedience to His commands, you have too long grieved.

We are all so linked together by subtle ties and affinities that we cannot see the merest stranger proceed to so grave and responsible an act as this public avowal of faith in Christ, without having many thoughts and questions excited within us. And the main themes on which questions will arise in our hearts are, I should suppose, *Profession* and *Baptism*. If we are at all addicted to serious thought, we shall be led to ask, What need is there of any public and formal avowal of faith? And if any avowal be needed, why make it in this foreign and antique form? To these two questions I propose to make answer: though, on an occasion like the present, my answer must of necessity be very brief and incomplete.

I. First, then, a few words on *Profession*. That it is the duty of those who have exercised repentance toward God and faith in our Lord Jesus Christ to make an open profession of their attachment to God and Christ has never, I think, been denied by any who accept the New Testament Scriptures as a sufficient rule of conduct. For this duty is not based only on direct commands, though these are to be had, but on the whole spirit of the New Testament history. Throughout these Scriptures it is commanded that men should add baptism to belief: it is assumed, as well as enjoined, that so soon as they receive the truth of Christ they will unite themselves to those who were in Christ before them. In short, the duty of what we now call "joining the church" is one which does not rest on isolated texts of doubtful interpretation, but on the general tenor, the pervading spirit of the entire apostolic history. No candid reader will deny that the believers of ancient time attached themselves to the churches in their several cities by a public act—baptism to wit; and that throughout the apostolic records there runs the assumption that believers in all succeeding ages will follow their example. If indeed the church of Christ is to manifest itself in the eyes of the world and act upon it, if it is to shew itself as the kingdom of God on earth but not of the earth, its members *must* publicly renounce the world, and unite in common bonds of fellowship. The Church comes under the law of all other societies: if you would belong to them you must join them: apart from them, you may be animated by a spirit like theirs and pursue the same ends, but you are not of them, and cannot have the benefit of co-operation with them, till by a public act you have become a member. But though this duty of joining the church of Christ rests on the necessities of the case, though, so far as I know, it has never been questioned by any competent judge, it is nevertheless often evaded on one of the two following pretexts.

1. There are those who argue, "After all, a good life is the best profession. If we make that, we need not trouble ourselves about joining the Church." Now I am very far from denying that a good life is the best profession—though it surely is one which it is very much harder to make than many who talk so glibly of it suspect. If only the life can be purely and wisely ordered, no profession is at all comparable with that. But if we are trying to make this supreme profession of faith in Christ, is that any reason why we should neglect any other profession which God has clearly enjoined upon us? Who are we that we should pick and

choose our duties? Is not God wiser than we? and has not He bidden us be baptized if we believe, and sit at His table if we would eat the bread of life and drink the wine of His kingdom, and attach ourselves to the Christian fellowship if indeed we be one with Christ? "I am trying to make my life good, and *therefore* I may wilfully break some of God's commandments." Is not that somewhat strange logic? Does it not almost compel the suspicion that those who use it are not after all "trying" very hard? To neglect one duty is not the way to strengthen ourselves for the discharge of other duties. We cannot neglect any duty without sadly lessening the whole power of our life.

Plain and elementary as these truths are, we need to strengthen our hold of them. For it has grown to be a fashion in the Church of late to underrate and neglect obvious duties under plea of aiming at a higher perfection. There are many who think, or say, That they need not observe the rest of the Sunday, or make it different from other days, since their great aim is to make every day holy to the Lord: or, That they need not come often to the house of God, since their supreme desire is themselves to become the temples of the Holy Ghost; or, That as they try to make all meals sacramental it is of little consequence whether or not they eat and drink at the Sacramental Supper: or, That as they die daily to sin and rise daily to holiness there is the less need for them to observe the rite of baptism. Under guise of a more refined and perfect spirituality there are thousands who live in the habitual neglect of simple obvious duty, and rather pride themselves on their neglect. My brethren, we must not play fast and loose with God's Holy Word. Plain commands call for prompt and exact obedience. It is by obeying, not by violating, the commandments of God that we rise into the highest spiritual life open to man. To disregard the rest of the Lord's-day *does not*, to regard it *does*, help us to enter into the eternal sabbatism. To neglect the worship of God's house does not conduce to make us the temples of the Holy Ghost: it is as we worship in His temple that the Divine Spirit comes down to dwell in our hearts. To absent ourselves from the table of the Lord, instead of helping to make all our meals sacramental, is rather the way to make them all common and unclean. To observe baptism, not to abstain from it, is the way to ensure a pure and vigorous life. Keep the simple and plain commandments, and by-and-bye you may rise to the obedience of commandments more difficult and abstruse; but to neglect the plainest and simplest duties under pretext of becoming more spiritual is to mock God and cheat yourselves.

2. There is another method of evasion which deserves very gentle and sympathetic handling, since it has its root in humility, not in spiritual conceit and pride. There are those who say, "Ah! how gladly would I join the Church and profess my attachment to Christ if only I were worthy—if only I were not afraid of dishonouring my profession!"

Well, brethren, you are *not* worthy; but, then, who is? You are *not* worthy: but, then, you do not *profess* to be worthy: you profess simply to trust in One who is worthy—worthy of the infinite love of God and the best service of man. If you have a friend whom you esteem much more highly than yourselves—of larger capacity, loftier wisdom, more generous heart, you never think of placing yourselves on his level; but are you therefore ashamed to acknowledge yourselves his friends? Is not his friendship your boast and joy? And though Christ, *the* Friend, be at an infinite remove of excellence beyond you, though you will never feel your-

selves worthy to stand by His side or even to sit at His feet, yet if He is good enough to love you and teach you, and you love Him for His goodness, ought you to be ashamed or afraid of saying so? Should not His friendship be your joy and pride? If your sense of unworthiness be wise as well as deep, it will impel you not to neglect any service He has asked at your hands, but to do whatever He has commanded you.

The Twelve were not worthy of Christ. Yet He who knew what was in man called them one by one to follow Him, and by baptism sealed them to His service. It was *after* they were baptized that Thomas doubted, and John was for calling down fire on unbelievers, and Peter bragged, and first rebuked and then denied his Master. Even *after* their baptism they were dull and stupid and slow of heart to believe; and once they all forsook Him and fled. Yet no one doubts, *you* do not doubt, that they loved Jesus very dearly through all, and tried their hardest to understand, their best to serve Him. And the same wisdom which called them to follow Him, though all these their weaknesses and defects were foreseen, calls *you*. You also will often mistake Christ's words, and fail of your duty to Him; but if you sincerely love Him and try to serve Him, He will teach you through your mistakes, and so graciously rebuke your neglects of duty as to constrain you to serve Him with a more perfect heart. In His name, therefore, I invite, I urge you to cast your fears and cares on Him, and to make that open profession of faith in Him to which your own hearts urge you and your duty to Him enjoins.

Two griefs I reckon among the most bitter that can afflict a pastor's heart. One is, that the members of his church who are most bent on a large and manifold spiritual life, and who really do see certain truths of the Gospel more completely than others, instead of being thereby all the more bound to the outward services of the Sanctuary, too often neglect these as of little consequence, and thus, in place of commending their broad and liberal views, bring them into suspicion and disrepute. The other is, that many members of his congregation whom he regards as among the most pious and earnest, fail to enter the church; thus at once depriving themselves of the aids and comforts and sacraments of Christian fellowship, and robbing the church of that help and furtherance which it might justly expect at their hands. I have had, and still have, to bear both these afflictions; and though I do not often speak to you about them, they lie very near my heart.

II. But it is time to add a few words on *Baptism*. I am not going to argue that baptism by immersion was the ancient mode of professing faith in Christ. I doubt whether it will be worth any man's while to argue that point any more. It is conceded to us on all hands. One happy result of the growth of Greek studies amongst us is, that the primitive mode of baptism is allowed to be immersion by the general consent of scholars, to whatever section of the Church they belong. I suppose hardly a single great scholar could be found among Churchmen or Independents who would not frankly admit, that our mode of administering the ordinance has the sanction of primitive custom. The argument against immersion is now very different from what it used to be only a few years since. Pædobaptists now admit that the apostles immersed, but they contend that the apostolic example is not binding on us. They argue that *the form* of the ordinance is unimportant: that the Church has a clear right to modify the form of outward ordinances and services, to adapt them to the

conditions and customs of an age or a climate. I am far from denying this right of modification. I admit that the Jewish Church claimed and used this right, and that the Lord Jesus sanctioned their use of it. Moses taught and commanded that the Jews should worship only in one place. The Temple, according to him, and the Temple *only*, was the place where men ought to worship. Yet the Jews, when they spread through Palestine and were dispersed through foreign lands, built synagogues and *proseuchæ*—oratories for prayer. And Jesus worshipped in the synagogues, and His apostles went to the *proseuchæ*—as for instance the river-side oratory of Philippi. According to Moses, the passover was to be eaten standing and in haste, with girt loins and sandalled feet: but, in process of time, the Jews ate it reclining on couches, with loins ungirt and feet unsandalled; the feast occupied many hours instead of a few minutes, and the wine cup sparkled on the board. And Jesus, with His disciples, kept the feast in the new fashion; our Sacramental Supper with its wine-cup of blessing being a reminiscence of the Paschal Feast. But while we admit that forms are not matters of the first importance in the church of Christ, that they may be varied to suit different conditions, we none the less contend that the forms adopted by the Church should preserve *the spiritual significance of the ordinance*. The Jews were not less but more disposed to worship in the Temple by attending the synagogue, or praying in oratories by the river side or under the fig-tree. They did not come to think less, but more, of the deliverance which God had wrought in bringing them up out of Egypt because as centuries passed by they kept the feast with signs of glad leisurely festivity, instead of with signs of fear and haste.

And if the Church may claim the right to adapt the ordinance of baptism to the climate and customs of England, *we* surely have a right to demand that the spirit and significance of the ordinance be preserved, and to demur to any alteration which should make it less instructive. Now what is the spiritual meaning of baptism? I can understand how any one reading the New Testament without special care may come to the conclusion, that as the Spirit of God descended on Christ at His baptism, and came with miraculous energy on Cornelius and other converts when they were baptized, therefore the effusion of the Holy Ghost is the distinctive feature of the ordinance, and may fitly be set forth by the effusion of water. In effect, hundreds of thousands of Christian men have arrived at this conclusion. And I, for one, am not going to quarrel with them for that, or refuse to admit that they are as sincere and good as I—probably much better and more sincere. All I can affirm is, that I cannot agree with them on this point: that I hold the spiritual meaning of baptism to be very different from their honest construction of it. So far as I know, there are only two passages in the whole New Testament in which the inward significance of this ordinance is directly stated, though many other passages allude to and confirm these two. The first is Romans vi. 3—9, in which the apostle Paul distinctly affirms that the reference of baptism is to the death and resurrection of Christ, and that its true inward meaning is that we die with Christ to sin and rise with Him to walk in newness of life. The second is Colossians ii. 12 in which the same apostle teaches the same truth, viz., that we are buried with Christ in baptism, and are risen with Him through that “faith which is of the operation of God.” I see no way of evading the force of these passages. We are bound, I conceive, to take the apostolic interpretation of this apostolic ordinance. And the apostle tells us that baptism is intended to remind us of Christ’s



death and resurrection, and to set forth our death to sin, our resurrection to holiness. To these truths the ordinance, as we observe it, gives witness; the burial under the water and the rising from it setting them forth in an emphatic symbolism. However the Church may choose to modify the form of the ordinance, this witness to the central facts of the Gospel History and of the Christian Life, should not be weakened. It is weakened if baptism be practised by pouring and sprinkling. In these there is no symbol whether of Christ's death or resurrection, or of ours. And therefore we abide by immersion though it be the ancient and foreign mode of baptism, and though it has, perhaps, certain inconveniences attending it. In Judea, where men went slightly clad and the bath was the commonest yet greatest of luxuries, to be plunged in a running stream would in no way interfere with the joy of commencing a new happier life, or grate against any national or customary feeling. Here, in England, with our cold and sombre climate—the addiction to the bath moreover being only a recent custom—it does grate on some feelings, is contrary to our national habits, and makes the profession of faith in Christ a trial to be feared by many rather than a happiness to be welcomed. What then? Shall we at the very outset of a life which is a life of self-denial start aside in fear? Is the *first* step in that life which is full of trials to be a refusal to endure trial? If we cannot surmount *this* obstacle, how shall we overget the stumbling-blocks which lie before us? The more formidable the outward form of this ordinance may be to our tastes and feelings, the fuller and the more comforting is the proof it yields us, when once we have submitted to it, that our love for Christ is a love not easily daunted or turned aside from His service.

If, therefore, mere physical dread of the ordinance, or our mode of observing it, has kept any of you who ought to be inside the church of Christ outside of it, do not let that fear bind you any longer. Overcome it by one act of faith, and the memory of your triumph, the thought that once at least you have conquered self in a decisive conflict, will be very sweet and helpful to you your whole life through.

## Family Miscellany.

### DR. KING'S VISIT TO HANNAH MORE.

WHEN the Rev. Jonas King was returning, in 1826, from his visit to Palestine, he stopped in England, and visited Miss Hannah More. This excellent Christian lady had attained her eighty-first year, yet she listened to Mr. King's recital of his sojourn in the Holy Land, and of his plans of usefulness in the Levant, with as much interest as if she had been in the prime of life.

After a long conversation he rose to go. "O," said the old lady, "you

must not go. You must stay at my house to-night."

"I thank you," he replied; "but really I must go to London this evening, as I have business of importance."

"Sit down, sit down," said she; "never mind your important business."

He obeyed, and they talked on. After a while he looked at his watch. "O, you need not think of going to-night; the stage-coach, I think, has passed."

"No, it has not passed; I have

been watching it from the window during all our conversation."

"But never mind the coach," said she; "you must stay here to-night."

"Miss More," said Mr. King, "have you ever met with John Foster's work on Decision of Character?"

"O, yes, I have read it."

"What did you think of it, madam?"

"It is admirable—very fine."

"Suppose, then, that after all I have said about going I should accept your hospitality, and stay at Barleywood to-night; would you not say, 'That young man has very little decision of character?'"

"Ah," she rejoined, with much warmth and vivacity, "but what you would lose in *decision* you would gain in *humility*."

"Yes," said Mr. King; "but I am returning to America, to visit my aged parents. I expect to sail in a certain vessel, and to secure my passage it is necessary that I should be in London to-night."

"Well," said the kind old lady, "if you *must* go, I must give you one of my books. What shall I give?" Mr. King was then an unmarried man, but Miss More may have noticed a ring upon his finger. "What shall I give you? Shall it be *Cœlebs* in search of a Wife? Ah, no; I will give you *St. Paul*." So with her blessing and best wishes, she bade him farewell.

### KIND ECHOES.

THERE is a pretty little saying, which, if not very common, is, I am sure, very true—it is this: "If we speak kind words, we shall hear kind echoes!"

"How is this, and what does it mean?" I fancy I hear a youthful voice exclaim.

I will show you. If I could take you all at once to a deep valley be-

tween two high hills, or put you in some little nook between lofty mountains, or if I could place you in a boat on the lonely waters of a quiet lake, and then bid you to shout your name with all your might, you might hear it repeated once, twice, ay, and several times, growing fainter and fainter each time till it died quite away on your ear. You might think that you had only spoken, and yet several seemed calling. This, then, is the echo. If you were not to speak, you would hear no echo. God has kindly made all these wonders, and they ought to teach us a useful lesson, if we would only think about every thing we see and hear. Kindness is like a sweet, soft echo; if little children speak loving words to each other, loving words come back again to them; and if they do kind actions, kind actions come back again.

### LEARN EARLY TO DO GOOD.

A LITTLE girl I am indeed,  
And little do I know:  
Much help and care I yet shall need,  
That I may wiser grow;  
If I would ever hope to do  
Things great and good and useful too.

But even now I ought to try  
To do what good I may:  
God never meant that such as I  
Should only live to play,  
And talk and laugh, and eat and drink,  
And sleep and wake, and never think.

I may, if I have but a mind,  
Do good in many ways;  
Plenty to do the young may find,  
In these our busy days:  
Sad would it be, though young and small,  
If I were of no use at all.

One gentle word that I may speak,  
Or one kind loving deed,  
May, though a trifle poor and weak,  
Prove like a tiny seed:  
And who can tell what good may spring  
From such a very little thing?

Then let me try, each day and hour,  
To act upon this plan,—  
What little good is in my power,  
To do it while I can.  
If to be useful thus I try,  
I may do better by and by.

## Poetry.

## ORISSA.

OH, my thoughts, arise, arise!  
 Seek the land of sunny skies;  
 See, with sorrowful surprise,  
 What a darkness on it lies.

Near two thousand years have fled  
 Since the healing Christ was slain,  
 Yet it's sick in heart and head,  
 Still goes moaning in its pain.

Thousands weary never hear  
 How the blessed Christ gives rest;  
 Thousands filled with frantic fear  
 Long to be, and are not blest.

Body, soul, they die! they die!  
 Women, little ones, and men!  
 Oh! sweet Christ, to Thee I cry,  
 Where is Calvary for them?

Soft, my soul, the Saviour's sign  
 Slowly rises, brightly gleams;  
 Never to the end of time  
 Shall Orissa lose its beams.

May I help to lift that cross  
 Over ev'ry idol fane  
 At the price of present loss,  
 Which will prove eternal gain?

Dauntless souls teach Jesus' love  
 In Orissa's sultry land,  
 Angels bless them from above—  
 May I give a helping hand.

In the old Oriya tongue  
 Patient hands have writ His Book;  
 While I pray, "Thy kingdom come,"  
 May I help dim eyes to look?

Laid in lone Oriya graves  
 Still the early teachers teach,  
 Sounds their voice o'er Bengal waves,  
 "To Orissa Jesus preach."

Oh! Orissa, sunk in sin—  
 Foully snared in Satan's net!  
 I would fain thy children win  
 To the Christ who paid their debt.

Jesus help me while I vow,  
 Lest my faithless heart betray;  
 Having touched Thy speeding plough  
 I will never turn away.

Oh! sweet Saviour, hear this cry—  
 Shine upon Orissa's night;  
 Till the millions cease to die,  
 May we pour forth life and light.

E. H. J.

## LISTENING AND HOPING.

HARK! hark! my soul! angelic songs are swelling  
 O'er earth's green fields and ocean's wave-beat shore.  
 How sweet the truth those blessed strains are telling  
 Of that new life when sin shall be no more!

Rest comes at length; though life be long and dreary,  
 The day must dawn, and darksome night be past;  
 All journeys end in welcomes to the weary,  
 And heaven, the heart's true home, will come at last.

Cheer up, my soul! faith's moonbeams softly glisten  
 Upon the breast of life's most troubled sea;  
 And it will cheer the drooping heart to listen  
 To those brave songs which angels mean for thee.

Angels, sing on! your faithful watches keeping,  
 Sing us sweet fragments of the songs above,  
 While we toil on, and soothe ourselves with weeping,  
 Till life's long night shall break in endless love.

—Faber.

## General Correspondence.

### JOTTINGS FROM THE BAPTIST HANDBOOK FOR 1866, WITH SOME OBSERVATIONS.

MR. EDITOR—

Dear Sir,—The statistics of the Handbook are deficient, so far as the number of church members go, on account of many churches giving no numerical return. In other respects no doubt the figures given may be taken as of reliable authority. It will be seen, then, that the largest church reported, and doubtless the largest Baptist church in the world, is that of the Metropolitan Tabernacle—Mr. Spurgeon's, comprising 3,340 members. The next in London is Bloomsbury—Mr. Brock's, 903 members. Then Regent's Park—Mr. Landells', 600; then New Church-street—Dr. Burns', 657; Hill-street—Mr. Foreman's, 512; Hackney—Mr. Katterns', 505; Abbey-road—Mr. Stott's, 452; Commercial-street—Mr. Stovel's, 450. The oldest pastorate in the metropolis is that of Mr. Young, of Alfred-street, Old Kent-road, which began in 1821; Hill-street—Mr. Foreman's, in 1827; Little Alie-street—Mr. Dickerson's, in 1831; Commercial-street—Mr. Stovel's, 1832; Charles-street—Mr. Atwood's, 1835; and New Church-street, N.W.—Dr. Burns', in 1835. The largest church reported in the provinces is that of Stoney-street, Nottingham—Mr. Hunter's, numbering 862. Then West-gate, Bradford—Mr. Dowson's, 738; Cannon-street, Birmingham—Mr. Giles', 677; Graham-street, do.—Mr. Vince's, 618; Counterslip, Bristol—Mr. Macmaster's, 650; Sion, Bradford—Mr. Chown's, 605; St. Mary's-gate, Derby—Mr. Crassweller's, 581; Myrtle-street, Liverpool—Mr. S. Brown's, 561; Bury St. Edmunds—Mr. Elven's, 551; Union Chapel, Luton—Mr. T. R. Stevenson's, 545; Old Meeting do.—Mr. Hands', 450.

In the entire county of Cornwall we have 17 churches and only 595 members. In Cumberland, 4 churches and 118 reported members. The General Baptist churches form the majority in Derbyshire, as 14 to 7; in

Nottinghamshire, as 20 to 8; in Leicestershire, as 28 to 15. In Yorkshire we are only as 16 to 67; in Cheshire we are as 7 to 13. In our own section of the Baptist Union, our oldest pastorates over the same church are Chatteris—Mr. Lyon, 1824; Stoney-street, Nottingham, and Archdeacon-lane, Leicester—Mr. Hunter and Mr. Stevenson both dating 1830; Portsea, and New Church-street, London—Mr. Burton, and Dr. Burns, 1835; Boston, Mr. Mathews, 1839.

The Baptist Colleges educate as under:—Bristol, with £1,437, 27 students; Regent's Park, with £2,200, 43 students; Rawdon, with £1,402, 23 students; Pontypool, with £952, 29 students; Chilwell (General Baptist), with £669, 11 students; the Metropolitan (Mr. Spurgeon's), with about £5,000, 80 students and 150 evening students.

Our churches, as a rule, are less wealthy than those of the other part of the Union; but in all other respects is there any conceivable reason for being less efficient, or less progressive? With a whole evangelical message for every perishing sinner, with unfettered congregational principles of church polity, ought we not to advance in all our institutions with greater rapidity? The chief difficulties, are they not—very many feeble churches without pastors,—small salaries, which lead to our ministers crossing the border,—and the want of more denominational zeal, with more true catholicity in our church organizations? I only ask these questions, and affirm nothing with regard to them.

J. BURNS, D.D.

*Paddington.*

### LAY PREACHERS.

MR. EDITOR—

Dear Sir,—Will you kindly favour me with space in your Magazine for the following question: Is it right for the pastor of a Christian church to refuse to encourage occasional preachers through a spirit of monopoly? If a spirit like this is to be tolerated, I

would ask, Where are our pulpits to be supplied from, or our College and Mission field? How can the cause of Christ be thus extended amongst us? I beg to add the opinions of several eminent ministers on lay preachers.

"One fault of weak ministers is seldom noticed. They are very backward to encourage young men in preparatory exercises for the ministry. Hence they have none to assist or enliven their devotions when old age creeps on. They seem afraid of a rival, and therefore have no helper. Declension is the necessary result. Learn of Moses; Num. xi. 29."—*James Taylor*.

"We should, as pastors of the churches, look round our respective flocks, and see what devoted youths of ardent piety and competent abilities we have within our

circle, who are likely to be useful as ministers of Christ, and should call them out to the work, without waiting for the first impulse to come from themselves."—*J. A. James*.

"Until the lay element (as it is termed) be more extensively, nay, universally employed, the Church of Christ cannot get its grand work accomplished."—*T. W. Mathews*.

Do we, as a body of Christians, encourage lay preaching to the extent we might, or ought to do? Would it not be the means of extending our denomination? Will some of our readers give us their thoughts on the subject? and oblige,

Yours truly,

G. B.

## Preachers and Preaching.

### THE ELOQUENCE OF THE PULPIT; WITH ILLUSTRATIONS FROM THE APOSTLE PAUL.\*

(Continued from page 68.)

IV. HIS FULLNESS. It was the witty and frequent advice of a veteran professor, "Never to speak except we have something to say." Our people know something of divine truth, perhaps much, and have no right to demand from us curious novelties, for novelties in religion are always errors. But they very justly look for truth in new and interesting forms. They come to learn the results of long study and meditation and prayer condensed into the brief compass of a sermon. . . . When we are fully prepared, and our minds are swelling with the thoughts, and our hearts with the emotions, our subject inspires, until there is a fountain-head of ideas pressing for utterance upon our lips, there will be an eagerness to speak and a manifest consciousness of important matter to declare that is eloquence itself. . . . This fulness is very remarkable in St. Paul. His introductions are as brief as possible consistently with reverence for divine things and Christian courtesy. Even in them you see the pre-shadowing of his main purpose. He never labours for thoughts, but for words to express rapidly and forcibly

enough the workings of his soul. He strides on like a giant rejoicing in his strength. . . . Yet I know of none so free from the affectation of conciseness. He never excludes an unnecessary word, but on the contrary luxuriates in a full freedom of diction. He does not hesitate to heap epithet upon epithet, name upon name, term upon term, but never to tautology. Take one instance from a multitude—that passage in the first chapter of Colossians, where he speaks of Him into whose kingdom believers are translated—"who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence: for it pleased the Father that in him should all fulness dwell." Now find me a word in the original of this that you would willingly omit, that does not add force, convey instruction, and aid his following argument.

I love our apostle's long sentences. I love even his parentheses within parentheses. . . . I am aware that much

\* From "Orations and Occasional Discourses," by the late Dr. Bethune, of New York.

advice is given to students against long sentences, lest they become obscure and diffuse. Let some caution be had against the other extreme. . . . A long sentence for the sake of a long sentence, or from an inability to call up full and expressive words or a hesitating doubt how to conclude, is affectation, ignorance, or awkwardness. But if there be a tide in our souls there should be a flow in our eloquence; nor should we dam it up into pools by too frequent periods. A discourse made up of brief sentences is like a succession of aphorisms. Besides, such sentences, if there be any connection in the preacher's thoughts, are brief only in appearance. . . . Store your memory with good language; practise correctness with a severe and diligent pen; see to it before you attempt to speak, that you know your own order and that it is good; fill your mind to overflowing from the divine oracles; invoke the Holy Spirit to fill your heart with the love of God; then lift up the flood-gates and pour it forth! Some call our apostle obscure, involved, irregular. They do not know him. Happy were we could we so err with him. His eloquence is no shallow babbling brook, no stagnant pool, but a broad, deep, rapid river, with the wind of the Spirit sweeping its waves that break dazzlingly in the beams of the Sun of Righteousness, while the waters are pure as the fountain of God, and bear to the ages to come the manifold wisdom of his grace. Stand on the bank, and it sweeps by too swiftly to reveal its depths. Launch boldly on its tide, and you shall be borne onward to God and glory.

V. HIS ENERGY. Energy is properly power in exercise. By the energy of a preacher I mean the force with which he employs his various talents to make us *feel* the truth. . . . It does not necessarily imply vehemence. There is energy in deep pathos, in simple description, nay, sometimes in silence itself. Whatever subdues us, makes us feel, impels our passions, has energy. Who can add force to these two words, "Jesus wept"? When St. Paul asks, "If God be for us, who can be against us?" how impressive the absence of an answer! It is a challenge none dare reply to.

Energy is very different from decla-

mation. The energetic orator, while he may seem to declaim, demonstrates with greater force. . . . It is greatly assisted by judicious apostrophe. . . . Yet to be energetic the apostrophe should appear unstudied and from the impulse of the moment. . . . It should very rarely be long. It is impossible to maintain the illusion beyond a few moments. The best orator would fail in continuing the effort. Some should never attempt apostrophe. . . . An energetic speaker will sometimes exclaim with great effect. Garrick declared that Whitfield's "Oh!" was more impressive than it was possible to imagine. Exclamations of grief, pity, love, abhorrence, wonder, will burst from a full soul that cannot wait to syllable words. Paul has many such, but never one in vain. Yet these may be repeated too often. Truly eloquent as President Davies was, his frequent ohs! and ahs! and similar cries disfigure his precious pages.

Energy depends much on the choice of words. Sometimes a brief one is essentially necessary to force, sometimes a full polysyllable gives great grandeur. Good taste must select. It is told of Robert Hall that he preached his famous sermon on modern infidelity before it was written. A short-hand writer of great skill took down the words from his lips. He read his full notes to the orator with much approbation until he came to that energetic appeal—"Eternal God! on what are thine enemies intent? What are those enterprises of guilt and horror that for the safety of their performers require to be enveloped in a darkness which the eye of heaven cannot *penetrate*." "Penetrate, sir!" he exclaimed, "I never said *penetrate*. The word is too long. I could not have waited for it. *Pierce*, sir, write *pierce*!" Perhaps Mr. Hall's style will bear a little more of such criticism. We find a good example of the other in this magnificent sentence of Richard Allestree; when speaking of the early martyrs he says, "God's furnace made their crowns splendid; gave them a majesty of shine and an imperial glory." How the very cadence of the word "imperial" magnifies the thought!

Energy rarely needs noise, though a full, clear, round tone should prevail.

. . . Talma, the French Master of the Stage, declared that he studied forty years to be energetic without noise. Deep emotion is averse to noise, except it becomes frantic; and a preacher should never rave. The vociferation of many of our preachers has no more eloquence in it than the roaring of Bashan's bulls. Rapidity impairs it. There should be no hurry. A good speaker becomes slower as he grows energetic. He gives every word its full effect. He pauses insensibly to allow each thought to settle in the mind, and to gather strength for a new effort. . . . Gesture is essential to energetic speaking; but then the gesture should be in its place, prompt to the thought, natural, strong, yet graceful. It ought to be instinctive, but the instinct regulated by intelligent practice. Too much gesture impairs the effect of all. Too little is inconsistent with nature, which expresses emotion by such external signs. . . . What is called a preaching manner is the very worst we could adopt.

Expression of countenance is essential to energy in the preacher. Without it we are but as speaking automata, beating the air by machinery. The eye, the brow, the lips, even the nostrils, should speak, for such is the first and universal language of nature. . . . Energy should be accrescent. . . . There should be a continual ascent to the close, that close being the most impressive of all. Appeal, beseech, assert, as if your whole soul were bent upon the salvation of those who hear you, and upon the glory of God for whom you speak. Be sure that the final sentence leaves every soul vibrating like a swept harp.

The two modern schools of pulpit eloquence are the French and the English; at least these have the most followers. They differ like the genius of their nations. The English, grave, solid, sententious, and argumentative. The French, ardent, impulsive, passionate; though certainly a few among them, as Bourdaloue and Bridaine, have a grandeur and pathos beyond any of their insular neighbours. Nothing can be sweeter than the pleadings of Fénelon, and Massillon searches and lays bare the heart like an anatomist. Bossuet, I am constrained to say, I cannot so much admire. I would be

far from giving the credit of superior evangelical energy to the French school. The English are as far beyond them in real power of thought as the French excel in energy of manner. The first triumph over our reason, and their influence is permanent. The other over our passions, without fixing our principles. We are compelled to think by the English; we only weep or wonder with the French. The restraints of Roman Catholic rule over religious opinion have undoubtedly had a great share in this, for we find Saurin at the Hague reasoning as mightily as any Briton of them all. Yet by far the greater part of the French orators are absurdly vehement. Their quick starts, their repeated exclamations, their constant strain after effect, are unworthy the pulpit or the tribune. The English on the contrary want earnestness. They are not orators so much as essayists and teachers. Their sermons are written to be read rather than spoken. They have a characteristic affectation of composure in the pulpit untrue to nature, and savouring of their ecclesiastical assumptions and excessive attachment to form and usage. The Dissenters have less of it, though even they cannot shake off the hauteur that seems born with an Englishman.

The Scotch are very strong, intense, and especially rich in Scripture, but they lack grace. In this I do not include Blair or Allison, who are in faults and merits rather English than Scotch.

The Irish manner has been justly condemned as florid and hyperbolic. Yet Ireland has given England [some of] her best orators. Her eloquence is successful; the best proof of power, and that power lies in fervid energy.

A system for cultivating energetic oratory should be selected from all these. Could we combine soundness with ardour, natural earnestness with severe thought, the divine with the orator; in a word, could we acquire that resistless and majestic energy which clothes our apostle with his holy caution and accuracy of truth, we should reach the highest style of eloquence to which the Christian preacher can aspire. I have given no illustrations of St. Paul's energy. There is no need. You have read him and have felt it. Study him and imitate!

## SERMONS.

DEAN RAMSAY delivered a sermon in Edinburgh on Tuesday, Feb. 13, on "Preaching and Preachers," in the course of which he said:—"I have made the following calculation of the number of sermons actually delivered from the pulpits of Great Britain, and listened to by congregations of hearers assembled for that purpose. Taking the *Clergy List* of the Church of England for 1864, I find 260 pages; on an average there are seventy churches or chapels on each page. This gives 18,200 places of worship for the Establishment. The Dissenting places of worship, of all denominations, it is said, are equal in number with those of the Church; but say they are 2000 less. This would give us 16,200 places of worship more. Then, from the *Edin-*

*burgh Almanack* we find the Established Church of Scotland, with its 16 synods and 84 presbyteries, to contain 1,235 places of worship; the Free Church, with 16 synods and 71 presbyteries, about 985. Dissenters of all persuasions from the Scottish Established Church (United Presbyterian Associate Synod, Independents, Baptists, Roman Catholics, Episcopalians,) may be taken, I am informed, at 900, making a total of 37,520 churches in Great Britain. Now in some of these one sermon only is preached; in a good many three are preached, and in most two; so that giving two sermons a week would be a fair, perhaps a low, average. This makes 75,040 sermons delivered every Sabbath-day in the churches of Great Britain alone, or the enormous number of 93,902,080, that is nearly *four* millions of sermons during the year!"

## Sabbath Schools.

### "THE NAME JESUS."

JESUS! How does the very word overflow with exceeding sweetness, and light, and joy, and love, and life! Filling the air with odours, like precious ointment poured forth, irradiating the mind with a glory of truth in which no fear can live, soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength! Jesus, the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our sicknesses, the supply of all our wants, the fulness of all our desires! Jesus, melody to our ears, altogether lovely to our sight, manna to our taste, living water to our thirst! Jesus, our shadow from the heat, our refuge from the storm, our cloud by night, our morning star, our sun of righteousness! Jesus, at the mention of whose name "every knee shall bow and every tongue confess!" Jesus our power, Jesus our righteousness, Jesus our sanctification, Jesus our redemption, Jesus our Elder brother, Jesus our Jehovah, Jesus our Immanuel! Thy name is the most transporting theme

of the church, as they sing going up from the valley of tears to their home on the mount of God—Thy name shall ever be the richest chord in the harmony of heaven, where the angels and the redeemed unite their exulting, adoring songs around the throne of God and the Lamb. Jesus, Thou only canst interpret Thy own name, and Thou hast done it by Thy work on earth, and Thy glory at the right hand of the Father: Jesus, SAVIOUR!"

### RULES FOR TEACHERS.

1. Be punctual in your class every Sabbath at the appointed time.
2. Make special preparation for your lesson, so as to be able to explain and illustrate it.
3. Cordially greet each scholar, not only in the class, but wherever you meet him.
4. Look after all absent scholars, and ascertain why they are absent, and secure their return.
5. Make special efforts to obtain new scholars, and encourage the members of your class to do the same.
6. Go home with a new scholar, and get acquainted. Visit each scholar of your class often. Take an interest in him, and he will reciprocate it.



7. Invite the parents of your scholars into the school, if they do not attend, and secure their co-operation.

8. Be full of vivacity and interest, and your class will feel its influence. Be alive.

9. Be familiar with Bible incidents, frequently refer to them, and ask questions about them.

10. Make every member of your class a subject of prayer.

#### ANECDOTE OF DR. NOTT.

ON the evening before Thanksgiving, years ago, when Dr. Nott was President of Union College, he went out to secure some chickens roosting in an apple-tree near the house, when he found that two students were before him, one in the tree, and the other under it, with a bag to take the game. As the Doctor approached the tree, the one under it left quietly, and the Doctor took the bag.

"Are you ready?" says the one on the tree.

"Yes," responded the Doctor, dissembling his voice as much as possible.

The other, immediately laying his hands on the old rooster, exclaimed—"Here's old Prex, will you have him?"

"Pass him along," was the reply, and he was soon in the Doctor's bag.

"Here's ma'am Prex," said the all unconscious student, grabbing a fine old hen, "will you have her?"

"Yes," again responded the Doctor.

"Here's son John, will you have him?" "Here's daughter Sal, take her!" and so on until he had gone regularly through the Doctor's family and chickens. So the Doctor left.

When the student came down, no one was there, and he started for his room, expecting to find his plunder. But what was his chagrin to learn the fact that the Doctor had bagged the game. Their confusion was increased on receiving of the President a polite invitation to dinner on Thanksgiving-day. They dare not decline. There was a large party at the table, and when all was ready, the Doctor said, "Young gentlemen, here's old Prex, and ma'am Prex, son John, and daughter Sal," at the same time touching successively the respective chickens, "to which you will be helped." The mortification of the students may be imagined.

#### "IN HONOUR PREFERRING ONE ANOTHER."

AT one of the anniversaries of a Sabbath school in London, two little girls presented themselves to receive the prize, one of whom had recited one verse more than the other, both having learned several thousand verses of Scripture. The gentleman who presided inquired, "And could you not have learned one verse more, and thus have kept up with Martha?"

"Yes, sir," the blushing child replied; "but I loved Martha, and kept back on purpose."

"And was there any one of all the verses you have learned," again inquired the president, "that taught you this lesson?"

"There was, sir," she answered, blushing still more deeply, "In honour preferring one another."

#### NOTHING BUT PEARLS.

A POOR Arab was lost on the great sand ocean, and all his food was gone. He came at last to a well where camels drank, and saw a leathern bag lying on the ground. He sprang forward joyfully, and seized it, hoping to find in it some dried dates with which to refresh himself. But on looking in he cried out with bitter disappointment, "Nothing but pearls!" They were worth many thousands of pounds, but of what use were they to him when he was ready to perish, far from human help?

#### THE CHILD'S TALENT.

God entrusts to all  
Talents few or many;  
None so young and small  
That they have not any.  
Though the great and wise  
Have a greater number,  
Yet my one I prize,  
And it must not slumber.  
God will surely ask,  
Ere I enter heaven,  
Have I done the task  
Which to me was given?  
Little drops of rain  
Bring the springing flowers,  
And I may attain  
Much by little powers.  
Every little mite,  
Every little measure,  
Helps to spread the light,  
Helps to swell the treasure.

## Christian Work.

### MISSION WORK AMONG THE JEWS IN LONDON.

MR. ROSENTHAL thus describes the scene of his work, and some features of it:—"The district allotted to me for visitation, extending from Commercial-street to Petticoat-lane on the one side, and from Whitechapel to Wentworth-street on the other side, is for the most part inhabited by Jews. There are also living in it a good number of Gentiles, most of whom are Roman Catholics. But very few Protestants are to be found in it. There are whole streets where scarcely a Gentile family resides. Newcastle-place is a mixture of German, Polish, and Dutch Jews, and Newcastle-street of Dutch, English, and Polish Jews. The employment of the generality of them is hawking in the streets, or buying and selling of old clothes. Love-court is inhabited only by English Jews, as are most of the courts in Petticoat-lane. Goulston-street has a mixture of Polish and German Jews, the greater number of them being tailors and bootmakers.

"Petticoat-lane is the place of general business. I have never before seen such multitudes of beings crowded together as there are on Fridays. Every inch of ground is made use of, every entrance to the adjoining courts and alleys is besieged by fishdealers, and wherever the eye turns loads of fishes are to be seen. There are orange-sellers, and numbers of dealers in all kinds of things in the street. The shops are very lively, so that, only in an inferior way, it has the appearance of a Leipsic fair. And so it is every Friday; the Jews then providing for the wants of the coming Sabbath (Saturday). But it is remarkable that the whole business and life disappear as soon as it is getting dark. The shops are then shut up, and not even an orange-seller is to be seen. They sanctify, they say, the Sabbath to the best of their abilities. 'They have a zeal,' as the apostle says, 'but not according to knowledge.' This is true to the present day. The appearance of Petticoat-lane on Saturday is quite different to what it is on other days.

While it is crowded with dealers on a Friday, it is then made the resort of young men, women, and children, talking or playing in the street. And it does not happen very seldom that organ-grinders then pay them a visit, who, I suppose, are aware of the way in which the Jews celebrate their Sabbath, and that there is a great deal of dancing and mirth going on in the streets. They would scruple to work, carry anything, or even to touch the fire; but they do not mind dancing and playing.

"As to visitation, this is an act of peculiar difficulty amongst the Jews, on account of their ignorance, prejudice, and superstition. But more so for one who himself was a Jew, and, by the grace of God, has embraced Christianity.

"The German Jews are the easiest of access, because they are more enlightened, as they say, and they welcome me as a countryman. They will read my tracts on Jewish topics, and freely discuss the question at issue between Jews and Christians. But their 'enlightenment,' as they term it, is not because of religious feelings, but, alas! for want of them. They do not care whether I am a Christian, but they converse with me because I come from the same country, and because they believe scarcely anything at all. I have met with a few infidels among them. They are generally those who have read or heard something of the Messiah in the Old Testament, but cannot escape the truth concerning Him. And abhorring, as they do, anything of Jesus, they make up their mind to believe nothing.

"On the other hand, the Polish and Dutch Jews are very bigoted. They know the Bible, say their prayers in a gabbling way, put on their phylacteries, and curse every one that does not join in their opinion. I find that if I can draw their attention to an argument, they will follow me, in order to show their wisdom; and when they see themselves defeated in one point or another, they give vent to their wrath by cursing and blaspheming."

## General Baptist Incidents.

### LEICESTER.

THERE had existed a General Baptist church in Friar-lane, Leicester, for more than a century previous to the formation of the New Connexion. It was then almost extinct. A few scattered persons, indeed, remained, who professed themselves members of it: but, it is probable, the society would have been entirely dissolved, had not an endowment preserved the shadow of a church. An infirm old man, of the name of Green, who lived at Earl Shilton, then enjoyed the property as nominal elder, and preached five or six times a year to the few who chose to hear him.

Such had, for a long time, been the state of things when, in 1781, a family of the name of Brothers, the heads of which were members of the church at Loughborough, went to reside at Leicester. Some months after their removal one of their children died: and, as it was unbaptized, it could not be interred in the church-yard. They sent, therefore, a request to their own ministers to come over and assist at the funeral in the burying-ground belonging to the old General Baptists. By the advice of Mr. Grimley, Mr. B. Pollard went, and preached on the occasion to the friends of the deceased, and a few of the original members, whom the relatives had invited to attend. After the funeral they supped with the mourning family, and some conversation took place respecting the state of the church and of religion in their own hearts. In the course of the evening one of the members of the original church addressed Mr. Pollard, with great earnestness, in these affecting terms: "Young man, we are six of us now with you, and we are all apostates." Roused to a sense of the danger of their condition, they united in wishing for a revival both in their own souls and in the venerable society to which they belonged; and, believing that such preaching as they had just heard would be the most likely means, under the blessing of God, to produce such a desirable change, they joined in requesting that the New Connexion would supply them with preachers.

This request was laid before the ministers of the adjacent churches; and, though these zealous men had made an ineffectual attempt, a few years before, to introduce their interest into Leicester, yet they embraced with pleasure this unexpected opening. The churches at Barton and Loughborough furnished the preachers, and their labours were attended with success. A congregation was collected, and several of the nominal members became earnest and devout.

In a short time after this Mr. J. Deacon, who had been some time preparing for the ministry under Mr. Dan Taylor, returned to his native county. As he was an acceptable preacher, and more at liberty than many of the other ministers, he frequently supplied Leicester. The people formed a strong attachment to him, and began to wish to enjoy his labours more constantly. In order to this, fourteen of the members who had formerly belonged to this society, re-established their church Sept. 1782, and invited Mr. Deacon to preach to them. To this he consented; and a remarkable alteration soon appeared. In the following year twenty-four persons were added to the church by baptism, and ten were received from other churches. Their number, therefore, amounted to forty-eight in June, 1783, when they were admitted into the New Connexion. This revival of the cause rendered the old meeting-house too little to accommodate the increasing congregation; and they exerted themselves zealously in erecting a new and spacious building, which they completed in 1785, when their members had increased to seventy-five, and religion appeared on the advance.

On April 26th, 1786, Mr. John Deacon was ordained to the pastoral office by Messrs. D. Taylor and W. Thompson. For several years afterwards their seasons of public worship were well attended; and though various circumstances occurred to interrupt the harmony of the church, yet there was a constant improvement. Prayer meetings were established, and preaching was commenced at three or four neighbouring villages.

## Science and Art.

**NEW USES OF ELECTRICITY.**—It is reported that Signor Bonelli, of Vienna, is making experiments on the transmission of ponderable articles by electricity, and has, to some extent, succeeded. We may yet live to see realized the old wife's notion of sending small parcels by telegraph. It is also said that an Italian *savant* has discovered a process by which sounds may be transmitted by electricity, so that two persons, one at Rome and the other in Paris, may converse together, and even recognise each other's voice.

**M. MATTEUCI** is organizing a meteorological service in Italy. Eight stations have been chosen from the principal ports of the peninsula, and from these the directors will send every morning by telegraph the thermometric and barometric variations of the preceding day. It appears that the frequent winter tempests that visit Italy, come, according to M. Matteuci's observations, from the Atlantic, by the western coast of Ireland, over England, France, Switzerland, and the Alps.

**LIGHTNING CONDUCTORS.**—M. Duprez has called the attention of the Academy of Sciences at Belgium to the serious dangers which may attach to the employment of sharp-pointed lightning conductors, especially when attached to powder magazines.

**GERMAN NORTH POLAR EXPEDITION.**—This project is in a fair way of being carried out. The Prussian government have placed the *Medina*, a corvette of 200 horse power, at the disposal of the expedition, and 60,000 thalers towards the outfitting expenses.

**PETROLEUM DEPOSITS** have been discovered in Italy by Mr. Freeman, in places as far apart as Modena and the Abruzzi.

**EAST ASIATIC EXPEDITION.**—The Austrian government starts this expedition this month. Its aim is Siam, China, and Japan. It will consist of the frigate *Schwarzenberg* and the corvette *Friederich*, under the command of Admiral Tegetthof. Chevalier Karl von Scherzer is entrusted with the diplomatic part of its mission.

**A BALLOON TRAIN**, to ply between the Place de la Concorde and the Champs de Mars, is spoken of as one of the schemes to be tried during the great gathering in Paris next year.

**PALESTINE EXPLORATION PARTY.**—A letter has been received from Captain Wilson, in charge of the party of scientific explorers. The positions of Damascus, Kankab, Jeba, Baniias (Cæsarea Philippi), and the junction of the Hasbany and Baniias rivers, have been fixed astronomically. Plans have been made of the great mosque at Damascus, of Bab-Shurky (the Roman Eastern gate), and of the Mound of Tel Salhiyeh, and photographs taken of the Mosque.

**THE GREAT DESERT OF SAHARA.**—The frequent occurrence of shells in the sandy bed of the Sahara leaves no doubt that it was formerly a sea, the drying up of which has greatly modified the climate of Europe.

**THE NEW PRESIDENT OF THE ROYAL ACADEMY** is Mr. Grant. A large number of Academicians voted for Sir E. Landseer, but he positively declined the honour. The "hanging" committee this year are Messrs. Cope, Horsley, Faed, and Lewis.

**MR. WARD** will probably contribute to the Royal Academy exhibition this year a picture representing that scene in Scott's "Kenilworth" where Amy Robsart is asking Leicester about the jewels and orders of knighthood which he at her request wore during the interview at Cumnor.

**A MARBLE GROUP**, representing Leda and the Swan, recently bought at Florence by Mr. Millais, has been deposited in the north court of the South Kensington Museum.

**MONUMENTAL.**—A bronze statue of Lord Herbert of Lea, by Mr. Foley, is to be erected in front of the War Office, Pall Mall.—The same sculptor has also a commission for a bronze statue of Mr. Guinness, of Dublin, who restored St. Patrick's cathedral at his own cost, some £150,000.—A statue of Andrew Marvell is to be placed in the new town hall of Hull.

## Literature.

### THE HISTORY OF RATIONALISM IN EUROPE.\*

LET no reader be alarmed at the title of this book. Mr. Lecky's object is rather to trace the growth of "a certain cast of thought or bias of reasoning" during the last three hundred years, than to treat of any class of definite doctrines and criticisms. He is not a historian of infidelity, but of an enlightened Christian civilization. How magic and witchcraft have ceased to be believed in; how men lost faith in the so-called miracles of the church; the æsthetic, scientific, and doctrinal developments of rationalism, and the antecedents of persecution;—these are the subjects on which he touches in the first volume.

The first chapter—on magic and witchcraft—cannot be read without deepest pain. Age after age all men were devout believers in witchcraft, and thousands of poor women suffered from the reigning superstition. Perhaps the atrocities practised in Scotland were unequalled in any other part of Europe. The three principal methods of torture inflicted on old, feeble, half-doting women who were suspected, were the pennywinkis, the boots, and the caschielawis. The first was a kind of thumb-screw; the second was a frame in which the leg was inserted, and which was broken by wedges driven in by a hammer; the third was also an iron frame for the leg, which was from time to time beaten over a brazier. Fire-matches were sometimes applied to the body of the victim. One man was kept for forty-eight hours in "vehement tortour" in the caschielawis; another remained in the same frightful machine eleven days and eleven nights; his legs were broken daily for fourteen days in the boots, and his body was so scourged that the whole skin was torn from it! The sceptical opinion with regard to witchcraft advanced much more slowly

in Scotland than in England, and the latest to yield to it were the ministers.

Mr. Lecky contends that witchcraft resulted not from isolated circumstances, but from modes of thought; that it grew out of a certain intellectual temperature acting on certain theological tenets, and reflected with almost startling vividness each great intellectual change. It was the earliest superstition to bow before the spirit of rationalism; and yet its decline was neither accelerated by sectarian passions nor individual genius.

In regard to the miracles of the church, Mr. Lecky says:—

"If we would realise the modes of thought on this subject prior to the Reformation, we must quite dismiss from our minds the ordinary Protestant notion that miracles were very rare and exceptional phenomena, the primary object of which was always to accredit the teacher of some divine truth that could not otherwise be established. In the writings of the Fathers, and especially of those of the fourth and fifth centuries, we find them not only spoken of as existing in profusion, but as being directed to the most various ends. They were a kind of celestial charity, alleviating the sorrows, healing the diseases, and supplying the wants of the faithful. They were frequent incitements to piety, stimulating the devotions of the languid, and rewarding the patience of the fervent. They were the signs of great and saintly virtue, securing universal respect for those who had attained a high degree of sanctity, or assisting them in the performance of their more austere devotions. Thus, one saint having retired into the desert to lead a life of mortification, the birds daily brought him a supply of food, which was just sufficient for his wants; and when a kindred spirit visited him in his retirement, they doubled the supply; and when he died, two lions issued from the desert to dig his grave, uttered a long howl of mourning over his body, and knelt down to beg a blessing from the survivor. Thus, another saint, who was of opinion that a monk should never see himself naked, and who had therefore scrupulously abstained from washing since his conversion, stood one day in despair upon the banks of a bridgeless stream, when an angel descended to assist him, and transported him in safety across the dreaded element. Besides this,

\* History of the Rise and Influence of the Spirit of Rationalism in Europe. By W. E. H. Lecky, M.A. In two vols. Vol. I. Second Edition. London: Longmans, Green, & Co.

the power of magic was, as we have seen, fully recognised, both by Christians and Pagans, and each admitted the reality of the miracles of the other, though ascribing them to the agency of demons.

If we pass from the Fathers to the middle ages, we find ourselves in an atmosphere that was dense and charged with the supernatural. The demand for miracles was almost boundless, and the supply was equal to the demand. Men of extraordinary sanctity seemed naturally and habitually to obtain the power of performing them, and their lives are crowded with their achievements, which were attested by the highest sanction of the Church. Nothing could be more common than for a holy man to be lifted up from the floor in the midst of his devotions, or to be visited by the Virgin or by an angel. There was scarcely a town that could not show some relic that had cured the sick, or some image that had opened and shut its eyes, or bowed its head to an earnest worshipper. It was somewhat more extraordinary, but not in the least incredible, that the fish should have thronged to the shore to hear St. Anthony preach, or that it should be necessary to cut the hair of the crucifix at Burgos once a month, or that the Virgin of the Pillar, at Saragossa, should, at the prayer of one of her worshippers, have restored a leg that had been amputated. Men who were afflicted with apparently hopeless disease, started in a moment into perfect health when brought into contact with a relic of Christ or of the Virgin. The virtue of such relics radiated in blessings all around them. Glorious visions heralded their discovery, and angels have transported them through the air. If a missionary went abroad among the heathen, supernatural signs confounded his opponents, and made the powers of darkness fly before his steps. If a Christian prince unsheathed his sword in an ecclesiastical cause, apostles had been known to combat with his army, and avenging miracles to scatter his enemies. If an unjust suspicion attached to an innocent man, he had immediately recourse to an ordeal which cleared his character and condemned his accusers. All this was going on habitually in every part of Europe without exciting the smallest astonishment or scepticism. Those who know how thoroughly the supernatural element pervades the old lives of the saints, may form some notion of the multitude of miracles that were related and generally believed from the fact that M. Guizot has estimated the number of these lives, accumulated in the Bollandist Collection, at about 25,000. Yet this was but one department of miracles. It does not include the thousands of

miraculous images and pictures that were operating throughout Christendom, and the countless apparitions and miscellaneous prodigies that were taking place in every country, and on all occasions. Whenever a saint was canonised, it was necessary to prove that he had worked miracles; but except on those occasions miraculous accounts seem never to have been questioned. The most educated, as well as the most ignorant, habitually resorted to the supernatural as the simplest explanation of every difficulty.

"All this has passed away. It has passed away not only in lands where Protestantism is triumphant, but also in those where the Roman Catholic faith is still acknowledged, and where the mediæval saints are still venerated."

Of course the spirit of rationalism has not spared the miraculous element in the Scriptures. Nor is it to be wondered at, that after awakening from credulities so gross, the spirit of inquiry should seem impatient of all restraint, and rush headlong into sheerest scepticism. The Papist taunts the Protestant with encouraging and evoking this demon, which, like the fabled imp, can be called forth from the imprisoning vessel, but cannot be re-enslaved. In the same spirit the tyrant points scornfully to the excesses of democracy, and the haters of free thought to the licentiousness of the unfettered press. But who would not rather have the liberty which will by-and-bye correct these excesses, than the hateful despotism of cowed monk, 'or throned tyrant, or despotic censor? We readily accept Mr. Lecky's assurance that,

"Ecclesiastical power throughout Europe has been everywhere weakened, and weakened in each nation in proportion to its intellectual progress. If we were to judge the present position of Christianity by the tests of ecclesiastical history, if we were to measure it by the orthodox zeal of the great doctors of the past, we might well look upon its prospects with the deepest despondency and alarm. The spirit of the Fathers has incontestably faded. The days of Athanasius and Augustine have passed away never to return. The whole course of thought is flowing in another direction. The controversies of bygone centuries ring with a strange hollowness on the ear. But if, turning from ecclesiastical historians, we apply the exclusively moral tests which the New Testament so invariably and so emphatically

enforces, if we ask whether Christianity has ceased to produce the living fruits of love and charity and zeal for truth, the conclusion we should arrive at would be very different. If it be true Christianity to dive with a passionate charity into the darkest recesses of misery and of vice, to irrigate every quarter of the earth with the fertilising stream of an almost boundless benevolence, and to include all the sections of humanity in the circle of an intense and efficacious sympathy; if it be true Christianity to destroy or weaken the barriers which had separated class from class and nation from nation, to free war from its harshest elements, and to make a consciousness of essential equality and of a genuine fraternity dominate over all accidental differences; if it be, above all, true Christianity to cultivate a love of truth for its own sake, a spirit of candour and of tolerance towards those with whom we differ—if these be the marks of a true and healthy Christianity, then never since the days of the apostles has it been so vigorous as at present, and the decline of dogmatic systems and of clerical influence has been a measure if not a cause of its advance."

In referring to the changes in Christian art, Mr. Lecky first speaks of the decorations in the Catacombs; and calls attention to the touching fact, that despite the violence of persecution, and the horrible and varied character of the sufferings of the Christian martyrs, there is a systematic exclusion from the early Christian sepulchral art of all images of sorrow, suffering, and vengeance. "Daniel unharmed amid the lions, the unaccomplished sacrifice of Isaac, the three children unscathed amid the flames, and St. Peter led to prison, are the only images that reveal the horrible persecution that was then raging." Wreaths of flowers, emblems of Christian hopes, representations of miracles of mercy—these were the usual ornaments of Christian tombs. Mr. Lecky rightly thinks that this fact is one of extreme importance in ecclesiastical history. When the first purity of the church was dimmed, art degenerated. Then sprang up coarse and irreverent painting, in which the Eternal One was depicted as a worn and aged man. Then followed image-worshipping, Mariolatry, &c., Mariolatry having, as Mr. Lecky thinks, Gnosticism as its true pioneer. The remaining portion of this chapter

is most fascinating; but we must ask our readers to examine it for themselves.

The concluding chapter treats of the antecedents of persecution. Some of these are very curious. Mr. Lecky boldly places the doctrine of hereditary guilt, the notion of baptismal regeneration, and of Augustine's view of election, as clearly among these. The argument, if it can be sustained, will be like a thunder-clap to some who hold these Augustinian dogmas. In the middle ages poor terror-stricken mothers devised various plans for escaping the awful doctrines then taught by the clergy concerning unbaptized infants. The Reformation in this respect brought little change. Calvin was more favourable to unbaptized infants than Luther, but chiefly from Calvin's reluctance to admit the extraordinary efficacy of baptism. The doctrine of "exclusive salvation" is traced out by Mr. Lecky in its remoter consequences, especially as manifested in conceptions directly opposed to our natural sense of what is right and just, and in the prominence given to dogma over morals. Some very sharp and truthful things are said in establishment of the last point. Even now men very slowly perceive the difference between error of creed and error of conduct, and there are ill-informed minds who would as heartily punish a heretic, if they could, as they would a thief.

We can only add to this hasty notice of a very remarkable book, that to the charms of a style which is at once clear and graceful, are added all the fascinations of a curious and varied learning. The writer can no longer be unknown. At one bound he has leapt into the foremost ranks of literature.

*A Journey of Life in Long and Short Stages.\** Frank Foster might have written a very much better book. To those who like gossip and stale jokes, the speeches given at tedious length, will be welcome. We willingly acknowledge the good intentions of the author; but amidst much that is excellent in this book, there is a great deal that is very wearisome.

\* London: Elliot Stock.

# Intelligence.

## Our Churches.

### CONFERENCES.

THE MIDLAND CONFERENCE met at Melbourne, on Shrove Tuesday, Feb. 13th. The day was winterly, and the attendance, especially of ministers, small. Rev. E. Stevenson, of Loughborough, read and prayed, and Rev. J. T. Gale, of Loughborough, preached from Luke v. 4—11. Rev. W. Chapman, minister of the place, presided at the afternoon meeting, and Revs. J. and E. Stevenson prayed. Since the last meeting sixty-four had been baptized, thirty-six were now candidates for baptism, and seven had been restored to fellowship. After the doxology and the reading of the last meeting's minutes, the following matters of business were attended to:—

1. *New Conference list.*—The committee were requested by the last Conference to revise the list then submitted, with a view of including therein the three county towns. It was found that it would be necessary to make the list for six instead of five years, in order fairly to distribute the meetings over each part of the Midland district year by year. The subjoined list was unanimously adopted:—

1866.

Shrove Tuesday ..... Melbourne  
Whit Tuesday..... Hugglescote  
3rd Tuesday in Sept. Leicester

1867.

Shrove Tuesday ..... Beeston  
Whit Tuesday..... Quorndon  
September ..... Barton

1868.

Shrove Tuesday ..... Loughborough  
Whit Tuesday..... Ashby  
September ..... Lenton

1869.

Shrove Tuesday ..... Nottingham  
Whit Tuesday..... Kegworth  
September ..... Ripley

1870.

Shrove Tuesday . . . . . Burton-on-Trent  
Whit Tuesday..... Castle Donington  
September ..... Leake

1871.

Shrove Tuesday ..... Derby  
Whit Tuesday..... Sutton Bonington  
September ..... Broughton.

2. *Jamaica.*—The Secretary reported that, owing to the Government having already decided to institute a commission of inquiry, the memorial had not been sent.

3. *Freeman newspaper.*—The Secretary read the circular recently issued by Rev. Dr. Angus, and S. R. Patterson, Esq., and after some discussion thereupon, it was resolved—"That this Conference, impressed with the importance of maintaining a newspaper specially devoted to the interests of Baptists, commends to the ministers, deacons, elders, and members of our churches the effort now being made not only to save the *Freeman* from extinction, but to place it on a firmer and more durable basis."

The Rev. J. C. Pike was requested to introduce the subject of so-called Baptistal Regeneration at the Whitsuntide Conference, immediately after the ordinary business of the afternoon sitting.

The Secretary announced, that having now served the Conference for nine years, he wished at the next meeting to be relieved of his duties.

The annual collection for the Conference expenses will be made at the next Conference.

The next meeting will be held on Whit Tuesday, May 22, at Hugglescote; Rev. W. Jones, of Derby, is appointed to preach; or, in case of failure, Rev. R. Kenney, of Burton.

J. JACKSON GOADBY, *Secretary.*

THE SIXTY-NINTH NORTH DERBYSHIRE CONFERENCE was held at Belper, Aug. 7, 1865. Brother Smith, of Milford, presided. Fifteen were reported as baptized since last Conference, and five as candidates. Several of the churches sent no report. Crich, Langley Mill, and Smalley paid up their arrears of subscription to the Conference Fund.

1. A communication was read from the Secretary of the Association relative



to a proposed meeting of delegates, to reorganize the Home Mission. Resolved to appoint brethren Smith, Wooley, and Yates to represent this Conference at the proposed meeting.

2. The next Conference to be at Sutton-in-Ashfield, next Good Friday (D.V.). The brethren there to arrange for the evening meeting.

3. A Revival meeting was held in the evening. Brother Yates presided, and with brethren Wooley, Barton, Graunger, and Morton addressed the meeting. Though the attendance at this Conference was not large, the meetings were more than ordinarily interesting, and, it is hoped, will prove permanently useful.

The friends at Belper provided a comfortable tea, and altogether the Conference passed off well.

THOS. YATES, *Secretary.*

#### BAPTISMS.

NOTTINGHAM, *Stoney-street.* — On Lord's-day morning, Feb. 4, we baptized eleven dear friends, and in the afternoon at the Lord's table they were received into the fellowship of the church. May they all be kept faithful.

B. Y.

WOLVEY.—We baptized and received into the church on Dec. 3, one; on Feb. 4, four.

#### MINISTERIAL.

CONINGSBY —A very handsome testimonial of affection was presented to the Rev. W. Sharman, minister of the General Baptist chapel at Coningsby, on Thursday, Jan. 18. It consisted of a pair of silver salt cellars, sugar basin, with tongs to match, a cake basket, and twelve volumes of the "British Reformers," very neatly and richly bound. After tea, Mr. Wells, the senior deacon, in the name of the church and congregation, begged Mr. Sharman's acceptance of the above-named articles as an expression of their cordial affection and esteem for him, and the fervent hope that he might for many years live to be their faithful minister and friend. Mr. Sharman acknowledged the present as an expression of their love and confidence, and assured them that he should treasure their gift, not so much because of its cost, but because it embodied their high regard for him, and encouraged him to persevere in the work God had

called him to. On behalf of himself and wife, he very sincerely thanked them. The meeting was then addressed by several friends, and the choir added to the pleasantness of the meeting. Mr. Sharman has been pastor of the church about seven years, and deservedly has the respect not only of the whole of his members and congregation, but of every one in the parish. Mr. Wells, who presided on the occasion, is in his ninety-third year, and has been an active member of the church threescore years.

THE REV. J. STEVENSON, A.M., of Derby, having accepted for the present year the unanimous invitation to serve the General Baptist church at Ilkeston as pastor, commenced his labours on the first Sabbath in January. It is our prayer and hope that his coming amongst us may, with the blessing of God, prove the lifting up of our Zion. We desire to tender our sincere thanks to the Home Mission District Committee for the assistance promised in our present difficult circumstances.

W. B.

#### CHAPELS.

REBUILDING OF THE FRIAR-LANE CHAPEL, LEICESTER.\*—Dear Sir,—Allow me to request the kind and prompt attention of your readers to the advertisement in reference to our approaching Bazaar. There is ample scope for the ingenuity and help of each and all, male and female, young and old. *Anything* that is likely to sell will be most thankfully received. The building is rising rapidly, and is much admired by most people. It promises also to be a marvel for cheapness. For a little over two thousand pounds, including the cost of additional land, we hope to have an entirely new and substantially-built sanctuary, to seat eleven hundred persons; and also one that shall be an ornament to the town, a credit to the Connexion, and last, though not least, one that, with the blessing of God, shall be for generations to come, a centre of gospel light and influence, whence shall sound out the word of the Lord for the benefit of men both at home and in distant lands. Men, women, and children of Israel, help! "The work is great; for the house is not for man, but for the Lord God." The value of any assistance that

\* Not in time for insertion among General Correspondence.—Ed.

may be rendered will be much enhanced by its promptness. Contributions in money may be forwarded to me by cheque, post office order, or postage stamps.

I am, Dear Sir,

Yours faithfully,

The Crescent, J. C. PIKE.

Leicester, Feb. 21, 1866.

**KEGWORTH.—Jubilee Services.**—The General Baptist chapel in this populous village received, last year, very considerable enlargement and improvements, at an outlay of £300. It was re-opened on Tuesday, Sept. 5, when two sermons were preached by the Rev. T. Pottenger, of Rawdon. The attendance and collections were good. As it was fifty years last Christmas since the chapel was built on its present site, it was judged desirable to celebrate the jubilee, and make another effort towards defraying the expenses incurred in the recent alterations. The jubilee services were held on Lord's-day, Jan. 28, and the following Monday. On the Lord's-day, the Rev. J. T. Gale, of Loughborough, preached in the morning, and the Rev. E. Stevenson in the evening. On the Monday, a very large number met for tea, and at the public meeting after tea the Rev. T. Yates presided, and presented a financial statement. More than £260 had been received, leaving a balance of less than £40, which was reduced, by the proceeds of the tea and a liberal collection after the public meeting, to less than £20. Mr. W. Jarrom then gave a historical account of the General Baptist interest at Kegworth from its commencement, which interested the friends exceedingly. It is 114 years since the cause of Christ in connexion with the Baptists was introduced into this village; and Kegworth was one of the seven churches that formed the original nucleus of the New Connexion. Lively and interesting addresses were delivered by the Rev. Messrs. Jones, of Derby; Stevenson and Gale, of Loughborough; Cockerton and Sommerville, of Donington; and by Messrs. Marshall, Baldwin, and Lacey, of Loughborough. The evening was enlivened by the occasional singing of hymns and anthems. The chapel was crowded to excess, the meeting was of the most animated description, and the prevailing influence good.

**NEW FLETTON.**—On Tuesday, Nov. 13th, about 180 persons partook of tea in the chapel at New Fletton, near Peterborough, after which a large and interesting public meeting was held, when addresses were delivered by Messrs. Pentney, W. and N. Heath, Markham, Colman, Towler, and Barrass. One friend generously provided the tea. The proceeds of the tea and the collection after, with contributions previously given, amounted to £170. The chapel, which was built eight years ago at a cost of £500, is now free from debt.

**CLAYTON, near Bradford.**—On Shrove Tuesday, Feb. 13, we held our annual tea festival, when upwards of four hundred sat down to tea, in the village school, chapel, and vestry. In the evening a public meeting was held in the chapel. W. Ramsden, Esq., presided, and stirring addresses were delivered by the Revs. R. Hardy, J. M. Calvert (Independent), W. E. Winks, J. L. Posnett (Wesleyan), C. Leigh, and J. M. Dalby, Esq. The choir sang selections from the "Messiah." The profits of the tea festival amounted to £10. The president kindly promised a donation of £5; A. Illingworth, Esq., sent £3; and A. Halden, Esq., £1; making a total towards defraying the expenses of our chapel improvements of £19. C. L.

#### MISCELLANEOUS.

**THE DERBY BAPTIST OCCASIONAL PREACHERS' ASSOCIATION.**—A union with this title was formed at Derby twelve months ago. It is composed of accredited preachers, sanctioned by the several churches to which they belong, and believed to be qualified to conduct public worship acceptably and usefully. The objects of the union are as follows:—  
1. To promote friendly intercourse and mutual improvement by holding monthly meetings, which are opened and concluded with prayer, and during which essays or addresses are delivered upon theological subjects, composition of sermons, or preaching. 2. For the reception of new members and other business which may necessarily arise. 3. To make arrangements for the supply of such places as require their assistance.—It has been observed, that in this county especially, and in some others, there are

a number of small churches and village stations where it has been found difficult to obtain preachers belonging to our own denomination, and persons have been invited to serve them whose views and doctrines are different from those which distinguish us as a body, and in some cases even by men not connected with any Christian community; and this association, it is thought, will help to put an end to this irregularity. There has for many years past existed at Nottingham a union of this description, which has been very useful all around that district. It is earnestly to be hoped that similar associations will speedily be formed in other parts of our Connexion. Signed, on behalf of the Derby association, G. Wright, 2, Poplar-street, President; G. Slack, 2, Queen-street, Secretary.

**THURCASTON.**—"Blessed is he that considereth the poor." Encouraged by this statement of God's word, an old friend of the cause of Christ, Mrs. Lygo, of the above village, has for some years past, in the winter season, adopted the popular amusement of a "Christmas tree," the profits of which have been divided amongst the poor widows of the church at Cropston, and some of the poorer friends in the congregation. This winter the plan has been changed, and a sort of family bazaar got up, which was held in the large room of "Latimer House," the residence of Mrs. Lygo. The sale of the articles made and collected together, realized between £5 and £6, which has enabled our benevolent friend, now in her seventy-second year, to distribute from 2s. to 5s. to every poor family in the village, according to the needs of each. These facts are recorded here merely to suggest to other friends in our churches a mode whereby they may render most acceptable help in the winter season to the aged and needy in our various congregations.

B. B.

**BARTON FABIS.**—The annual meeting of the members of this church was held at Barton on Shrove Tuesday, Feb. 13. The afternoon meeting commenced at 2.30 by reading select portions of Scripture and prayer, after which, according to custom, the members' names were called over—a custom which in a large, widely scattered church is attended with advantage, as it not only brings into

prominence all who stand as members, but also affords the opportunity for remark and inquiry regarding any who, through removals or other causes, have not filled up their places in the house of God. Reports were given from our various stations, and, on the whole, were of cheering and hopeful character. In addition to the funds raised for the more immediate purposes of the church, it was stated that during the past year there had been contributed for Sunday schools £53 16s. 8d.; for day schools, £65; for the Foreign Mission, £67 14s. 3d.; for the College, £10 7s. 8d.; for the Leicester Infirmary, £4 2s.; in addition to various sums for Benevolent, Tract, and other operations. It was also reported that the new chapel at Barlestone had cost £487 10s., all of which had been paid except £50; and that upwards of £200 had been promised or obtained towards the proposed new chapel at Desford.—After tea the meeting was resumed, when several addresses were delivered, provoking us to love and good works. Special prayer was also offered that we might be divinely directed in the choice of another minister. A hallowed feeling pervaded our gathering, and the much enjoyed opportunity was brought to a close by singing Dr. Sutton's well known hymn, "Hail! sweetest, dearest," &c., and by commending each other to God in prayer.—In looking over the records of deceased members, it appeared to me that godliness had been profitable to the life that now is; and thinking that a few particulars might be interesting to your readers, I append statistics showing the approximate ages of 105 members who last died in connection with our church. Of these there were,

		Under 20 years of age, 1	
20 and under 30	"	"	9
30	"	40	" 2
40	"	50	" 8
50	"	60	" 8
60	"	70	" 19
70	"	80	" 32
80	"	90	" 24
90	"	100	" 2

105

The average age of the above 105 members is a fraction over 64 years, and of the whole number only 28 died under 50. Ps. xcii. 13—15. W. H.

**NOTTINGHAM, Stoney-street.**—Our annual tea meeting of the church and congregation was held at the end of January. The year had been a trying one in many respects, but when the various statistics concerning our finances were read, they proved to be eminently satisfactory. At the beginning of May there was a debt of about £100 upon the current account; but on this night the treasurer had the gratification of announcing, that besides paying all the current expenses, there now remained only £15 due to him. This had been brought about by a special effort amongst the friends, to which all, as far as able, had heartily contributed. There was the most united and friendly feeling manifested, which was not less pleasing than the satisfactory financial statement. We are also endeavouring to reduce the debt upon the chapel by means of weekly contributions for this special purpose—a considerable number of friends uniting in it. It was also decided, as soon as possible, to hold a bazaar for the same object. The meeting terminated very happily, and we trust, that by the good Spirit of God upon us, the cause may be carried on as usefully and as successfully as hitherto. B. Y.

**BURTON-ON-TRENT.**—On Lord's-day, Jan. 28, two sermons were preached by the Rev. H. Wilkinson on behalf of our mission, and on the following evening a missionary meeting was held, addressed by the ministers of the town, Rev. J. Wolfenden of Tutbury, and Revs. H. Wilkinson and W. Hill. The congregations were very good, and the collections and subscriptions for the year amounted to £43 Os. 11d., being much in advance of previous years. J. B.

#### CHILWELL COLLEGE.

THE TREASURER begs to acknowledge the receipt of the following sums:—

	£	s.	d.
<i>General Account.</i>			
Mr. R. Y. Roberts (Student) ..	20	0	0
Loughborough, Baxter-gate ..	9	0	0
Quorndon .. .. .	8	12	10
Birmingham .. .. .	8	3	0
Stoke .. .. .	4	3	0
Coventry .. .. .	2	14	6
Jos. Nall, Esq. .. .. .	1	5	0
Crich .. .. .	1	10	0
Nuneaton .. .. .	0	10	0
<i>Purchase Account.</i>			
Rev. J. Cholerton .. .. .	1	0	0

#### Miscellaneous.

**LIBERATION SOCIETY LECTURES.**—The delivery of the lectures, which were announced a short time since as being in preparation, has now commenced. Last month the Rev. J. G. Rogers, of Clapham, lectured at Ipswich and Colchester on "The Religious Objections to the Union of Church and State;" and was followed by the Rev. G. Gould, of Norwich, on "Reasons why Churchmen should seek the Dissolution of the Union." The Rev. N. Haycroft, and the Rev. C. Short, are to lecture at Newport, Swansea, and Cardiff; as many as eight lectures being arranged for at the last named place. At Newcastle-on-Tyne a course has commenced; the lecturers being the Rev. W. Walters, Rev. Marmaduke Miller, and the Rev. J. C. Gerkie. Manchester will have four lectures on successive Tuesdays, commencing on Feb. 27th. The lecturers will be the Rev. G. W. Conder, Rev. T. Davies, Rev. M. Miller, and the Rev. Charles Williams. At Ashton-under-Lyne the Rev. Enoch Mellor commences the course. Bristol will have their lectures, commencing this month. In other places lectures are in course of being arranged for.

**SEIZURES FOR CHURCH RATES.**—The quiet of St. Peter's, Isle of Thanet, was disturbed on Wednesday by a seizure for Church rates at the house of Rev. Jas. Crofts, Baptist minister. As no place at first could be obtained for storing the goods, the constable and broker were a long time about. A lloo table, a rose-wood table, a mahogany Arabian bedstead (new), a swing glass, three pieces of carpet, and three chairs, of the value of £9, were taken. The next day (Thursday) a light and a heavy cart, value £10, were taken from Mr. Hagbin, farmer. From Mr. Creasy were taken a sack of haricot beans, a sack of split peas and three loaves of sugar, trade value £7s 4s. Two houses of labouring men, against whom were similar warrants, could not be entered by the brokers. The warrants were signed by G. J. Hunter and Thomas Blackburn, of the Margate bench.—Is this "robbery for a hurut offering" never to cease?

## Notes of the Month.

### ECCLESIASTICAL.

STATE churches are just now giving ample proof of their inability to keep out heresy from their priest-pensionaries. In addition to the known laxity of some Broad churchmen in England, we learn that one member of the Belgian Protestant National church synod virtually gives up all that is distinctive in evangelical teaching and yet retains his seat; and that three professors in Germany, two at the university of Halle, and one at the university of Griswald, have been charged with heresy by the minister of worship.—Convocation has received its usual welcome of scorn from the liberal daily press. Archdeacon Denison has been making himself conspicuous by his violence. So far from respecting the conscience clause in the Educational Bill, he recommends the ducking in the nearest pond of any Inspector who officiously seeks its enforcement. He is also prepared to bestow the same involuntary dipping on any timid Dissenter who insists on the exemption of his children from a catechising in that which Nonconformists regard as pernicious error. If the Archdeacon had lived in the days of Bonner, he would have proved his most active partizan.—The Ritualistic commotion still rages. Deputations have waited on the Archbishop of Canterbury, and the Bishop of Oxford. Dr. Langley flatly refused to recommend any change in the Prayer-book. He urges that to comply with the wishes of the Memorialists would be “to lower the teaching of the church on the sacraments to the Dissenting standard,” and does not see how the Nonconformists could even then be contented without they obtained more than this: for instance, the abolition of the Episcopacy, and the separation of Church and State! So far from being grieved at the diversities now existing in the Establishment, he speaks of the two extremes—Puritans and Papists—as having “found a resting-place within the pale of the church;” as if it were one part of her policy to hold together such heterogeneous elements as are only bound by a

frost. Dr. Wilberforce is more politic. He professes not to know of any ultra-ritualism in his own diocese, and speaks of having “heard” of certain services as “nearly allied to Rome.” In his view, not at all an unjust one in this respect, there “has been a general rise in the conduct of the services” of the Establishment, and he gives no hope, either in words or practice, that he will do anything to stop “this happy progress.” Two things will perhaps help to throw light on this significant expression of “a general rise.” One is his defence of the piscinæ in the Reading churches. The other is his affirmation concerning the “real presence.” This is, so he insists, taught by the Church of England, “but *all the conditions are not yet revealed to us!*” This last expression is used in reference to a tract entitled “The Blessed Sacrament of the Lord’s supper necessary to Salvation.” It appears that there are now existing in the Establishment two societies, whose chief aim is, the Romanizing of the Lord’s supper. One calls itself “the Society of the Blessed Sacrament,” and the other, “the Confraternity of the Blessed Sacrament of the Body and Blood of Christ.” The first includes “bishops, priests, deacons, members of brotherhoods and sisterhoods, and communicants of both sexes, in communion with the Church of England.”—Bishop Colenso will not be deposed, despite the assertion of the Primate of all England that he is deposed, “duly and canonically.” The Primate also talks about the “common law of the church of Christ;” but what a State church can have to do with such a law we have yet to learn. Her bonds and cords are found in the written laws of the particular State to which she may happen to be tied.—The Americans are to have a Cardinal, so the Pope has promised; and a consistory for his election will meet in the Vatican during the present month.—Protestant girls, to the number of twenty, who had been sent to school in France, were received last year into the Romish church. As this took

place in one single provincial town, it is to be feared that the number of proselytes in the whole country is vastly on the increase. Of course the parents of the girls knew nothing of their children's change of faith, since it was feared by the wily priests that had they known, the girls would have been removed from the schools.—The priests in Italy are already beginning to avail themselves of the new civil code which came into operation this year, and which legalizes their marrying. One, Pasquale di Francesco, of Caserta, has asked the vice-syndic of the Montecalario district to prepare all the necessary papers for Pasquale's union with Seraphina Velardi, of Naples. The marriage has since taken place. This is a step in the right direction.—Superstition still reigns across the Tweed. Unless the Scotch Registrar-general has been misquoted, he has stated that "no Scotchman"—the terms are too sweeping—"will begin any kind of work on Saturday, if he can possibly avoid it, lest he should not live to finish it; and that a Scotchman will not marry on a Saturday, since the husband or wife might not see the year out!" Is this Scotch "wut," or is it sober earnest?

#### GENERAL.

THE Parliament has been formally opened by the Queen in person. She did not wear the robes, or read the unusually long speech. The most natural incidents during the gorgeous ceremonial were—the blushing of Princess Helena when her forthcoming marriage with Prince Christian was referred to in the speech, and the Queen's heartily kissing the Princess of Wales at the close of the proceedings. Accounts differ as to the appearance of Her Majesty. The House of Commons has now got fairly to work. The Cattle Plague Prevention Bill has occupied a good deal of attention; but for the moment the chief interest has been centred on the suspension of the Habeas Corpus Act in Ireland. The Commons met on Saturday, Feb. 17, at noon, and by four, the Bill was sent to the Lords. The news of its rapid passage through the Upper House was telegraphed to Osborn, and the Queen signed a copy which had already been forwarded. Owing to a block made

by a goods-train, the Queen's messenger did not reach London until early on Sunday morning, Feb. 18; and a few peers in one chamber, and a few commoners in the other, waited to go through the necessary formalities. This is one of the quickest acts of English legislation on record. The urgency of it arose from the flood of Irish-American soldiers now in Ireland, and their suspicious proceedings. The authorities in Dublin anticipated the arrival of the extraordinary powers of arrest given by this bill, and seized between one and two hundred "suspects" on Saturday, Feb. 17. There is no occasion for alarm. With the powers now in the hands of the government, and the forces at their command, the Fenian pest will soon be "stamped out." Not so soon will Ireland's wrongs be removed. The pathetic appeal of John Bright to Gladstone and D'Israeli, to leave their party fights, and do something statesmanlike for the sister isle, was, if not well-timed, one of the most successful efforts at oratory of the first orator of the day. His evident sincerity did not disarm criticism. Horsman and Roebuck each attacked the member for Birmingham in their familiar style. John Stuart Mill not only sits near Bright, but has already more than once risen to his defence. The government have determined to stand or fall by their forthcoming Reform Bill. What its provisions will be, neither Earl Russell nor Gladstone will reveal. The surplus will this year be over two millions! It is idle to conjecture what taxes will be thereby removed. One good piece of news was drawn out from Milner Gibson the other night—the Lahore Bishopric Bill is withdrawn.—During the past month a fearful thunder-storm passed over the Midland and Northern counties. We have not heard of any serious damage being done by it.—France is determined to stand by the temporal power of the Pope, and Spain has intimated that, in the event of casualties to Pio Nono through the withdrawal of the French army of occupation from Rome, she may think necessary to do something.—Prussian politics are still at a dead-lock. The King has dismissed the Chambers for the session. He is thus repeating the conduct of our own Charles I.

## Marriages.

Jan. 1, at North Parade chapel, Halifax, by the Rev. W. E. Winks, of Allerton, Mr. Frederick Laycock, of Cottingley, to Elizabeth, only daughter of the late Henry Wigglesworth, of Hoyle Green, Warley.

Jan. 20, at Taunton, Captain Howes, of Bristol, to Miss Catherine Manning, youngest daughter of the late Mr. Charles Veysey, of Torrington.

Jan. 23, at Bloomsbury chapel, London, by the Rev. William Brock, Robert How, Esq., of Luton, to Caroline, daughter of the late Richard Gutteridge, Esq., of Dunstable.

Jan. 23, at the Baptist chapel, Cloughfold, by the Rev. Abraham Nichols, of Sunnyside, Mr. Abraham Nichols Ratcliffe, second son of Mr. John Ratcliffe, Cawl Terrace, near Rawtenstall, to Elizabeth, daughter of Mr. Joseph Riley, Accrington, Lancashire.

Jan. 29, at the Congregational chapel, Woodford, by the Rev. Edward Thomas Egg, John, second son of John Jackson, Esq., King's Lynn, Norfolk, to Emily, eldest daughter of John Kaye, Esq., Prospect Hall, Woodford, Essex.

Jan. 30, at the Baptist chapel, Keighley, by the Rev. W. E. Goodman, Mr. George A. Dunnill, to Miss Elizabeth Binns, both of Keighley.

Feb. 1, at the Baptist chapel, Keighley, by the Rev. W. E. Goodman, Mr. Edmund Robinson to Miss Agnes Bradley, both of Keighley.

Feb. 1, at the Wesleyan chapel, Eaton, Tarporley, by the Rev. E. Bott, Mr. Thomas Walley, of Tilstone, to Mrs. Smith, widow of the Rev. Henry Smith, late of Tarporley.

Feb. 2, at Herbert-street church, Mile End, by the Rev. H. Kitching, John Crocker, Esq., of Highfield House, Landport, to Sarah Johnstone, only daughter of the late William Pook, Esq., of Landport.

Feb. 3, at the Baptist chapel, Tiverton, Mr. William Blake Cosway, only son of Mr. W. R. Cosway, of East Court Farm, Cadeleigh, to Emily, only daughter of Mr. W. Greenslade, of Combe Willis Farm, Tiverton.

Feb. 6, at the Congregational church, Ramsgate, by the father of the bride, John Howard Gwyther, Esq., assistant-manager of the Chartered Bank of India, Australia, and China, London, to Jane Gidley, eldest daughter of the Rev. H. J. Bevis, of Ramsgate.

Feb. 14, at the Baptist chapel, Over Darwen, by the Rev. Professor Harley, F.R.S., and the Rev. Chas. Stovel, Walter Garstang, Esq., M.D., Blackburn, to Matilda Mary, second daughter of James Wardley, Esq., Vale Mont, Over Darwen.

## Deaths.

Jan. 10, at Crawshawbooth, Mr. George Terry, aged 76, the oldest singer connected with the Baptist congregation, Sunnyside, Lancashire.

Jan. 23, at the residence of her father, the Rev. W. F. Burchell, of Blackpool, Mrs. W. J. Nichols, late of Lewisham, aged 37.

Jan. 28, at Anstey Hall, near Cambridge, Charles Finch Foster, Esq., in the 61st year of his age.

Jan. 29, at Houghton, Huntingdon, Mary, the wife of Potto Brown, Esq., aged 62.

Jan. 29, at 9, Portland-square, Plymouth, Miss Elizabeth Windeatt, formerly of Tavistock, in her 84th year.

Feb. 3, at Wellington, Somerset, in her 70th year, Sarah, relict of the late Rev. John Harcombe Cuff, minister of the Independent chapel, Wellington, and only daughter of the late Rev. Richard Parmin-

ter, who was formerly minister of the same place.

Feb. 5, at 3 Highbury Park North, after a short illness, Elizabeth, the beloved wife of Thomas Rowland Hill, aged 36.

Feb. 9, very suddenly, at Sandwich, Kent, Elizabeth, the beloved wife of Josiah Haycroft, Deptford, and elder daughter of Wm. Parnell, Esq., of Greenwich, aged 46.

Feb. 12, Emily Grace Spurgeon, only daughter of the Rev. W. Jackson, of Bilston.

Feb. 14, at his residence, 13, St. George's Villas, Canonbury, the Rev. Alfred C. Thomas, late minister of Cross-street Baptist Chapel, Islington, aged 43.

Feb. 15, aged 17, John, the beloved son of Mr. Noble, of Leicester.

Feb. 16, at 2, Barthousie Bank, Perth, Margaret Black, wife of Lawrence Pullar, aged 42.

Feb. 18, the infant son of Mr. R. Gregory, of Leicester.

## Missionary Observer.

### NOTES OF A THIRD TOUR IN THE HILL TRACTS OF ORISSA.\*

BY REV. J. O. GOADBY.

THE appearance of the elephants every morning after the heavy rain was very ludicrous. When the weather is hot they are very fond of throwing boughs and leaves on their backs, and digging up the soil with their fore feet—take what may be called a handful with their trunks, and sprinkle it over them. In the midst of the rain they had done the same thing, and their backs and sides were every morning one mass of red clay. While being washed their docility was surprising. All their length they lay on one side, then two men mounted their huge carcasses, and commenced scraping off the caked mud, whilst two others repeatedly dashed vessels of water over them. During this operation they lay perfectly still until that side was cleansed, when they got up, and as quietly lay down on the other to undergo the same process. This was repeated every morning during our stay; and some idea may be formed of the immense surface to be cleansed and the amount of mud to be removed, when it took four men one hour to wash one elephant. One of the elephants was not at all of an amiable temper, and one evening when we were going a stroll we incautiously passed within half a dozen yards of where he was picketed; he suddenly swung aloft his trunk with a snort, and rushing to the length of the chain by which he was fastened, threatened to pull one of us to the ground. It was a narrow escape. He was several times flogged with his chain, had his food reduced to half allowance for three days, and made to salaam us every morning when we passed him. He did the latter with a leer in his eye, and seemed thoroughly to understand what it meant.

On the morning of the third day the Khonds who had been summoned began to come in—2,400 came during our stay. I recognised several of the Daringabadi warriors and dancers of last year. The Khonds in this part of the hills are the

wildest men I have ever seen. Their villages are in the midst of dense jungles, or in nooks of mountains, which have to be crossed by excessively steep ghats before they can be reached. They differ entirely from the Daringabadi and Goomsur Khonds, in manner, dress, language, and general appearance. They have a ferocious expression of countenance, which contrasts very unfavourably with that of the humorous Goomsur Khonds—are shorter in stature, with limbs indicative of great strength. They wear huge necklaces of beads, their ears are laded with brass earrings, and their hair is tied in a round knot on the left cheek, and bound with strips of cloth an inch wide, first round the head, then across from ear to ear, and afterwards from the forehead to the back of the neck, when the end is left dangling down the back, ornamented with a rude red tassel. Into the knot of hair porcupine quills are stuck, radiating from the centre like the rays of a star. Their language was unintelligible, but I found on attempting to talk several partly understood Goomsur Khond—even Musla was not familiar with their brogue.

In the Oriya village I found the people excessively shy, and it was some time before I could induce them to come near enough to hear. When I walked towards them they retreated, and some appeared to be positively frightened. They had only seen sircar or Government sahibs—men empowered to lay down the law and punish offenders. They could not conceive of a white face apart from such authority, and hence their inability to understand my motive in going unattended into their villages, sitting in the verandahs of their houses, and singing to them Oriya hymns. Several held a conversation together in an undertone, and then with a side glance at me retreated to their houses and shut to their doors, thoroughly distrusting me. By and by, however, the gift of a cigar or two, with the request that they would light up at once and smoke in my presence, which they esteemed an act of great condescension on my part,—a few free and easy inquiries about their lands,

\* Continued from page 79.



crops, &c., their houses, homes, and families,—gave them confidence, broke down the barrier, and made way for the old topic, "Christ and him crucified." In this village of fifty or sixty houses I found only two men could read, still they listened pretty well.

After staying here eight days—weather-bound most of the time—we left for Gumarijam. About two miles on our way we passed a Khond village, in which I saw the first Meriah post on this journey; and thinking our friends would be interested by a sketch of it, have taken one, and send it under a separate cover. This post had been used only a few weeks before in sacrificing a buffalo. Its leg bones and head were suspended on a tree in a tope near. The post is called the elephant's head; the victim is lashed to the trunk; the whole is then violently swung round on the upright pivot until giddiness and insensibility ensue, after which the Meriah is not cut to pieces, but only small incisions made in the flesh of the back, and the blood caught. The blood and not the flesh is esteemed the more valuable by these Khonds. We saw upwards of fifteen posts on this journey—a melancholy proof of the prevalence of the Meriah sacrifice in these wild regions a few years past.

We were now fairly in the midst of the dense jungles of Chima Kimedya. A wilder and more romantic region of jungle, mountains, hills, dales, ghauts, and precipices, it would be difficult to find. Our path for the next hundred miles was a succession of ghauts, or, as one of the subordinate officers in the district described it, a "succession of ascensions and descensions." One of the ghauts on this stage started from the summit of a high conical hill, and descended with only a slight curvature many hundreds of feet into a plain below. It was a dizzy height, and half way down was by no means an uncommon thing for huge boulders (some hundredweights) to come tumbling from the summit, and bounding across the narrow path go crashing into the jungle, which covers the hill side some distance up, levelling most of the trees that happened to obstruct its course. One of the sepoys with us said, "A few years ago a driver and four bullocks were thus hurled over the hedge of the path and

dashed to pieces long ere they reached the bottom of the precipice." We hastened down as fast as the roughness of the road would permit, casting every now and then a look up to assure ourselves that no such formidable auxiliary was ready to dispute our march down the pass. The elephant drivers had an anxious time, the loads persisting in coming on the heads of the elephants; and more than once man, beast, and burden narrowly escaped a roll to the bottom. Not one of the drivers dare keep his seat on the elephant's neck, his look out being too dizzy, but walked by the side of his head, leading him by his trunk. We were much relieved when all safely reached the foot of the ghaut, and congratulated ourselves on having had to descend and not ascend the steep. The valley was very beautiful, completely shut in by mountains, with the exception of a narrow defile through which our path lay. It looked cold, damp, and feverish. We reached the tent in the evening, thoroughly tired out. The last Khond village we passed through, though it consisted of three houses only, had its Meriah post.

The next twenty-five miles took us to Gurdama and Bundari. Bundari was burnt down by General Campbell fifteen years ago. When he reached the place, the Khonds and hill Oriyas fled to their fastnesses in the mountains near, and for ten days refused to supply his camp, return to their houses, or in any way communicate with him. They declared their forefathers sacrificed Meriahs, and they would do the same, and prepared for resistance. He took all the rice left in their village, and then burnt it to the ground. Three days afterwards the head men came with straw in their mouths as a token of submission, and promised to enter into any agreement if the sahib would come and plant the first post for a new village. He agreed; a hole was dug on a fresh piece of ground, and a substantial post was placed in by one of the elephants. The first day we were there they refused to give us supplies, and as it is beyond the Russel Condah agent's jurisdiction, he had no power to enforce his authority. The place had not been visited for years, and the people had lost most of their fear for the Government. The Patro, or head man of the village, was very taciturn,

and although it was proved he had 2000 rupees' worth of rice in the village, determined not to sell a pice worth. On the morrow, however, he was more disposed to be affable, and supplied our camp. I had an interesting chat with him and his companions about Campbell sahib. During our stay here the heat was terrific. We were compelled to wear our sun hats in the tent, the sun's rays striking through the top so much so as to be dangerous. The nights were very cool and pleasant.

About our next stage we could gain no accurate information. Not one of those whom we asked had been that way for years, as they mostly visited the markets in the lowlands lying directly south. There were two roads, one bearing directly to the north, the other to the east. It was six koss, or twelve miles, but I should be afraid to say what is the length of a Khond koss, their mode of measuring distances when travelling being as uncertain as it is novel. On starting they pluck a branch from the Indian oak, and walk on holding it in their hands; when it has withered, or the leaves change colour, they calculate the distance completed to be two miles. Be their pace fast or slow, the weather hot or cold or moist, their conclusions are the same. Some one remarked a ghaut six miles long lay in our route. It being evident, therefore, a heavy day's work lay before us, the elephants with tents, and coolies with food and beds, were sent on very early, and we followed at sunrise. After crossing the valley we came to the bank of a broad mountain stream. Here our difficulties commenced. The stones in its bed were large and numerous, the water deep and muddy, and the current so very rapid that fording it was an operation of much difficulty and some danger. My companion was carried across, but seeing the two men who bore him reel in the middle of the stream through missing their foothold, nearly putting him flat on his back, I did not feel disposed to trust myself to them, but going up the stream some distance I found it broader and shallower, and by jumping from stone to stone reached the opposite side. The bank was steep and high, and in attempting to scale it the root I had hold of snapped, and I narrowly escaped a ducking after all my pains. The stream

being crossed, we entered the highest sal, or Indian oak jungle, I have ever seen. It was a magnificent forest, dense, high, and full of noble timber. The trunks of some of the trees were sixty feet high without a single branch, and upwards of a yard in diameter four feet from the base. One peculiarity of the Indian oak is its regularity of growth. It is perfectly straight, and the diameter of the trunk diminishes but a few inches sixty feet from the ground. One tree lying there felled by the Khonds was seventy feet without a branch, and fifteen feet in girth three feet from the ground. This was chopped into lengths, and the first length of twenty feet into planks, by immense labour. Saws are here unknown; and as the quantity cut away between each plank is three inches in width, their process is not only slow and tedious, but one in which immense labour is productive of loss instead of gain. Their houses are built of planks, as broad as they can get them and three inches thick. Posts support the roof, which is seldom more than nine or ten feet high. In the posts grooves are cut two inches deep, into which planks are dropped from above, and the interstices between each board are filled with grass or flax and smeared over with mud. These houses are usually from twenty-five to thirty feet long, are divided into three compartments—one for cooking, another for sleeping and sitting during the day, and a third for the cows. Two of the rooms have boarded floors, raised on piles a few inches from the ground. Small as the Khond house is, it takes two years to build one, more than one year being consumed in the tedious process of chopping the planks; but this is a digression.

The elephants and men who had gone on two hours before us had taken the only guide procurable, but we had no difficulty in following in the footprints of such huge beasts, the trail being unmistakable; and moreover, according to a Khond custom, whenever a path crossed the right one, the guide plucked a branch from a tree and laid it across it. We had gone some distance into the jungle, which every yard became more dense, when we heard the rap tap of the cowaddies\* hatchets, and a little further

\* Cowaddy, the man employed to cut green food for the elephants.

on the fallen trees lying to the right and left of the path, showed a road was being cut for the elephants. In a quarter of an hour we came up with them. There was the whole camp of elephants, sepoy, goats, sheep, and upwards of one hundred coolies, all brought to a dead halt by the impenetrable forest before them. Cutting a path is slow work, so we resolved to push on to the front—but this was not an easy task. One of the cowaddies was called to hew a path, and by making a considerable detour to the left, amid rocks and tree stumps, and after getting wet through with the dewy jungle grass, our faces and hands lacerated by the thorny bushes we had to push through, we gained the path again. Here we sat down to watch the elephants. Several men were in front, hacking the trees half way through, in a line sufficiently broad for a path; the elephants followed them. They first pushed the half cut tree with their foreheads, then depressed it still lower with their trunks, and finally putting one or both their feet upon it as required, and raising themselves up, trod it down beneath their ponderous weight until it snapped through with the report of a small cannon. If the resistance was found too great, for some of the trees were four feet in girth, they raised their trunks and blew a blast, which soon summoned the cowaddy to their assistance, who chopped while they continued pushing. This work is not unattended with danger. Sometimes the trees suddenly snap short, and fall with a crash upon the cutter; nor is the elephant driver, who sits astride the creature's neck, secure. A tough tree, slipping from beneath the elephant's foot, will rebound with a force that would kill him outright if a branch struck him on the head. A well trained elephant, however, guards against both contingencies by the precaution of twisting his trunk round the tree. Our breakfast coolies joining us, we pushed on, after resting a quarter of an hour, as well as we could, taking with us the guide, and promising to mark the path for those behind us as we passed along. After another half hour's walk the jungle became more open, and we began to congratulate ourselves upon having got through the worst, when our guide suddenly stopped short and said, "This is all I know of the road." As not one

among all the coolies professed to know the route, we felt rather annoyed, and thought the man was playing a trick upon us. We offered him a present, and when that failed threatened, but with no better result. There was a village a mile ahead, he would take us to that, he said. We agreed, and started again. His mile was a terribly long one. The village was on the other side of the stream, which he refused to cross, intimating that he should enter the territory of a rival chief if he did so. He rang out his whoo whoo whoop at the top of his voice, and was answered by a lad, who was told to go and fetch his father, "as the rulers of heaven and earth were come, and wanted him to show them the way to Padea," the village on the top of the ghant. He came, said we had been brought a long distance out of our way, and started off to the left, at right angles with the road by which we had arrived. Seeing he was taking us down into a dark gorge, where no kind of a path was visible, I asked where we were going, when he pointed to a range of lofty mountains ahead, and said, "Up there." Deeper and deeper into the gorge we went, until we reached a spot, if possible, more dense and dark than any, when our guide endeavoured to rush off and hide himself in the jungle. The only track visible was one made by wild beasts, and as it would have been the easiest thing imaginable to have been lost in such a pathless forest, or come face to face with these brutes, we felt quite justified in using a little force, and making him walk between two policemen. By and bye we reached a path which led direct for the mountain pass, and as the fellow gave us constant trouble, every minute watching his opportunity to take French leave, we gave him four annas and let him go. In an instant he disappeared in the jungle with the agility of a monkey.

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#### ALLEGED PERSECUTION OF A NATIVE CHRISTIAN BY A ZEMINDAR.

*From the "Friend of India," Dec. 21, 1865.*

SINCE the persecution of the Christian ryots of Burrissaul ten years ago, we have not met with so cruel an instance of oppression as that which follows. We

prefer to publish the statement, vouched for by the English missionaries in Cuttack, to commenting on a case the judicial proceedings in which we have not yet seen. The names of none of the judicial authorities are given, but we believe the Sudder Ameen is a Hindoo, and the magistrate must be an English gentleman. The fact that the persecutors were on two occasions punished at all by the magistrate, though only nominally by trifling fines, bears out the convert's complaints. The subsequent inability of the Civil Court to execute its own decree, and the continued denial of the small *modicum* of justice meted out to the convert, reflect seriously on the character of the Mofussil Courts. One would suppose, if even half of this story be true, that such a charter of religious liberty as Act XXI. of 1850 had never been passed. The missionaries, however, now that the case has gone so far, have reason to rejoice rather than regret that the case has been appealed to the High Court. There justice will indeed be done, and all the facts be elicited. We recommend them to spare no trouble or expense in fighting a case which, on their showing, involves not only the liberty of conscience but of the subject.

*Cuttack, December 11.*

Makunda Sahoo, an inhabitant of Govinda Rampatna, Zillah Cuttack, was baptized near his village with three more converts from heathenism, Jan. 17, 1864. Some ten days previously the zemindar's nephew, Babu Gopebundhoo Dass, ordered his house to be searched for Christian books; three were found and brought out. Refusing to destroy them, Makunda was severely shoe-beaten by the Baboo's order, the books were then burnt—the Baboo himself applying the fire—in the presence of many of the villagers, and the owner, after receiving another beating, was turned out of the village, on the ground that he had, by reading Christian books, lost caste and was unfit to remain. The day after his baptism, accompanied by the missionary and native preachers from Piplee, he went to his house, and found it surrounded by a large number of the zemindar's people, many of them with sticks in hand to prevent his entrance. When spoken to on the unlawfulness of their conduct, they said they

were there by the zemindar's order, and should allow no one to enter. Feeling certain that nothing could be done without a breach of the peace, Makunda and his friends deemed it right to retire. On doing so another of the zemindar's nephews, named Dass Rntty Dass, ordered the mob to attack the small party of Christians. Seeing the lattials advance, the missionary turned round and faced them, which arrested their progress. Having thus been beaten and grossly insulted, had his books burnt, driven from the village and denied access to his house, wife, children, and property, Makunda was compelled to appeal to the Cuttack magistrate for redress. A suit was therefore instituted against the zemindar's nephews on the ground of these grave infringements of the rights of justice and liberty of conscience. The expectation that offences of so outrageous a nature would meet with a punishment sufficient to inspire a salutary dread of the strong arm of the law, was not realized, as the offenders got off by paying 100 rupees each—a mere nothing to men worth lacs of rupees.

After petitioning and waiting some months for authority to enter and take possession of his own house, &c., two constables were ordered to accompany Makunda to the village, to see that no person molested him in attempting to gain admission. Suspecting the fidelity of the police, who were having frequent interviews with the gomastha, he decided to go to the nearest Christian village for help, before forcing an entrance into the house—the wife and others having bolted the doors and refused to open them. On his return the police had departed, and at 7 P.M. he, with several of his Christian friends, without much difficulty entered the house. At 10 P.M. the gomastha, with some forty more persons, burst open the door, and attacked and beat most violently the whole party, who hardly escaped with their lives. One of the Christians received injuries from which he has not yet recovered. The darkness of the night favoured their escape, otherwise the consequences would have been more serious. This case was brought before the magistrate. The gomastha and other defendants were acquitted on the alleged ground that the evidence adduced in support of the

charge was discrepant and unsatisfactory, and did not correspond with that given by the two policemen, who deposed to the effect that no disturbance took place on the occasion. The policemen deposed that they went to the village on Sunday, and went away after remaining two days. The plaintiff and his witnesses deposed that they entered the house and were assaulted on the following Wednesday, at 10 p.m. There is therefore no discrepancy between the two statements.

On June 25, 1864, Maknnda instituted a civil suit for the recovery of his wife, children, and property, which was concluded—or rather the order was passed—March 27, 1865. He was allowed two interviews of an hour each with his wife, to induce her if possible to join him. The first took place in the presence of the Sudder Ameen and several of the zemindar's people and others. The presence of these parties being objected to by Maknnda's advisers, the Sudder Ameen alone was present at the second. Buoyed up with the hope that she would be able to retain her children and all that pertained to her husband, and with her mind greatly prejudiced and embittered against him by the teaching to which she had been subjected during his long absence, the wife refused to join her husband. That she could have her mind disabused of all the silly, false, and malicious things she had heard against her husband, and be won over in so short a time and under such circumstances, was not for a moment to be expected, though she was aware of his intention to profess Christianity and had promised to stand by him. On the date above mentioned, 27th March, the Sudder Ameen of Cuttack passed the following order—"That the case be decreed in part, that the plaintiff do recover possession of his first and second sons, that the third or youngest (then above three years of age according to medical testimony) be restored to him at the end of twelve months hence, that his claim respecting Mitchoo Arnut's (his wife) person be dismissed, and that he do recover from her the following articles, or in case of their not forthcoming, their value, Rs. 88 2-8, with costs in proportion to the amount decreed, bearing interest at 12 per cent. per annum from this date up to the time of

realization—that all the defendants (wife, husband's cousin, and zemindar's two nephews) be hereby made answerable to the plaintiff for the costs awarded as at the convenience of the opposing defendants the plaintiff was kept out of possession of them, that the excess costs of the defendants be with interest at the above rate charged on the Plaintiff." It will be seen that this decision exonerates the real authors and instigators of all the suffering and loss to which the Plaintiff has been subjected, from responsibility and punishment. It annuls his title to and interest in his wife. It deprives him of three-fourths of the property possessed when he became a Christian, and offers no compensation for the loss sustained by being prevented since that time from pursuing as before his trade and farming.

The defendants appealed to the Judge against the above decision. The appeal was dismissed. On 9th September, 1865, two Court peadas were sent with Maknnda to put him in possession of the children and property awarded. On reaching the village they found there was no house, that it had actually been razed to the ground, that a pottah of the land had been given to another man who had commenced building a house. The wife and children with every vestige of property had disappeared, and not a man would tell where they were. After spending the night with the peadas at an adjoining village, Maknnda, with two Native Christians and two coolies, started at about half-past six next morning for Piplee. When passing a Tal jungle a few hundred yards from his village, not less than thirty of the zemindar's servants and ryots who had been lying in wait rushed out of their hiding place, seized him, threw him down, beat him with their fists and kicked him until he became insensible. One of his companions had his cloth put round his neck and almost strangled, he likewise was thrown down and treated in the same way. Their petaras, or baskets, which were being carried by the coolies, were then seized, the contents taken out and thrown on the ground, and Rs. 4-8, in cash, a cloth and other articles were carried off. All this was witnessed by the gomastha, the zemindar's head man, who stood at a short distance and called the men away when they had done their

work. Makunda lay insensible for some time, but eventually managed to get up and walk to a "math" near at hand, where he spent the night in great suffering. He was afterwards removed in a cart to Cuttack, where he gradually recovered, though he complains of internal pain, which he fears may accompany him to the grave.

This case also came before the Cuttack Magistrate. The Gomastha's participation in this outrage it was considered was not proved, as he had not been heard giving the order to the assailants. That he stood and witnessed the whole affair and called the men away; and that they dared not have thus waylaid innocent men without his order is unquestionable. Three of the six persons who threw him down, and whom Makunda and his companions distinctly recognised, were fined Rs. 25, each, which was regarded as another signal triumph on the part of the zemindar, to whom the payment of a few rupees is the easiest thing imaginable. The next step of the Court to carry out its order was to enquire of the zemindar if he knew where the children were, to which of course an answer in the negative was given. After several applications, the Court now promises to make over the children providing the father points them out. This is regarded as a mere evasion of responsibility and an admission of inability on the part of the Court to carry out its own order, as it is well known that the children are in the zemindar's charge, and for the father to go near where they are would

be at the peril of his life. Hence, if ever the Court's order be carried out it must be by the agency of the police independently of the father. Notwithstanding the several legislative enactments on behalf of Native Christians, and the general impression that the many disabilities under which they laboured had ceased to exist, the case of Makunda Sahoo clearly shows that it is still possible, at least in Orissa, for a zemindar with almost perfect impunity to oust a respectable convert from his house and village, debar him from his wife, children, property, &c., and subject him to the greatest indignity and suffering for the space of two years.

The intelligence has just been received that the wife, or rather zemindar in her name, has appealed to the High Court against the Sudder Ameen's decision, and the father is ordered to appear before the Court on Jan. 12th. What an outrage on common sense and justice does it appear to order a poor Christian convert of Cuttack, already ruined and sick at heart by reason of two years' apparently fruitless litigation, to appear before the above Court in person or by proxy, when the object is to shew reason why he should not submit to the loss of his three sons as well as his wife, &c., for having dared, in opposition to the good pleasure and command of his zemindar, to obey God and the dictates of his own enlightened conscience in renouncing idolatry with all its abominations and becoming a Christian.

### Foreign Letters Received.

BERHAMPORE.—W. Bailey, Dec. 18.  
 " Miss Packer, Dec. 18.  
 CUTTACK.—W. Brooks, Jan. 3.  
 " W. Miller, Jan. 3.  
 JAJAPORE.—J. Buckley, Jan. 2.

PIDIKI—HILL TRACTS OF ORISSA.—J. O. Goadby, Dec. 14.  
 RUSSELL CONDAH.—J. O. Goadby, Jan. 2.  
 " Mrs. Goadby, Dec. 17.  
 " T. Bailey, Dec. 29.

### Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
 FROM JANUARY 20th TO FEBRUARY 20th, 1866.

BURTON-ON-TRENT AND OVERSEAL							
	£	s.	d.		£	s.	d.
Public Collections—				Rev. R. Kenney .. .. .	1	0	0
Burton .. .. .	14	13	1	Mr. Poynton .. .. .	0	10	0
Cauldwell .. .. .	0	6	9	Collected by Miss Milner—			
Overseal .. .. .	0	17	1	Mr. Wardle .. .. .	0	10	0
Sac. Coll. for W. & O. ..	2	0	0	Mrs. Bailey .. .. .	0	6	6

	£	s.	d.		£	s.	d.
Mr. Jno. Bannister .. .. .	0	6	0	James Garner .. .. .	0	5	7
Mr. Jas. Bannister .. .. .	0	4	4	Henry Clemson .. .. .	0	3	3
Mrs. Reader .. .. .	0	4	4	Sums under 2s. 6d. .. .. .	0	6	10
A Friend .. .. .	0	4	0	Mission Boxes—			
Mr. Thomas .. .. .	0	3	0	Miss Jane Freeman (Overseal)	0	16	3
Mr. Thos. Garner .. .. .	0	2	0	Mr. Poynton's children .. .. .	0	16	0
Collected by Miss E. Hurst—				Elizabeth Neale .. .. .	0	6	9
Mrs. Tomlinson .. .. .	0	8	0	Mary Ann Lymn .. .. .	0	5	1
Mr. Hurst .. .. .	0	4	4				
Small sums .. .. .	0	7	8		43	0	11½
Collected by Mr. R. Vickers—				Less Expenses .. .. .	1	1	6
Mr. R. Vickers .. .. .	0	8	0				
Mr. Tomlinson .. .. .	0	4	6				
Mr. Bennett .. .. .	0	4	0	DERBY, Junction-street School.			
Mr. Strange .. .. .	0	4	0	By Mr. Ellis—			
Mr. Massey .. .. .	0	4	0	Sarah Brown .. .. .	0	9	7½
Mr. G. Cautrell .. .. .	0	4	0	Sarah Hilliard .. .. .	0	8	4
Mr. Townsend .. .. .	0	4	0	Emily E. Ellis .. .. .	0	17	6½
Mr. M. Garner .. .. .	0	4	0				
Mr. G. Argyle .. .. .	0	4	0		1	15	6½
Mr. C. H. Rowland .. .. .	0	3	0				
Miss Tomlinson .. .. .	0	2	6	LONG WHATTON.			
Mr. Jno. Garner .. .. .	0	2	0	Public Collection .. .. .	2	0	0
Mr. W. Nutt .. .. .	0	2	0				
Mr. Cook .. .. .	0	2	0	SHEEPSHED.			
Mr. Copeland .. .. .	0	2	0	Public Collection .. .. .	1	4	0
Mr. W. Brooks .. .. .	0	2	0				
Mr. G. Brooks .. .. .	0	2	0	SPALDING.			
Mr. Lymn .. .. .	0	2	0	Juvenile Society for Orphans..	7	10	0
Mr. Twells .. .. .	0	2	0				
Mr. W. Bamford .. .. .	0	1	0				
A Friend .. .. .	0	1	0				
Mr. Cox .. .. .	0	0	6				
Collected by Miss E. Sims .. .. .	0	4	6	SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND.			
Juvenile Collecting Books—				Arnold .. .. .	0	7	6
Sarah Ann Bannister .. .. .	1	0	0	Birchcliff .. .. .	0	10	0
Elizabeth Jane Holworthy .. .. .	0	17	4	Broughton .. .. .	0	4	8
Mary Reader .. .. .	0	17	3	Derby, Osmaston Road .. .. .	2	1	10
Elizabeth Reader .. .. .	0	13	8	Duffield .. .. .	0	4	9
Emily Bannister .. .. .	0	10	4	Hinckley .. .. .	0	12	0
Elizabeth Hurst .. .. .	0	6	8	Holbeach .. .. .	0	5	0
Mary Ann Lymn .. .. .	0	5	4½	Hose .. .. .	0	5	0
Mary Jane Sweatman .. .. .	0	5	0	Leicester, Friar Lane—			
Elizabeth Bentley .. .. .	0	4	4	Sac. Coll. .. .. .	1	0	0
Sarah Beale .. .. .	0	4	4	A. H. C., by J. F. Winks .. .. .	0	10	0
Arthur Garner .. .. .	1	0	9				
Thomas Newton Roberts .. .. .	0	18	9		1	10	0
Alfred Bennett .. .. .	0	17	4	Leicester, Archdeacon Lane .. .. .	1	10	0
William Wardle .. .. .	0	17	4	Long Whatton .. .. .	0	3	9
Alfred Toon .. .. .	0	17	4	Louth, Northgate .. .. .	2	0	0
Henry Thomas .. .. .	0	16	0	March .. .. .	1	12	1
Samuel Rawson .. .. .	0	13	3	Old Basford .. .. .	0	10	0
William Felgate .. .. .	0	11	11	Rocester .. .. .	0	10	0
George Neale .. .. .	0	9	8½	Smarden .. .. .	1	1	0
James Gough .. .. .	0	9	3½	Stalybridge .. .. .	0	10	0
John Beck .. .. .	0	8	8½	Stoke .. .. .	1	3	3
Arthur R. Siddals .. .. .	0	7		Sutton St. James .. .. .	0	7	0
William Scattergood .. .. .	0	6	5½	Todmorden .. .. .	0	10	0
Alfred Clemson .. .. .	0	6	4				

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. Hill, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE  
GENERAL BAPTIST  
MAGAZINE.

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APRIL, 1866.

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THE TOPIC OF THE TIMES.\*

BY REV. W. UNDERWOOD.

CHRISTIAN people must be neither blind nor deaf, nor otherwise insensible to providential occurrences and passing events. For God has given them eyes to see, ears to hear, and a heart to perceive. Though our citizenship is in heaven, we are not the less really denizens of earth: and while our earthly relationships are continued, the obligations arising out of them must be ascertained and fulfilled. We are not sufficiently *social* unless we have conquered our selfishness and become absorbed in the daily affairs of our respective families. We do not *love our neighbours as ourselves* if we are not ready to sympathize in their enjoyments and sufferings, and to share their toils and cares. We are not *truly patriotic* if we are indifferent to the condition of any class of our countrymen. And we are not *duly loyal* if we do not pray for the life of our monarch, and devoutly say, "God save her."

When we associate with all our human obligations and civil duties the exercises of religion, we should be satisfied that we are acting under divine sanction, and according to divine rule. In holding religious services, whether ordinary or special, we ought to be able to adduce scriptural authority or precedent for the holding of them; otherwise we shall incur the charge of being superstitious or fanatical. Either quality is to be deprecated, for superstition is the religion of feeble minds, and fanaticism is one of the most offensive forms of human folly.

The Bible is in part the history of the earth as God's earth; and recording, as it does, the divine dealings with various nations, and with some of them, at least with one of them, during many successive ages, it supplies us with samples and patterns of much that transpires in our own nation, and our own time. "The thing which hath been, it is that which shall be; and that which is done is that which shall be done; and there

\* The Nonconformists in Nottingham, in concurrence with the members of the Established Church, kept Tuesday, March 6th, as a day of humiliation and prayer on account of the Cattle Plague. The present address was delivered on the occasion in Castle-gate Chapel.



is no new thing under the sun." One generation "passeth away and another generation cometh; but the earth abideth for ever."

This abiding earth is declared to be the Lord's, for He spread it forth, and that which cometh out of it. He gives breath to the people upon it, and spirit to them that walk therein. "Every beast of the forest is His, and the cattle upon a thousand hills." And He never forsakes the work of His own hands. He visits the earth—renews its face—satisfies it with the fruit of His works, and makes it full of His riches. He "takes care for oxen;" "gives to the beast his food;" "preserves man and beast." Thus reigning over the earth He is entitled to be praised by all His works in all places of His dominion. "Beasts and all cattle" are called upon by a bold rhetorical figure to unite with kings and princes and all people in praising the name of the Lord.

But there are times when the reign of God over the earth seems more adapted to inspire terror than to awaken joy, because His judgments are abroad in it. He visits it with a curse, and "smites it with the rod of His mouth."

One of His "sore judgments" is the pestilence, whereby He cuts off man and beast. When this judgment is sent we seem to hear the summons, "Come, behold the works of the Lord, what desolations," &c. But the mere beholding of these desolations is not enough. We are to acknowledge the hand which is stretched out, and is so heavy upon us; and under that mighty hand to humble ourselves. "The Lord's voice crieth unto the city, and the man of wisdom will see His name. Hear ye," &c.

At the present time *our land* is dealt with in a double manner. It is abundantly "blessed of the Lord for the precious things of heaven, for the dew and the deep that coucheth beneath, for the precious fruits brought forth by the sun, and for" &c. We "suck the abundance of the seas, and the treasures hidden in the sand." So endowed and enriched we owe an immense debt of gratitude to our munificent Benefactor, and are bound to call each other to the mountain of the Lord, and to "offer the sacrifices of righteousness."

These grateful deeds have been very partially and imperfectly discharged. We have forgotten God our Maker, and when we have remembered Him and His benefits, we have been cold in our love to Him, and sparing in our obedience. Without entering into details of evil doing, and specifying our omissions and short-comings, it may be sufficient for me to say that "our transgressions are multiplied before God, and our sins testify against us: for our transgressions are with us, and as for our iniquities we know them."

Now if sins, even under the present moral government of God are never committed with perfect impunity,—if God, when most forbearing, corrects us in measure, and does not leave us altogether unpunished,—may we not, must we not connect with these acknowledged delinquences the calamities which we are met to deplore? A plague among the cattle which already numbers, according to the returns up to Friday last, 134,155 victims, and which has seized on half as many more subjects, may be called, in the language of scripture, "a very grievous murrain." And as it is so widely spread as to be all-surrounding, it has left very few owners of this kind of property without some measure of fear. In the districts where the disease is most prevalent it is the leading topic of thought and

conversation; and in some circles a settled gloom is perceptible in the looks and tones of the people. For "is not the meat cut off before their eyes; yea, joy and gladness from the house of their God."

Whence this calamity came, and why it is allowed so long to continue its ravages, are questions which we cannot help raising, but which we should not be rash enough to answer. The decision of these perplexing points is beyond our province. Yet as all effects have their causes, and as all suffering seems to be the consequence of some misconduct, we must not be so sceptical and stout-hearted as to deny that this evil is the result of some unrighteousness in us. "As the bird by wandering—as the swallow by flying—so the curse causeless shall not come." "Hear all ye people, hearken O earth and the fulness thereof, and let the Lord God be a witness against you, even the Lord for His holy temple. For behold the Lord cometh out of His place and will come down, and tread upon the high places of the earth. And the mountains shall be melted under Him, and the valleys cleft, as wax before the fire, and as waters that are poured down a steep place." Why so? "For the transgression of Jacob is all this, and for the sins of the house of Israel."

The grievous murrain in the land of Egypt was sent as the punishment of the sin of its ruler for refusing to release the people whom the Lord came down to deliver. That murrain was so immediately from God that Moses was instructed to say to Pharaoh, "Behold *the hand of the Lord* is upon thy cattle which is in the field, upon the horses, the asses, the camels, the oxen and the sheep." And it is noteworthy that the same phrase—"the hand of the Lord"—is commonly used in scripture to designate the pestilence as distinguished from another judgment, viz., war, which is called the hand of man. Or when war is denominated man's sword, the pestilence is called "the sword of the Lord." After David's sin in numbering Israel he had a choice between three years famine, three months' war, and three days pestilence. And in selecting the latter he said, "Let me fall into the hand of the Lord, but not into the hand of man."

It may be, that in this age of independent thought and free speech, some philosophers and rational divines have got so far beyond the Bible that they regard its ideas as antiquated, and its diction obsolete. Not having progressed quite so fast and far, and not knowing anything more truthful than the views which the inspired volume unfolds, I accept those views and adhere to them. And whenever events similar to those which are recorded in its pages recur in our own sphere, I advise you to look at these recurring events in the clear sunlight of divine revelation, and not in the blank mistiness or the blinding fogginess of a merely human philosophy. The plague which has come nigh our dwellings, and which has entailed heavy losses on many, and total ruin on a few, may be a thing which we can, or *cannot*, trace to its causes,—a thing concerning whose nature the most knowing can offer little better than guesses,—which the foot of man, however strongly he may stalk forth, can never "stamp out." If, then, reason can discover nothing concerning its origin, and if science cannot arrest its progress, why should not religion take up the question, and speaking of it before Him whose "judgments are right, and who in faithfulness afflicts," reverently acknowledge, "This is Thy hand. Thou, Lord, hast done it!"

This admission of a *divine agency* in the event is quite as proper as the

ascription of it to natural laws, which, it is said, must be left to operate and produce their natural effects; or which must be counteracted by certain human means. Indeed we doubt the existence of any natural laws independent of the supreme will and sovereign rule of the God of nature. And if these laws are of *His* laying down, He can take them up again,—suspend them,—modify them, or alter them at His pleasure. To deny His ability so to act is to deny His infinity, and to undeify Him.

The government of God, which we distinguish as natural and moral, is not fully believed unless we recognize Him as actually ruling over all. In the exercise of this actual rule He “forms the light and the darkness,” which diffuse joy or woe among His creatures. “He kills and makes alive. He woundeth and His hands make whole. He sends peace or creates evil.” “Is there evil in the city and the Lord hath not done it?” “Shall we receive good at His hands? and shall we not *receive evil*?”

When the evil is sent, and it is felt as a heavy stroke, and a consuming blow from His hand, are we to be sullen and silent before Him? So far as *complaining* of Him is concerned, or charging Him foolishly, we must be “dumb.” But surely there is a demeanour more becoming rational creatures, even under discipline, than reticence and muteness. The day of God’s visitation is “a day for a man to afflict his soul.” Humiliation before Him is then most appropriate, for our sins in general, and for any more special forms and phases of moral delinquency. And with the confession of our sins we should connect *prayer* for the sanctification of the trial—for the transmutation of the curse into a blessing, and then for the staying of the divine hand, and the removal of His stroke far from us. Under personal affliction we are directed to pray—although prayer does not comprise the whole of our duty. But if to seek to the Lord only, and not to the physicians, would be unwise, to seek to the physicians, and make no appeal to the Lord, would be positively wicked. This was the sin of Asa in his old age; and it is the more noticeable in him, because during the many troubles of his earlier reign, when his subjects were “vexed by God with all adversity,” he induced them to enter into a covenant “to seek the Lord God of their fathers with all their heart and soul,” stipulating that all who would not seek him should be put to death, whether small or great, whether man or woman. “And all Judah rejoiced at the oath, for they had sworn with all their heart, and sought Him with their whole desire, and He was found of them.”

It should not be necessary, in speaking to Christian people, to say anything for the purpose of proving that they *ought* to pray. For it seems a thing incredible that they should have any doubt of their duty. Nor can it be requisite to use any arguments to convince them of the *utility* of prayer. For they must be certain of its profitableness from their personal experience. Profane men may ask, “What is the Almighty, that we should serve Him? and what profit should we have, if we pray unto him?” But every pious man can say, “It is good for me to draw near unto God.” And if prayer on general occasions is proper and profitable, can it be less so in times of great emergency, when our possessions are touched by an inscrutable hand, and when our substance is destroyed, notwithstanding all our expedients to save it? The careful inspection of our cattle—their isolation and vaccination, and all the modes of treatment, preventive and curative, which can be followed, may not be found availing; so that together with the most anxious and assiduous use

of human means, it is essentially requisite to rely on divine aid. "Give us help for trouble, for vain is the help of man." "Earthly means are for use, not for confidence. Whence have herbs and drugs and physicians their being and efficacy but from the hand of God?"\*

Amongst the maladies which have in different ages and countries afflicted mankind, none have been more loathsome and alarming than leprosy. The God of Israel, who declared himself to be "the Lord who healed them," gave full directions for the cleansing of the leper, and of the house which he inhabited. But He included in His divine prescriptions many more things than those which pertained to the medical treatment of the malady. There were to be presented the trespass-offering, the sin-offering, and the burnt-offering, and the priest was to make an atonement for the sufferer before the Lord. These proceedings were not merely ceremonies of religion, but acts of piety. The ceremonial part is abrogated, but the pious part is not so. Religious rites may be omitted, and especially such mockeries and mummeries as the Catholic Primate has named in his recent Pastoral on the Cattle Plague—"the erection of crosses in fields, and their elevation in houses, with the liberal use of holy water, that the emblem of Christ's victory over His enemies may put to flight the powers of darkness, and preserve us from their wicked influence." While discarding these absurd counsels as characteristic devices of the Man of Sin, and the mother of abominations, let us not neglect the simple duty of prayer to Him "in whose hand is the soul the life of every living thing."

The objections which are made to the presentation of prayer for the removal of a plague are very similar to those which sceptics have raised against all kinds of prayer. It is said that *God is so wise* that we can add nothing to his knowledge by the minutest descriptions we can give of our condition: *that he is so good* as to render it impossible to make him more disposed to befriend us by any persuasions we may employ. And further it is objected that *He is immutable* in His purposes, and that no entreaties on our part can change His determinations. All these things may indeed be learned from the Bible. But these truths there revealed concerning God, instead of being used to discountenance prayer to Him, are intended to be employed for the encouragement of prayer. Christ commanded His disciples to pray, because "their heavenly Father knew what things," &c. And God said to His chosen people, "Ask Me of things to come, and concerning the work of my hands," &c. "He is in one mind, and who can turn Him? and what His soul desireth even that He doeth." Still He opens His ear to our cries, and waits to be gracious to our appeals, and is so ready with His favours that "before we call He answers, and while yet speaking He hears." If we turn to Him that smiteth us, and ask Him to spare us, He may be jealous for our land and pity the people. He may return and repent, and leave a blessing behind Him. But whatever *He* may do in this time of evil *our course of action is clear*, and that course is the reverse of those

Who, much diseased, yet nothing feel;  
 Much menaced, nothing dread;  
 Have wounds which only God can heal,  
 Yet never ask His aid.

\* Bishop Hall.

## THE PERMANENCE OF CHRISTIAN WORK.\*

"Therefore, my beloved brethren, be ye . . . always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

1 Cor. xv. 58.

HAVING thus sought to determine what is meant by the work of the Lord, we pass on to consider in the next place the *certainty of its success*. It results from the Resurrection. No one could persistently seek to promote the highest interests of others who judged death to be the extinction of life. He might do his best to remove their ignorance, relieve their wants, and to improve their physical condition, because of the present advantages he would thereby confer; but he would not attempt to promote their spiritual well-being. Only he who believes in immortality will do that. Now, put into other words, the argument of the apostle seems to run thus:—You have a promise given you of unending existence through Christ; and from this it follows that the like perpetuity belongs to what you do for, and by, Him. We seem to pass away into nothingness when we die, and yet we shall eternally live. Similarly, though our most earnest efforts sometimes appear to be thrown away, *they* will yield fruit everlasting. Because Christ lives we also shall live; and because we shall live, no true work we do for Him shall die, but shall live evermore. There is no uncertainty about this, no room for misgiving, or for so much as a single peradventure. The apostle meets all scepticism with an emphatic affirmation, and a blank, utter, denial. *Knowing*, he says, that your labour is not in vain in the Lord. From the dust and ashes of a long forgotten past a harvest shall arise to testify that it is living seed which you have sown.

This declaration is the grander because of its obvious limitation. It is spoken only of labours which belong to the work of the Lord. The tares will be gathered into bundles and burned; every plant the Father hath not planted will be rooted up; the works of the devil will be destroyed; and the fire, which is to try every man's work of what sort it is, will consume whatever is worthless and corrupt. Only Christ's work will survive, for it alone has in it the life of Eternity. We ask how this can be? We anxiously inquire in what way God will perpetuate our efforts? Well: we none of us know. We can only say that He has promised He will, and that it is but reasonable to believe He will faithfully redeem His pledge. Let us be quite sure that God will take care of His own. It is incredible that He should consent to part with anything that is His. Though all else should end in irreparable ruin, He will ensure stability to that, rendering it indestructible through the life which is eternal. Nothing can annihilate it—nothing arrest its sure progress. We cannot, and we need not wish to, give any other account of the matter than this—that labour in the Lord is not, because *it cannot be*, in vain. The body may grow old, but Truth cannot die; age may impair the faculties and paralyze the limbs, but Love is immortal; and these set on foot a train of consequences which are as lasting as they. We rejoice after a while with joy unspeakable as we realize the limit which is thus assigned to the promise. We have done much we shudder to think of—much whose permanence would cause us undying regret. Even when our motives have been pure, our actions have been mistaken and foolish; and we are deeply thankful to know that all which shall prove to have been as

\* Continued from page 84.

“wood, hay, and stubble,” shall be destroyed, and only our true work shall live. Who could bear the thought that his evil, or his errors, should have a place in the eternity of God?

“Knowing” this, says the apostle—and we need immensely more than to “know” it as a doctrine, as having only an intellectual conviction that it must be so because God has said that it will be—we need to receive it as a truth which is wrought into the very substance of our being, till it has become to us as bone of our bone and as flesh of our flesh. If we wish it to be so, we must betake ourselves, as Paul did, to the contemplation of death. If anywhere failure is plainly written, it is at the grave. There, apparently, all is undone. The body is resolved into its elements; dust, once animated, mingles with dust that is unconscious, and the processes of years are reversed. All the delicate culture, all the tender ministry of wants; whatever gave light to the eye, power to the hand, and its vigour to the mind,—what, seemingly, becomes of all these when once the little mound of earth is heaped over, the festering ashes of our corruption? To the outward eye the work of Creation is vain. Yes, and it is in vain if nothing more happens than the eye is able to see. In that case variety and failure *are* all. But it is not so, and so to judge is to err, not knowing the Scriptures or the power of God. He does but bide His time. The stroke which lays low the body does not harm the soul, and by and bye all apparent ruin shall be seen to be repaired. We fall at death into the hands of Omnipotent Love. Hereafter He will supersede the show of failure by visible, and transcendantly glorious, renewal; and as, at His bidding, every tomb, and charnel-house, and long-home of man gives up its dead, and that which was sown a natural, is raised a spiritual, body, this mortal putting on immortality, and this corruptible incorruption, then will a temporary loss be compensated by everlasting gain. Do you believe that? Can you believe in God and doubt it? Well, then, says the apostle, Christian worker, learn from it a lesson. What, through Christ, is true of you, is also true of what, in Christ, you do. Since His work for you is not, neither is His work in you, in vain. It, too, can know no failure. By and bye, as having been embalmed for eternity, shall the dead past of your life arise; and in that day shall you know that not even a cup of cold water has been without reward. Bound up, resting on the same foundation, with the resurrection of the body is the resurrection of works; and it is therefore given us, as we look round on such of them as are true,—all dead and barren as peradventure they may seem to us to be,—to say with humble confidence, “Because I live ye shall live also.” How otherwise can God give to us the victory through Jesus Christ our Lord?

If it were matter of fact that the most strenuous and patient efforts were unavailing, then would Christian work be impossible. No one would toil on who knew that success would be denied him. Now it is just because this sometimes appears to be the case, that we fall a prey to discouragement, if not, indeed, to despair. Our energies relax, our zeal grows cold, as we witness the apparent inutility of labour. Of what use is it, we ask, that we work on, and on, when no adequate result rises up to smile into our face? Then we fall back for our relief upon such a promise as this. We remind ourselves that we walk by faith, not by sight; and that, whilst it is in the very nature of spiritual results that they should be often hid, seldom coming into the light, the redemption of His own pledge must be left wholly with God. He does not make

us responsible for success, but for duty. He does not say that He regards us as being unfaithful when we cannot see the good that we do, but He bids us believe that it *is* done, whether we see it or no; and assures us, that if we continue steadfast, He will at last justify our faith. There are Christian men and women, alas! almost without number, who grow weary and desponding, unless large, tangible results quickly follow on their efforts, or on those of the ministry of the word. In their judgment, things retrograde, stagnate, or fail, except they know that they have been instrumental in the renewal of a heart, or unless many of such as should be saved are daily added to the church. It is not too much to say that had they lived in those days they would have thought less of our Lord than of John the Baptist, or than they would of the apostles, when, after His ascension, multitudes were converted by their preaching. Judging from appearances, the Divine approval rested far more liberally on them than on Him. For, outwardly, Christ's life-work ended in the most complete failure the world has ever seen. He was despised and rejected of men. He came to His own, and His own received Him not. On the cross He was forsaken by His friends. Save five, none stood by Him at the last, and He expired amid the execrations of an infuriated mob. How vain, then, seemed His wise Gospel words—how resultless that Divinest and most beneficent of lives! Standing there, he who now desponds because he cannot credit what his eye does not see or his ear hear, would have said in the spirit of the disciples of Emmaus—"It is over now; we *thought* it had been He who should have redeemed us, but we see instead the dread darkness of defeat." My Christian brethren and sisters, we are called away from such forebodings alike by the lesson of Christ's life, and by that also of the text. We know that the cross was highest victory, that its darkness was the prelude to a burst of immortal light. God's thoughts are not as our thoughts, nor are His ways as our ways. It is by death He brings life, and seeming barrenness He often makes the condition of fruit. He does not measure results by the inches on the rule we use in carpentry, nor reckon them by the figures with which in the counting-house we add up our gains; but He determines them by the large reward He has infallibly annexed to a faithful and persevering love. We are anxious to see that what we do lives, that blessings spring up under the patient sowing of our hands; but He, instead of gratifying our desire, bids us times and again fall back in child-like faith on His promise. To our doubting, questioning, and downcast hearts He says—"Be ye at peace; duty is yours; its reward is with me; *know* ye that your labour is not in vain in the Lord."

I say, therefore, to those of you who in any way engage in His work—what, not now only, but for long years past, I have said to myself—rest hopeful and confident on the foundation of His word. If we suspect anyone it should be ourselves, and not Him; but if on prayerful inquiry we are convinced that we are sharers in His work, that we long and toil to advance it; that our hearts' desire and effort alike are to scatter far and wide the rich gifts of His grace, that thereby the thirsty may drink of the water, and the hungry may eat of the bread of life; then let us remember that we dishonour His goodness and do shamefully impeach His fidelity, if, because we do not presently see our reward, we will not trust that He gives it. He does. Vanity was never yet written on what, having His spirit, His children do for Him. A wintry barrenness sometimes rests long upon the fields. Snows hide, and frosts bind them, and

the autumn-sown seed lies covered and seemingly dead ; but the husbandman waiteth long for the precious fruits of the earth, and hath much patience for it, till he receive the early and the latter rain. We often stagger at the promise through unbelief. Even now it would appear that we are so far ignorant of the first principles of our common Christian faith, that we are sometimes without the comfort which, centuries since, the Hebrew Psalmist could take to himself; for we are not able to believe that "they who sow in tears shall reap in joy," and that "he who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Wherefore be ye not weary in well-doing, for in due season ye shall reap if ye faint not."

We learn lastly from this subject that *Christian work is the true cure for sorrow*. It is so from whatever natural cause it may spring, but especially when it arises from bereavement. The pang of separation is a summons to labour, not to hopeless and unavailing grief. Without a doubt we are most of us painfully familiar with the words of our text. When we have met to perform the last rites for the dead, and the funeral service has been read, our bowed hearts have been lifted into quiet thanksgiving as we have heard of the victory God hath given us through Christ over the last enemy of man, and then we have suddenly been startled—wounded almost—by the abrupt and unexpected transition of the thought. There has seemed to be something heartless even in the command that we should leave the grave to work rather than to weep. Yet it is a profoundly wise one: the utterance not of cold indifference, but of divinest mercy. He who is wholly absorbed by his sorrow is lost alike to the world and to himself. He can neither get good nor impart it to others. It is not permitted us to indulge our natural grief till it renders us selfish, or morbidly to turn our thoughts inward till we are incapable of thinking of anything but the wound we have received. It is true that we cannot arrest our tears, or get rid of our pain, by any effort of our will; nor would it be desirable that we should do so even if we could. But we can force ourselves after a while to resume our duties, and then we shall experience the healing influences which flow from their discharge. We comprehend the infinite love which has smitten us when we faithfully obey its commands. It causes us to suffer that suffering may beget sympathy, and nothing but that can fit us to be Christ's ministers to men. It will inspire us with the earnestness and the compassion of Him who wept as He stood before the grave of His friend, and then comforted his sisters by raising him again from the dead. Nor is this all. Surely our belief that death is only for a time, that it is after all the indispensable condition of a life to which death will be eternally unknown, should incite us to conduct which differs radically from that of the world. He who really trusts Christ will not sorrow as those who have no hope. He knows that the parting is but a brief one, and his conviction of its brevity will take away much of its bitterness. He will not nurture his grief by making it the subject of exclusive meditation, or seek to forget it in increased occupation, or in pleasure; but, as he confidently anticipates a time when he shall go to those who cannot come to him, with a lighter heart and a more resolute will, will he devote himself to duty. It needs to be done. The work of the Lord must not stand still; and we shall do our best to abound in it, though deprived of "the half of our heart," as we reflect that it is made both possible and permanent by the Resurrection which is to open the grave and give back to us our dead.



## Family Miscellany.

### WHAT SHALL YOU BE?

FOUR or five little boys were talking one evening, as boys often do, of the future. One asked the tallest of the group:—"What are you going to be when you are a man, Willie?"

"A lawyer, answered Willie. "It is very important to have justice done in courts."

"Yes, but lawyers don't always look out for justice. I've heard that many of them will plead a case on either side, right or wrong, for the money," replied Charles.

"Well, that may be so: but that's not the kind of a lawyer I'm going to be. I'll always take the right side, whether I get paid or not. I'll look out for all the widows and orphans, to see that nobody cheats them," said Willie.

"What will you be, Charlie?"

"O! I'm going to be a doctor, so that I can ride day and night. I'll keep four horses, and change them often, and always have a fresh one. I'll not go poking along with a worn-out horse, and a broken gig, like Dr. Grey."

At this, little Jimmy sprang up and cried very earnestly, as if already in the business—"Please, brother Charlie, let me shoe all your horses, for I'm going to be a blacksmith."

His brothers laughed, and Willie said—"I shall never be ashamed of you, Jimmy, if you're a good honest blacksmith, but you must always wash your face and hands before you come to my office."

"Yes, I will, and put on my Sunday clothes," replied the good natured little fellow.

"Well, that's settled, then, father is to have a lawyer, a doctor, and a blacksmith in his family," said Willie.

Grandma sat all this time in her

arm-chair, knitting away very fast. At her feet sat the family pet, Harry, sticking pins into grandma's ball of yarn. Ah! it was for his dear plump feet that the yarn was flying over the dear old lady's needles.

"Boys," said grandma, "here is one who has not told us what he is going to be when a man."

"O no," cried Willie, stooping down, and taking dear Harry in his arms, "What are you going to be when you're a big man like father?"

Harry put his little arms around Willie's neck, and said—"When I'm a great high man, I'll be—I'll be—kind to my mother."

"You darling boy," cried grandma, "That is a sweet little vision of your future. I would far rather have you an humble working man, with the same affectionate heart, than see you cold and selfish in the highest posts to which lawyers or doctors can attain. Willie and Charlie might be great and wise men in their profession, and yet be no comfort to their parents in old age unless they were at the same time loving and kind."

Greatness alone makes no one happy; but goodness, like the sun, sheds light and joy everywhere. Whenever, after this, dear boys, you're laying plans for coming life, always add to your plans and promises sweet Harry's words: "When I'm a man, I'll be kind to my mother."

### HOW TO WELCOME PAPA.

"PAPA will soon be here," said mamma to her little boy three years old, "what can Georgy do to welcome him?" And the mother glanced at the child's playthings, which lay scattered in wild confusion on the carpet.

"Make the room neat," replied the bright little one, understanding the look, and at once beginning to gather his toys into a basket.

"What more can we do to welcome papa?" asked mamma, when nothing was wanted to the neatness of the room.

"Be happy to him when he comes!" cried the dear little fellow,

jumping up and down with eagerness, as he watched at the window for his father's coming.

Now—as all the dictionary-makers will testify—it is very hard to give good definitions; but did not little Georgey give the true meaning of a welcome?—"Be happy to him when he comes."

## Poetry.

### TRUTH UNDER-LYING ERROR.

There is some truth concealed by all falsities in which men have steadfastly believed, whether those falsities be in religion or morals; e.g. Acts xvii. 23

BEHIND the vestment of an error  
Some silent breath of truth is heaving :  
As children flee,  
Or crush the form inspiring terror,  
'Neath which some pretty moth is breath-  
They cannot see,— [ing  
So, weakly flying from a heresy  
We miss that breath,  
Or, blindly smiting where we disagree  
'Tis quenched in death.  
Though truth on falsehood standeth never,  
No falsehood stands but on truth leaning ;  
And if we would  
That error from the truth should sever  
Then must we find the hidden meaning,  
And occult good

Which always lies beneath a fallacy  
To which men cling ;  
Not merely chide as would a Pharisee  
The evil thing.

Be sure that when the good thus hidden  
Is found beneath, in darkness gleaming  
Like some bright gem,  
We know for what the men have striven  
Through paths on which no light was beam-  
And only then ; [ing  
And owning with a gentle charity  
That they possessed  
Some truth, they own our holy ministry  
And take the rest.  
*March, 1866.* E. H. J.

### THREE WORDS OF STRENGTH.

THERE are three lessons I would write—  
Three words as with a burning pen,  
In tracings of eternal light  
Upon the hearts of men.  
*Have hope.* Though clouds environ now,  
And gladness hides her face in scorn,  
Put thou the shadow from thy brow—  
No night but has its morn.  
*Have faith.* Where'er thy bark is driven—  
The calm's disport, the tempest's mirth—

Know this : God rules the hosts of heaven,  
The inhabitants of earth.  
*Have love.* Not love alone for one,  
But man, as man, thy brothers call,  
And scatter, like the circling sun,  
Thy charities on all.  
Thus 'grave these lessons on thy soul—  
Hope, Faith, and Love—and thou shalt find  
Strength when life's surges roughest roll,  
Light when thou else wast blind.

## General Correspondence.

### NORWICH.

MR. EDITOR—

Dear Sir,—Will you kindly favour me with space in the Magazine for further information about "Priory Yard?"

Your readers will recollect that in his letter published in the last October's number of the Magazine, Mr. Gould remarks—"As to the chapel, there is property overlapping the present southern entrance to Priory Yard, and extending from the street back to the present chapel buildings, which might now be purchased at a reasonable rate. A good site would thus be secured," &c., &c.

The authority Mr. Gould had for *making* the above statement, and the authority we had for *acting* upon it—in the way of appealing for funds, &c.—was, two distinct statements to the effect that, though not in the market, we should have what of the property was required by us, and that at a fair valuation, together with a recommendation that we engaged a builder to go over the property to value it on our account. *Now*, I am sorry to say, the proprietors *refuse to sell!* And the ostensible reasons for this refusal are, that "the present tenant has occupied the premises for twenty years, and is most unwilling to leave; a well-regulated club is periodically held there, and would suffer much inconvenience if removed, and the house does an average trade!"

The *real* reason we believe to be the fact—distinctly stated by Mr. Gould in his last interview with one of the partners—that *we were not prepared to give a FANCY price* for the property.

Our fond hopes as to this matter are therefore disappointed. And as there is no other available site in the neighbourhood, the *next best* thing that suggests itself—for we feel, God being our helper, we *must* do something for this deeply-needy part of the vineyard—is the following:—1.—To erect a new school-room for our rapidly increasing Sunday school. 2.—To improve as far as practicable the present approach to

the old chapel—(1) by having the archway over the narrower entrance *heightened* some two feet or more; (2) by having the whole length of the passage floor *bricked*, as are like passages in Yarmouth; (3) by seeking to get the street lamp removed directly opposite the said entrance; and (4) by removing to the utmost the nuisances from out-offices that have hitherto troubled us. As to the last two items named we are having the hearty co-operation of the Inspector of Public Nuisances, and have partially succeeded already. And 3.—To improve the interior of the chapel—(1) by having those parts of the ground floor which are now brick, and therefore cold, damp, and comfortless to the worshippers, *uniformly boarded*; (2) by removing the present uneasy and unsightly old pews from the ground floor, and re-seating the body of the chapel with neat, comfortable, but inexpensive benches, with slightly-reclining backs; and (3) by substituting for the old-fashioned elevated pulpit—so high as to preclude numbers of the people below from seeing the preacher with comfort—a neat, small platform.

Such are the improvements that, as it appears to us, it is highly important should be effected; and if through the liberality of our friends throughout the connexion, and the blessing of God on our efforts, we are enabled to carry them out, I feel sure that great and lasting benefit will be conferred on the cause of our Redeemer in this necessitous part. I am persuaded we should soon have a vigorous and flourishing church, that in time might become the mother of *other* churches, either in the city or its suburbs. As evidence, I might just allude to what has been effected during the two years we have been here, and that *despite* all the disadvantages, whose removal, in part at least, we contemplate in the above improvements.

Owing to their having been without a minister for several months, and other causes, on coming here in February, 1864, we found the members of

the church scattered in every direction; congregations numbering not more than from a dozen to twenty; from thirty to forty children in the Sabbath school, and only three teachers, including superintendent; three out of four deacons either inactive or left; and the ministers of the city advising to "shut the place up." Now, by the blessing of God, we have an average evening congregation of 250, with a morning attendance good in proportion. Our Sabbath school has an average attendance of 170 scholars, with a staff of teachers numbering twenty. We have our full complement of deacons; and the ministers of the city are rejoicing in our prosperity, and in the name of the Lord bidding us go forward. Moreover, through the kindness and liberality of one good lady in the city, we have been able to engage the services of a pious good woman, to act as "Bible Woman" solely in connection with Priory Yard. Her labours, we firmly hope, will be greatly blessed, and that she will emphatically supply "the Missing Link."

I think, then, that we are justified in believing that if we succeed in making the improvements we wish, the cause *will*, through the continued blessing of the Lord, prosper yet *more* abundantly. *Earnestly* therefore do I appeal to the Connexion on this behalf; the *more* earnestly from the fact that in about three months we must leave Norwich—the people to whom we are so strongly attached, and the sphere in which God has so greatly blessed us. 'Tis a heavy blow to the dear friends here that we are called so soon and so suddenly to leave them, "just when (to use the language of one of them), after years of gloom and despondency, every aspect of the affairs of the church seems full of buds of promise!" The night I read the Foreign Mission Committee's invitation to return to Orissa, and our decision relative thereto, the meeting was turned into a very "valley of Bochim." The grief of those who are the "seals of our apostleship in the Lord" was intense, and most painful to witness. The scene was not much unlike that presented in Orissa, when, by a strange Providence, I was called to say "farewell" to our much loved friends at Piplee—they are never to be forgotten.

O the *fruition* of "the hope, the blissful hope, which Jesus' grace has given!"

I can truly say, in the sight of God, that such is our attachment to the dear people here, and theirs to us,—such have been the kindness and sympathy and help of Christian friends in the city,—and to such an extent has the "Lord of the harvest" blessed our labours since we came, that nothing but an intense love for mission work and poor benighted Orissa, and a deep settled conviction that our recall to Orissa is from the Lord, would have induced us to leave our present charge. On *this* account, therefore, we are deeply anxious to help them all we can while we are with them. And I *do* hope that I shall be excused if I beg and beg *hard* for *immediate* funds to accomplish the above desirable ends.

The sum required for the whole is £300, a third of which has been already promised in Norwich. Donations on this behalf I shall *thankfully* receive at my address—Sussex-street, Norwich. I would also earnestly beg the prayer of God's people on behalf of the church here, that God would graciously send them a "man after his own heart."

Apologizing for so lengthy a letter,

I am, dear Sir,

Yours very truly,

GEO. TAYLOR.

Feb. 19, 1866.

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#### SOME CHARACTERISTICS OF THE GENERAL BAPTISTS OF THE SEVENTEENTH CENTURY.

MR. EDITOR—

Dear Sir,—Mr. Adam Taylor, in his History of the General Baptists of the Seventeenth Century, states that at the Restoration, in 1660, they numbered in this country 20,000; and at the Revolution, in 1688, they were 30,000. England had not then one-third of the present population; its social condition was most unfavourable; and they met with every kind of persecution from nearly all other professed Christians. In reading their books I have often thought how delighted Neander would have been in sketching their likeness to the first Christians. During the first three-quarters of the century, I think

they approached nearer to the ideas and usages of the first disciples than any others have done. We live in an age of *feeble convictions*; theirs was the very opposite. Religious life with them was maintained by the belief that the Bible was to be understood by all—that is all that brought a willing mind to the study of it.

There is only one evidence for divine truth they had any knowledge of—the internal: “He that believeth hath the witness in himself.” “What is truth?”—that was the one important question with them. To bear witness for truth was to bear witness for Christ. This spirit led to all their sufferings,—and they were great. Another distinguishing mark was, they were much more concerned, to *be* than to *do*. “In honesty and godly sincerity” all their practical writings dwell exclusively on consistency in believers. Their love for each other was great; hence others said, “We will go with you, for we believe God is with you.” Another mark was, their meetings were social. They had no chapels, or any of our modern machinery, and consequently each assembly adopted that mode and plan that seemed best; hence there was a great variety, although a happy unity. I have a rare little book published in 1651, called “The Faith and Practice of Thirty Congregations gathered according to the Primitive Pattern.” These churches all had a plurality of elders. In others there was one pastor, with a number of “gifted brethren” to assist him. To increase the ministry was with them an object of the first importance.

Mr. Joseph Davis, a leading minister among them, expresses the views of the whole body. “I believe a church of Christ is to have a ministry that, in the hand of God, may be further useful and instrumental to build them up in their most holy faith. The said ministry to be of two sorts—pastors and teachers; the pastor to be gifted, and qualified with grace from God . . . the teachers that have divine gifts are to be accepted and countenanced, for such God hath so far approved of, that he hath wrought with them.

“I do not approve of the monopolizing the ministry of the Gospel by one, and not giving encouragement to

others. Moses was of another mind: ‘I would,’ saith he ‘that all the Lord’s people were prophets, and that God would pour out His spirit upon them.’ Peter was of the same mind: ‘As every one hath received the gift, so minister the same one to another, as good stewards of the manifold grace of God.’”

Davis died in 1707, aged 80. I have quoted the above from his “Last Legacy,” published in 1720. Your space will not allow my stating at any length the effects that followed. Many, however, learned men adopted their principles and joined them. I will name one, a Mr. J. Browne, of Oriel College, Oxford, did so, and published in 1653 a quarto volume, entitled “Scripture Redemption freed from Men’s Restrictions, &c., &c., by J. B., now a preacher of the faith he once destroyed.” Others might be named. Mr. Taylor puts on his title page, “Ask for the old paths.”

Yours truly,

JAMES READ.

Ipswich, March 14.

#### LAY PREACHERS.

MR. EDITOR—

Dear Sir,—I feel very great sympathy with “G. B.,” and am afraid he is an illused man. The first of his four questions is evidently the outcome of a mind that is suffering acutely from some real or imaginary wrong. I very much doubt, however, the propriety of the course he has taken under his trying circumstances. I think he would have done better to have sought the counsel of some wise friend rather than to have rushed into public view. Evidently the sore from which he is suffering is very inflammatory, and, I think too, has a little *proud flesh* in it. He reminds me of two lay friends of mine. One of them, deploring the apparent coldness of the people, said, “If you pray like an angel, you can’t knock a Amen out on ’em.” The other one, being discouraged by the church in his projects as a preacher, said, “I can preach very well everywhere else; why can’t I at hom?” It is not my pleasure to know “G. B.,” but I think the church will do well to be cautious in his case; for the question No. 1

cannot be from a wise and prudent man. Indeed, I think, he owes an apology to the readers of the Magazine for troubling them with such a question. Look at it again. "Is it right for the pastor of a Christian church to refuse to encourage occasional preachers through a spirit of monopoly?" Such a question not only casts an imputation, it also indicates a state of mind "G. B." will do well to get rid of. The quotations from J. A. James, James Taylor, and T. W. Mathews, only echo the sentiments of every true heart. But did those justly esteemed men comprehend every busybody who wished to make himself heard?

The answer to "G. B.'s" second question depends upon the meaning to be attached to the word "encourage." In view of his first question, it is quite clear that "G. B." and I would give to it a widely different meaning. In a very important sense they are encouraged far too much, but in another sense far too little. They are encouraged too much by being suffered to increase without restraint; they are encouraged too little for want of wholesome restraint.

My mode of "encouraging" them would be by striking off the list at least one-third of them. Most despotic, and may be, unchristian, in the eyes of "G. B." All enlightened lay preachers must be aware of and deplore the great irregularities which now prevail in reference to lay agency. It is not for me to suggest, in the pages of our Magazine, remedies, or "encouragements" if you will, for the improvement of the existing state of the case, yet I think the churches would do well to take the matter seriously to heart, and see if they cannot, by a conference of delegates, or otherwise, take means for the more orderly and efficient supply of this highly important sphere of Christian usefulness.

The remaining questions of "G. B." are met by this communication.

I remain, dear Sir,

Yours faithfully,  
SPECTATOR.

MR. EDITOR—

Dear Sir,—I sympathize with your correspondent, "G. B.," in his communication relative to "lay" labourers.

The opinions quoted are apposite, and, were it necessary, might be multiplied greatly. Mr. Mathews (of Boston) has always been forward in promoting lay agency, and the good effects of the plan have been proved in various ways—in the supply of the pulpit at Boston during his absence or illness, and also the pulpits of neighbouring village churches, and an out-station. A village church, a few miles from Boston, being suddenly deprived of its pastor, a member of the church at Boston supplied that church several months, until another pastor was obtained.

Ought not, my dear sir, every church to be, as far as possible, an academy, and a little pains be bestowed upon such members of the church as possess speaking abilities?

The "Connexion" needs some stimulus to its zeal, for of all bodies of Christians I think we are making the least progress.

Yours truly,  
N., AN OLD G. B.

REV. W. KILPIN.

MR. EDITOR—

Dear Sir,—In reply to your note on the cover of this month's Magazine, permit me to state that the Ministers' Reception Committee reported thus—

"Rev. W. Kilpin, B.—We have received an application, but no testimonials, from this brother, and recommend the postponement of his case till next year."

This recommendation was adopted by the Association.

In the Minutes of 1865 it is simply stated, page 33—"We have received two other applications, but recommend that they be postponed till next year."

I am, dear Sir,

Yours very truly,  
THOMAS BARRASS.

Peterborough, March 16.

BAPTIST UNION.

MR. EDITOR—

Dear Sir,—Kindly permit me to inform your readers that the Annual Session of the Baptist Union will be held Monday, April 23rd. Morning meeting, ten o'clock, at Upton chapel,

Lambeth-road. Evening meeting, six o'clock, at Metropolitan Tabernacle. Dinner and tea provided for delegates. Ministers desiring hospitalities during the week are requested to write at once to Rev. W. G. Lewis, Ladbroke-place West, Notting-hill.

J. H. MILLARD, *Secretary.*

P.S.—I may perhaps say that the Rev. W. R. Stevenson's paper on "Religious Beneficence in Baptist Churches," will be read during the morning session.

*Huntingdon, March 20.*

## A NEGRO BAPTISM IN AMERICA.

MR. EDITOR—

Dear Sir,—During a recent tour in the United States and Canada, it was my pleasure to mingle with many Baptist friends, and to hear much of the prosperity of the cause in many places. In Richmond, Virginia, there are over 6000 coloured members of Baptist churches. I think your readers would be interested, as well as amused, by the following account of a "Negro Baptism" that I cut from a periodical that fell in my way.

Yours very respectfully,  
THOS. COOK.

*Leicester, Feb. 26.*

### THE BAPTIZING.

THE Spring—the Royal Spring, as it was called by the first settlers—a broad, beautiful sheet of water that glides from under a gray limestone cliff, and floats away to the silvery Elkhorn River, its current strong enough to turn the wheels of a large paper-mill built near its debouchure into the river, and its waters teeming with exquisite mosses and aquatic plants. It waters the western extremity of the town, and its beautiful clear creek passes along the foot of the airy seat of Mr. Keene Richards. The bridge which connects the Frankfort pike with the town crosses the stream, and the deep, broad expanse just above the bridge is a favourite place of baptism for the Baptist denomination, of which body the negroes here make up a goodly population. Shortly after our arrival we went down to the bridge one Sunday afternoon to witness a negro "baptizing."

There were forty candidates for baptism, of all ages and sizes; and it was worth a

walk to hear the exhortations and running personal commentaries of the preacher who performed the rite, standing in the middle of the stream, and waiting while an assistant brother led one after another to him in the water. The banks swarmed with negroes, the church members being nearest the water, while the unconverted multitude, in holiday garments of every imaginable hue and fashion, crowded the slopes and leaned from the stone parapets of the bridge. They sung the hymn—

"Alas! and did my Saviour bleed?  
And did my Sovereign die?"

—repeating different verses after each baptism, and ceasing to sing during the ceremony.

"Yes!" cried the preacher, "He did bleed, dis blessed Saviour! He bled for you, and me, and all dis guilty race! He shed more blood den all the soldiers in dis 'bellious wah, nuff to wash out all our sins—all your sins, you black wenches dah"—looking up at the bridge—"wid your silks and your fadders, and your proud ways. You need'n grin and jiggle and look so smart; you'll have to come to dis yit, 'fore you done."

"Ah, bress the Lord! Bring him in, Brudder Washington," he shouted, as his assistant led a stout black into the water; "I've had my eye on dat chap a long time, mind I tell you! You bin gamblin with Sattan, is you?" he continued with a grin, as he laid his hand on the back part of the candidate's head, preparatory to the immersion; "de debbil had his claws closer to the nape of your neck den I is now, but he didn't git you for all dat, did he?"

They sang another song as "Sattan's" late partner in gambling came up out of the water; and then a coloured sister, who had been clapping her hands, and now and then ejaculating softly, in the midst of a group of women, was led forward to the stream.

"Oh, ho! and here comes our Methodist sister, Phillis Bradley. Come on, sister! I knowed when I heerd you clap-pin and shoutin and takin hebbin by storm, dat you hab to take to de water 'fore you got through. Dat's right! Come to de old Baptisses! We don't brag! we aint neader Jew nor Greek, Barbarian Sizzlum, bond nor free. We's jis all in all for Christ!"

And thus he continued, commenting upon each one that came forward, until the last had been immersed. Then coming out himself with many a whew! his face reeking with perspiration, he shook hands with the bystanders, and said, "I tell you what, brudern and sisters, de 'possles must ha' worked hard when dey baptized dem tree thousand in one day!"

## Preachers and Preaching.

### EXTEMPORE PREACHING.

THE exclusive adoption of this method has a tendency to beget indolence in study. We need not of course speak of the delusion prevailing among the ignorant, happily not very widely, that study is unnecessary, nor of that other delusion equally mischievous, that study alone is necessary, and not also that divine baptism without which the truth can neither be perceived nor impressively uttered. After a man acquires the ability to speak extempore with freedom, he finds it comparatively easy to fill up the hour allotted to the sermon; and so there is a strong temptation to go into the pulpit with slight preparation. His hearers are not edified, and he is in danger of degenerating into an empty declaimer. It may be said that this indolence is not the fault of the method, but of the man. In a measure this is unquestionably true. But a system may be fairly judged by its results. And in reply, we need only point to the mass of extempore preachers as compared with those who write in whole or part. The patient students, who truly "search the Scriptures," whose aim is to unfold the word of God in all its richness and variety, and to build up their hearers in the faith of the gospel, are to be found, we are confident, in greater number among the latter class. Of the two classes we have listened, we think, to about an equal number, and we are compelled to say, of the former who are truly Biblical students, we can count the number upon the fingers of one hand. Our remark applies to the educated. Perhaps our experience is exceptional. Let us suggest whether the use of the pen might not have a tendency to correct in some degree the fault to which we have adverted.

Another objection is that which relates to *style*. The extempore discourse is often rambling and inelegant. How many such sermons have we heard without beginning or end, and with neither point nor polish. Now we are no advocate of elegant essays and calling them sermons. Far from it. Literary dilettanteism in the pulpit we would condemn even more strongly

than rudeness and coarseness. But the preacher is a teacher; and he is, as he ought to be, the standard of taste in the community where he labours. His language should be simple, direct, exact and pure; and this is much more likely to be the style of him who uses the pen than of him who does not. Indeed, we think it will ordinarily be found that those qualities of style are possessed only by those extempore preachers who have at some period of their ministry written their sermons. We do not say that those who practice the extempore method exclusively, and have done so from the beginning, never possess these qualities; but the cases in which they do, we believe to be rare. Nor on the other hand do writers always exhibit these excellencies; but what we would insist is, that they possess them more generally. That the cultivation of such a style as that to which we have referred is desirable, no one will doubt. It should be the aim of the sermon to convey the truth straight to the heart; for thus the Spirit can use it to enlighten, to convert and to sanctify. That steady beholding of the truth which is necessary to fix it with the pen, will cause it to glow in the preacher's soul and give unction to his style.

Closely connected with this fault of style is another; *want of completeness*. Extempore preachers not unfrequently become interested in the discussion of some branch of their subject, and, before they are aware of it, so much time has been consumed, that they must pass hurriedly over the remaining topics of their discourse, and those too equally and even more important; and many times they are obliged to pass over them without mention at all. The result is that the truth has been but partially presented, and the impression which the subject would have made as a whole is lost. Not only is this the case, but frequently even a worse result follows. A false impression is made; for a half truth is often an untruth. It may be said the extemporer can correct this fault by care and study. Possibly: but will he not probably find the faithful use of the pen an invaluable help?



One more fault, the only other we have space to mention, is *inexactness*. Here we may quote Lord Bacon. "Reading makes a *full* man, speaking a *ready* man, and writing an *exact* man." The quality of exactness is certainly no less valuable than that of readiness. It may be asked, would you have the truths of the gospel stated with the coldness and precision of mathematical formulæ? By no means. But we would have that colouring of the truth, that extravagance of statement, so common in those who extemporize and never write, carefully guarded against. None would be more shocked by the knowledge of this fault than the good men who are unconsciously guilty of it. The gospel in its naked simplicity and majesty needs no human embellishment to add to its beauty and power. The demands of the truth require exactness, that the true may be sharply distinguished from the false. The minister of Christ must do this, and shall he hesitate to make some use of the means which all experience teaches is one of the best?

A word in regard to the testimony of such men as Robt. Hall, Dr. Wayland, and Jonathan Edwards, against written discourses. It must be taken *cum grano salis*, with some allowance. They were all elaborate writers. Robt. Hall's sermons are classics. His extempore discourses doubtless gained force from his pains-taking as a writer. Dr. Wayland is known as a writer. Had he been an extempore preacher all his life he would no doubt have been eminently useful, but it is scarcely probable that he would have been known beyond the immediate sphere of his labours. No wonder the burning soul of Jonathan Edwards chafed under the bonds of a manuscript. His preaching, powerful as it was, would have been improved it is probable by adopting in part, at least, the extempore method. But the church has reason for gratitude that this eminent saint and profound thinker was a writer. These men, feeling strongly the defects of written discourses, pronounced against them. If they did so wholly, we think they erred; and it appears to us there can be no better evidence of this than their own lives and labours.

Of the defects of the written discourse, that it is often formal and life-

less, that reading cannot be so effective as speaking, that there is danger of becoming a mere essayist, that time is taken which might be spent more profitably in study or in pastoral duties, we need not speak. These and other faults have been set forth better than we should be able were we to attempt the task. We end as we began by recommending both methods. The subject is not one upon which there is any necessity to dogmatize. Let each brother use the gifts God has conferred upon him, studying "to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," labouring to carry "the blessed gospel" to the hearts of perishing men, by that means which he perceives under the guidance of the Divine Spirit will be the most effectual. "Where the Spirit of the Lord is, there is liberty."

#### MODERN PREACHING.

IN writing of the recent volume of Dr. Guthrie, entitled "Man and the Gospel," the *British Quarterly Review* judiciously says: "The style of preaching of which Dr. Guthrie may be regarded as the chief representative, and which in many instances is, we fear, deteriorating the instruction of the pulpit, is a not unnatural reaction from the stern, dogmatic, Calvinistic divinity of the Scottish church in the last generation. But, like all reactions, it has been carried to an extreme; if that was all doctrine, this is all sentiment; if that was all logic, this is all fancy; if that was all solid pudding, this is all syllabus. The ideal of preaching is that in which solid instruction is combined with the excitement of fervid emotion, and the constraint of holy activity. We fear that the hearers of modern popular preaching receive but little of the former. How rarely we hear a careful exposition of scripture, or a careful statement of doctrine! The fancy is interested, the conscience and heart are appealed to, usefulness is urged, but instruction in the things of God is neglected; and while more is done religiously, less is known of theology than perhaps in any previous age of the church; and the fruit of this is beginning to appear in a general unsettledness of doctrine."

## Sabbath Schools.

### GOOD RULES FOR SCHOLARS.

1. Be punctual, and encourage others to be so.
2. Get your lessons. You will then be instructed and profited.
3. Be courteous and orderly in your class, and avoid whispering.
4. Be especially kind to new scholars, remembering that they are strangers.
5. When new scholars are brought into the class, help to interest them.
6. Ask questions about the lesson, and about the explanations, if there is anything which you do not understand.
7. Do all you can to interest yourselves and others, and to assist the teachers.
8. Pray for the school.

### HOW AND WHAT TO READ.

READ much, but not many works. For what purpose, with what intent do we read? We read not for the sake of reading, but we read to the end that we may think. Reading is valuable only as it may supply the materials which the mind itself elaborates. As it is not the largest quantity of any kind of food taken into the stomach that conduces to health, but such a quantity of such a kind as can be digested; so it is not the greatest complement of any kind of information that improves the mind, but such a quantity of such a kind as determines the intellect to the most vigorous energy.

The only profitable kind of reading is that in which we are compelled to think, and think intensely; whereas, that reading which serves only to dissipate and divert our thoughts, is either positively hurtful, or useful only as an occasional relaxation from severe exertion.—But the amount of vigorous thinking is usually in the inverse ratio of multifarious reading. Multifarious reading is agreeable, but, as a habit, it is, in its way, as destructive to the mental as dram-drinking is to the bodily health.

“Our age,” says Herber, “is the reading age;” and he adds, “it would have been better, in my opinion, for the world and for science, if, instead of

the multitude of books which now overlay us, we possessed but a few works good and sterling, and which, as few, would be therefore more diligently and profoundly studied.”—*Sir William Hamilton.*

### JERUSALEM THE GOLDEN.

JERUSALEM the Golden,  
I languish for one gleam  
Of all thy glory folden  
In distance and in dream!  
My thoughts like palms in exile,  
Climb up to look and pray  
For a glimpse of that dear country  
That lies so far away.

Jerusalem the Golden,  
Methinks each flower that blows,  
And every bird a singing,  
Of the same secret knows!  
I know not what the flowers  
Can feel, or singers see,  
But all these summer raptures  
Are prophecies of thee.

Jerusalem the Golden,  
When sun sets in the west,  
It seems the gate of glory,  
Thou city of the blest!  
And midnight's starry torches,  
Through intermediate gloom,  
Are waving with their welcome,  
To thy eternal home.

Jerusalem the Golden!  
Where loftily they sing,  
O'er pain and sorrows olden  
Forever triumphing!  
Lowly may be thy portal  
And dark may be the door,  
The Mansion is immortal!—  
God's palace for His poor.

Jerusalem the Golden!  
There all our birds that flew,—  
Our flowers but half unfolden,  
Our pearls that turn'd to dew,—  
And all the glad life-music  
Now heard no longer here,  
Shall come again to greet us,  
As we are drawing near.

Jerusalem the Golden!  
I toil on day by day;  
Heart-sore each night with longing,  
I stretch my hands and pray  
That midst thy leaves of healing  
My soul may find her nest,  
Where the wicked cease from troubling—  
The weary are at rest.

—*Sunday Magazine.*

## Christian Work.

### PREACHING IN THE LONDON THEATRES.

THESE services are under the special superintendence of Mr. Sawell, the Assistant Secretary of the City Mission, who makes the necessary arrangements, secures preachers, and appeals for special funds for the continuance of these services.

When a minister goes to preach in the Surrey Theatre, or at the Standard or City Theatres, on a Sunday evening, or to the Standard at Whitechapel, or other kindred places for special services, he is sure to find the City missionary of the district there, helping to distribute copies of the hymns to be sung among the crowd as they rush in; and ere the preacher steps on the stage, the missionary is one of a little kneeling band, in the green-room behind the scenes, praying for a special blessing to descend from the right hand of Him who hath the residue of the Spirit. What a strange place for a prayer-meeting! Here is the large cheval glass before which the actors put on their stage costumes; here are lying around the swords and shields used in their mimic combats. The contrast is most impressive as you rise from your knees and pass on to the stage, and see an audience before you filling the theatre to the ceiling—save indeed the dress boxes, which the poor avoid. The success of this novel movement, which at first was viewed with anxiety and doubt by some excellent men, has been marvellous. During last winter and spring there were 119 services, numerous attended, making in all from the commencement of this effort 781 services, attended by 1,167,100 persons. There were also distributed 689,800 handbills, containing, with a notice of the services, the hymns to be sung. Such is the authentic and remarkable statement lately issued by the committee of which Lord Shaftesbury is the chairman.

It is a most gratifying fact that the right class has been largely brought out to these theatre services, namely, those who have not attended any ordinary places of worship—some from prejudice against “parsons,” others

from want of clothing, whose rags would be flaunted by the broadcloth and silks of an ordinary congregation. “I likes to creep into the gallery or pit of a Sunday night; no one minds my want of dress; all around are much like myself.” In a community of want and woe, the “very poor” feel themselves at home in such a place as this. The poor woman is there with the scanty covering of a worn shawl thrown over the little babe that nestles in her bosom; the poor Jew of Whitechapel or Shoreditch, the costermonger, the tramp; old hardened men, veterans in sin and crime, and young persons, of both sexes, of evil habit and repute, are there. God’s own Spirit has, to our knowledge, wrought mightily among these “ragged” congregations. Conversations with those who choose to remain (by invitation) after the service, have repeatedly led to Christian decision. One minister, labouring in the north of London, has been peculiarly useful in this way. We know the case of a poor man who, through this instrumentality, became a true Christian, after a long life of neglect and sin; and in his intense gratitude and affection, he walked four miles—from the heart of the City to Kentish Town—to see once more the face and listen again to the voice of the man who had been God’s instrument in his salvation.

Prejudices against Christianity and its ministers have been wonderfully removed by these special services. When the people see, as we have done, a church “parson” and rector fall down on his knees on the stage, when he enters the theatre and is about to preach, hear him pray so fervently, and see how, “without money and without price,” and “all for love,” he proclaims with tearful earnestness the glad tidings, they soon cast away their cherished dislikes. More than this, it is a well-known fact that church and chapel-going habits are thus formed, and that many who received the truth in the love of it are now members of regularly organized Christian congregations in the respective neighbourhoods where they dwell.

## General Baptist Incidents.

### THE OLDEST GENERAL BAPTIST CHURCH IN LONDON.

THE lease of the meeting-house in Virginia-street expiring at Lady-day, 1741, this church, after several unsuccessful attempts to renew it, were compelled to look out for another situation. They agreed with the Sabatarian society in Mill Yard for the use of their meeting-house on the Lord's-day, at a yearly rent of ten pounds; and assembled in that place for the first time on the last Lord's-day in May, 1741.

For several succeeding years this society appears to have been tranquil and united, and the cause of religion prospered. Many respectable persons were members of it, who very generously assisted the church, by frequent donations to the poor, as well as gifts and legacies to the church. Two worthy benefactors deserve notice. Mrs. Berry, a benevolent lady, to whom during her life the poor were much indebted, at her death bequeathed to the church the lease of a house in Pennington-street; and Mr. Thomas Shering, an opulent and worthy gentleman, who was long actively employed in prosecuting schemes of usefulness, and in serving the congregation and the public, towards the close of his life endowed the church with an estate in Spitalfields. Both these endowments have long since ceased, in consequence of the expiration of the leases by which they were held.

Mr. Randall continued to labour diligently and acceptably among this people till Aug. 5, 1756, when death removed him from his station. He was a man of good abilities, and a cultivated mind.

After the death of Mr. Randall, the church was occasionally supplied by Mr. John Brittain, a member of the General Baptist church under Mr. S. Fry, in Horslydown, who had for a few years been employed, under the sanction of that society, as an itinerant preacher about Nine Elms and Battersea. His temper being fearless, and his manner animated, he acquired a considerable degree of popularity, though his mind had received little improvement from literature. His occasional

labours were so well approved by the congregation in Mill Yard, that they gave him an invitation to take the oversight of them, to which he consented.

The congregation, feeling the inconvenience of assembling in a place which belonged to another church, grew desirous of possessing a meeting-house of their own. In the beginning of 1760 they opened a subscription towards a fund for that purpose. They soon found a commodious situation in Church-lane, Whitechapel, which they secured; and March 26, 1761, a committee was appointed, to oversee the building of a new meeting-house. It was not finished, however, till two years afterwards, and the first church-meeting was held in it March 23, 1763.

This society appears at this time to have been zealously engaged in promoting the cause of their Saviour, especially in discovering and cultivating ministerial gifts. For this purpose two young men were appointed as readers, whose office it was to read a portion of the Scriptures at the commencement of public worship. A meeting was held every Lord's-day morning, and one in the evening each week, for the improvement of gifts; and a lecture was maintained on the Lord's-day evenings by Mr. Brittain, and several young preachers. These efforts were blessed by the great Head of the church. Several young ministers were raised up, and numbers were added to their fellowship. In June, 1770, when the New Connexion was formed, this society consisted of about three hundred members, one pastor, seven deacons, and one young minister.

In 1784 the number of members had decreased to one hundred and fifty; but notwithstanding this decline in numbers, the members of this society continued to give evidence of their zeal for the promotion of the General Baptist cause, by their liberal exertions in cases of a pecuniary nature. For though it does not appear that many rich men were connected with them, yet when application was made to them for assistance in building the meeting-house at Leicester, in the winter of 1783, more than £110 were easily collected.

## Science and Art.

**DIRECT SUNLIGHT AND DIFFUSED DAYLIGHT.**—Professor Roscoe and Mr. Joseph Baxendall have reported to the Royal Society the results of their examination of the relative chemical intensities of direct sunlight and diffused daylight at different altitudes of the sun at Manchester and Heidelberg. Their experiments appear to prove that the effect of the atmosphere upon the highly refrangible and chemically-active solar rays is regulated by totally different laws from those founded upon the hypothesis of the reflection by means of hollow vesicles of water.

**PHYSIOLOGICAL HISTORY OF TREES.**—Mr. Arthur Grispius reported to the Academy of Sciences at Paris the following as the results of his latest researches into the physiological history of trees. The nutritive substances occupy the amyloiferous (starch-bearing) tissues of the trunk during the greater part of the year, the time when they are wanting being short, and to be reckoned not by months but by days; that the starch secreted in the summer seems to remain immoveable during the ripening of the fruit; and that there are only two great movements of nutritive matters in the interior of the trunk of a tree—the production of these matters in the summer, and their absorption in the winter.

**NEW LAKE.**—A lake, about two miles in circumference, from which borax is obtained in a pure condition and in large quantity, has just been discovered in California. The borax hitherto in use has been procured by combining boracic acid, procured from Tuscany, with soda. It is used in large quantities in this country, the potteries of Staffordshire alone consuming more than eleven hundred tons a year.

**THE BEQUEST OF THE LATE MR. GIBSON** to the Royal Academy is, in money, £32,000, his group in marble of the wounded warrior supported by a female figure, and all his unsold works in marble.

**GOOD NEWS FOR "SITTERS."**—Mr. Sarony has invented an easy and convenient substitute to the horrid fork

by which photographers prop the heads of sitters. This "posing apparatus" supports the whole body.

**ART FOR THE COTTAGE.**—A series of "cottage wall prints" from drawings by T. W. Whympster, E. Duncan, J. H. Mole, G. Farmer, and G. H. Andrews have been issued. They embrace landscapes, marine views, and figure-subjects; are well executed, excellently coloured, and cheap.

**MR. EYRE CROWE** has recently finished a picture representing the betrothal of Burns to Highland Mary.

**MR. GEORGE SCHARF** will commence his lectures on English Portraits at the Royal Institution this month.

**THE ARUNDEL SOCIETY** has ready for issue a chromo-lithograph of Fra Bartolomeo's fresco in the Villa of Frate, Florence, "the Annunciation;" and chromo-lithographs of Ghirlandajo's "Last Supper," in the Ognisanti, Florence; and Luini's "Adoration of the Magi," at Sarouno, are to be issued this year.

**MR. WOOLNER** is executing a bust of Thomas Carlyle.

**MONUMENTAL.**—At Barnsley, a statue of the late Joseph Locke, the celebrated civil engineer, has been erected in the People's Park.

**NEW MUSICAL INSTRUMENT.**—M. Baudre, of Paris, has recently exhibited at the Royal Institution, London, a novel and extraordinary musical instrument. It is about six feet long, is composed of twenty-nine stones, principally flint, suspended by cords, and arranged in a manner resembling two octaves and a half of a pianoforte, with the exquisite semitones. Upon these stones M. Baudre played various airs with precision and sweetness, giving effects different from those produced by any other instrument. The stones, principally from the south of France, occupied five years in their collection.

**CURIOUS SPRING OF INK.**—A spring of natural ink, a mineral fluid, like crude petroleum, but without smell, and possessing the finest properties of ink, has been discovered in Les Angles, in the vicinity of Buena Vista Lake, California.

## Literature.

### THE SECRET OF LIFE.\*

There is a fresh, vigorous, healthy tone about these eight sermons. Bracing as the mountain air, in which they might have been born, they are remarkable for their strong practical common sense. Mr. Cox has preferred to dwell on the ethical side of truth, rather than on the doctrinal, as it is generally understood; but still leaves us in no doubt as to the firmness with which he holds biblical as opposed to merely theological opinions. Six of the sermons were delivered as a series, and the other two were added to this volume "because the printer still asked for copy." The subjects of these connected discourses are, "Love is Lord of all; or, the existence of evil consistent with the love of God:—The cross; or, the self-sacrifice taught by the sacrifice of Christ:—The mercy of justice, or, God is just, therefore merciful:—The joy of the cross; or, the joy of self-sacrifice as contrasted with the happiness of self-indulgence:—The chief good of man; or, the light of God's countenance better than corn and wine:—The life of the hand; or, the life of the senses and the death of the soul."

In his treatment of the second sermon, Mr. Cox, while differing from some expositors of truth, states his own view with a good deal of force. We give the following passage from the introductory part.

"It is astonishing, it is humiliating, to find how, unless we are on our guard against it, a narrow selfish spirit will vitiate our best interpretations of Scripture, and mar our conceptions of the sublimest truths. One should have thought that at least the cross of Christ, the supreme emblem of that love which is the conquering opposite of selfishness, would have been left untouched by selfish hands; that, instead of limiting, men would have rejoiced in the breadth of its redeeming scope. Yet even the redeeming cross has been fenced about on every side; its saving energy has been limited to a select few, to their deliverance from a future torment rather than from a present evil; and, worst of all, it has been commonly regarded as an exception to the ways of God, not as illustrative of them, as a temporal pro-

pitiation of His anger rather than an expression of His eternal love. In all these, and in many other ways, our narrowing selfishness has misinterpreted the Inspired Record, and vitiated our conception of the fundamental truth of the Gospel. It is no wonder, therefore, if, narrowing and misinterpreting the revelation of the cross, we have also misinterpreted the injunction to bear the cross and narrowed it to a mere vanishing point. For we cannot bear the cross aright till we understand how Christ bore it; we cannot rightly conceive our duty till we rightly apprehend His work. It is *His* cross we are to take up, and till we know what 'the cross' meant for Him, we cannot know what it should mean for us; till we have learned how He bore it, we cannot tell how we should bear it.

"So much as this, indeed, is implied in the passage before us. The Lord Jesus, so soon as His disciples acknowledge Him to be 'the Christ, the Son of the living God,' warns them that He is not to be the secular and conquering Christ of their thoughts, but the Christ of the cross. He begins to show them how He must go to Jerusalem to suffer many things, be put to death, and be raised again on the third day. The disciples are full of consternation at this reversal of their hopes; and spokesman Peter cries, 'Be propitious to Thyself, O Lord; do not affront the dangers you foresee; but take pity on Thyself and us.' And Jesus replies, not only with a 'Get thee behind me, adversary,' to Peter, but also, turning to the whole company of the disciples, He forewarns them that they also must be prepared for the cross, if they would follow him; that He cannot bear it alone; that *they* must bear it too. On His own showing, therefore, His cross is our cross, and we can only understand what the cross should be to us, by learning what it was to Him. Let us therefore a little consider, first, what the cross was to Christ, and, then, how we take up and bear the cross."

Mr. Cox puts very strongly his objection to a well-known Calvinistic dogma.

"The theological blasphemy, once so commonly held, that the sacrifice of our Lord was simply an expedient for appeasing the divine anger, and bending the will of the Almighty into an attitude of clemency and forgiveness, has so completely died out of the intelligent thought of the day that happily we need no longer refute it. All thoughtful Christians are agreed that the sacrifice of Christ is an

\* The Secret of Life; being Eight Sermons preached at Nottingham by Samuel Cox. Loudon: Arthur Miall.

expression of divine love, not the propitiation of a devilish wrath. Nevertheless this better and more perfect conception of the cross is rarely carried to its logical results. To a very large extent we still conceive of the sacrifice of the cross as an exceptional event—as an interruption, though a most happy interruption, to the usual flow of the divine thought and action rather than as an expression, though it be the supreme expression, of the unchanging heart of God. We are so bound by the measures of time within which we live, that we also *think* within them; we find it very hard so much as to conceive of an eternal action, an eternal sacrifice. We attribute successions of thought to the Inhabitant of Eternity, changeful processes of feeling and sudden accesses of feeling to the great 'I AM,' exceptional modes of action to Him who is the same yesterday, to-day, and for ever. Hence, although the Gospel expressly assures us that the sacrifice of Christ was a sacrifice made 'from before the foundation of the world,'\* as well as a sacrifice made on a certain sacred day in our human calendar, we fail to catch the force of the former revelation, and dwell almost exclusively on the fact, that on a certain day, for ever memorable, the Lord Jesus actually died on an actual cross, a sacrifice for the sins of the world."

Perhaps this will give our readers some insight into the position which Mr. Cox maintains on this momentous theme.

There are two or three blemishes of style which are somewhat remarkable in one who writes so carefully. In the first sermon, when speaking of human and divine love, goodness, and righteousness, as taught by Professor Mansell, Mr. Cox says, "He argues that God is infinite and absolute; that we, simply because we are finite and imperfect, cannot so

much as conceive the absolute and the infinite; and that therefore the infinite absolute righteousness, and goodness, and love of God must be *different* to the love, and goodness, and righteousness, which we possess, and which we can conceive." We are *averse* to persons and things, but we certainly *differ from* them. Mr. Cox also uses the obsolete singular noun "wage" for the commonly employed plural noun "wages," (p. 70.) This is the more incorrect, since his own antithesis shows us that he is speaking of *plurality*. This is the sentence,—*"To every man God renders according to his work; but, because we want to spend a wage for which we have not worked, and to reap enjoyments for which we have not sown the appropriate seed, we forthwith fall to devising a future world, in which we are to have all the pleasures we have missed here, and can hardly believe that God is just should that future world vary from our dream."* He also speaks of our Lord "in His last prayer *with* them (*i.e.*, the disciples) and *for* them:" where, from the construction of the sentence, it might be inferred that Christ had before-time prayed *with* as well as *for* his disciples. Now, the remarkable feature in reference to our Lord's prayers is this—that He prays rather *for* his disciples than *with* them: that even in His prayers He separated Himself from those "who had sin." It is not that we question Mr. Cox's soundness that we call attention to this slip of the pen, but because of the ambiguous use of the preposition *with*.

In regard to the "title" of the sermons, as Mr. Cox himself considers it "somewhat vague," we may add that we perfectly agree with him. Perhaps the title is all the better because it is vague. Curiosity may be provoked; and the book read, if only to see what *is* the secret of life, according to the writer. We entirely acquit Mr. Cox of either "pretentiousness" or "affectation" as foreign not only to the title of his book but to his very nature and thinking, as any one of these admirable sermons will be enough to prove to the most sceptical mind.

The friend who told the author that these sermons "would prove wholesome reading to young men, if they would be at the pains to read them," expressed an opinion which we most heartily endorse.

\* "The Inspired Record is so negligently read, that it would probably surprise some of my readers to know in how many forms this thought is expressed. I therefore quote a few, though only a few, of the passages in which the redeeming work of Christ is lifted out of the narrow limits of time. In Rev. xiii. 8, the divine sacrifice is called 'the lamb slain from the foundation of the world.' In 1 Peter i. 18—21, we read that we are 'not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God.' Nay, according to St. Paul, we were 'chosen of God in Jesus Christ before the foundation of the world' (Eph. i. 4). According to St. Matthew, the kingdom of heaven into which the righteous enter is 'a kingdom prepared from the foundation of the world: (xv. 34.) and the very parables of Christ reveal 'things which have been kept secret from the foundation of the world:' (xiii. 35.)"

## Intelligence.

### Our Churches.

#### CONFERENCES.

**LONDON CONFERENCE.**—On account of an enlargement and other improvements of the chapel, at Chesham, now in progress, our friends there will not be prepared to receive the Conference at the time of its next meeting. The members of this Conference are therefore requested to meet at Berkhamstead on the last Tuesday in April. The Rev. T. Goadby, B.A., of London, is appointed to preach in the morning; the service to commence at half-past ten. J. LAWTON, Sec.

#### BAPTISMS.

**LOUGHBOROUGH, Baxter Gate.**—On Lord's-day, Feb. 4, after a sermon by our pastor from the words, "What mean ye by this service," seven adults were baptized. Some of them had been constant hearers of the word for many years, and were far advanced in life. It was felt to be a very hallowed and refreshing time. In the afternoon they were received into the fellowship of the church.

**PETERBOROUGH.**—On Lord's-day, March 4, six persons were baptized by Mr. Barrass, and were received into church fellowship.

**COALVILLE AND WHITWICK.**—Coalville, Nov. 12, five; Jan. 14, three; Feb. 18, four. Whitwick, Jan. 28, three.

#### MINISTERIAL.

**CROWLE, Lincolnshire.**—On Monday, March 6, a tea meeting was held in the Primitive Methodist school-room (kindly lent for the occasion) by some of the members of the church and congregation who were desirous of expressing their attachment to and affection for the Rev. Wilberforce Saunders, who has recently resigned the pastorate. The meeting was well attended, and afterwards a public meeting was held under the presidency of Mr. W. Taffinder, of Crowle. The proceedings were commenced with singing and prayer, after which Mr. Saunders delivered a lecture on the First Principles of Congregational Form of

Church Government. At the close Mr. Pickering, one of the deacons, in the name of the subscribers, presented to Mr. Saunders a valuable and handsome timepiece, in token of their sincere esteem and affection, and in acknowledgement of his earnest and zealous labours in Crowle during rather more than two years. He expressed his own regret, and that of the great majority of the members of the church and congregation, that Mr. Saunders was about to leave Crowle, and their best wishes and prayers that he might be abundantly blessed in his new work. Mr. Saunders, in accepting the timepiece, with an inscription on vellum, and a sum of money subscribed in small amounts by the poorer friends, feelingly expressed his thanks for their great and continued kindness. He briefly alluded to the circumstances which had led to their separation, hoping they would pray for him that he might ever be led to know and do the will of God. After the customary votes of thanks the meeting was concluded by singing two verses of "Hail sweetest dearest tie that binds," and by commending each other to God in prayer.

**REV. W. SALTER.**—The services in connection with the settlement of the Rev. W. Salter, as pastor of the church of Coalville and Whitwick, were held in the Coalville chapel on Tuesday, March 13. The afternoon service was opened by the Rev. J. Myers, of Leicester, giving out a hymn, and the Rev. Watson Dyson offering prayer and reading the scriptures, after which the Rev. C. Clarke, B.A., of Ashby, gave the introductory address on "The Nature and Constitution of a Christian Church." The questions to the church and pastor were asked by the Rev. W. Chapman, of Melbourne. Mr. W. Turner, of Blackbrook, deacon, replied on behalf of the church, and the ordination prayer was offered by the Rev. E. Stevenson, of Loughborough, after which the Rev. R. Ingham, of Todmorden Vale, the minister's former pastor, gave the charge from 2 Tim. ii. 15. The evening service was commenced by the reading of the scriptures by the Rev. W. Hill, of Barton, the Rev. J. Salisbury, of Hugglescote, preached the sermon to the church from 1 Thess. v. 12, 13, and



Rev. W. Salter concluded the service. The whole of the services were very impressive, especially the excellent discourses by the ministers. A strong and unanimous desire was expressed that Mr. Salisbury's sermon to the church should be printed. The attendance was very good considering that there was no holiday on that day, and a large number who would have rejoiced to be there had to be at their work. W. S.

CLAYTON.—The Rev. Cornelius Leigh has resigned the pastorate of the General Baptist church, Clayton, Bradford, Yorkshire.

#### CHAPELS.

LONDON, *Commercial Road Chapel*.—The annual meeting of the friends of the Liquidating Fund in connection with Commercial-road chapel was held on Monday, February the 26th. It was felt to be a meeting of special interest, for it was announced as the "last Annual Meeting of the Fund." The debt is so surely, though it may be slowly, diminishing, that in the ordinary course of nature it could scarcely survive another year; but the efforts of the brethren and of the pastor are quickened by the mortgagee, who has called in his money and must be paid by August next;—so that the end cannot be delayed longer than a few months. The debt was incurred sixteen years ago, in the enlargement of the chapel and the erection of new school rooms to meet the pressing wants of the congregation and the neighbourhood. The cost of the alterations greatly exceeded the estimate, owing to the difficulty and expense of erecting the school rooms over the chapel, no ground adjoining being obtainable. A considerable sum was raised at the time, but £1,200 debt remained. At different times portions of this amount have been paid off, and three years ago the debt stood at £800. It was felt to be a serious burden upon resources that were not ample, and that the neighbourhood with its poverty, distress, and spiritual destitution, urgently and specially demanded for its own service and evangelization. To stimulate the friends to renewed exertion, and to induce them to aim at nothing less than the entire removal of the encumbrance, our pastor, with a large faith in the liberality of brethren abroad, which it is to be hoped they will appre-

ciate, somewhat boldly undertook the responsibility of collecting £300 on condition that the church and congregation raised £500 amongst themselves. The challenge was accepted, and for three years the work has been going on, some little interruption only being experienced by monthly collectives for the relief of distress in Lancashire in 1863, by the contribution of the quota assigned on behalf of the Orissa Mission debt in 1864, and by an increasing expenditure in their own immediate affairs from year to year. At this "last" annual meeting of the Fund it was stated that nearly £400 had been raised, and that only a little over £100 was needed to complete the £500. A new subscription was started, and a method of collection was resolved upon, to secure the whole sum required in six months. Among the contributions to the £500 may be mentioned, £25 from Mr. Poole; £10 Mr. Firmin; £8 Mr. Quiney; £8 Mr. Attersley; £7 10s. Mrs. Pegg, Chesham; £6 Mr. E. Hough; £6 Mr. J. R. Chapman; and others might be noticed equally liberal though of less amount. It was saddening to hear read out in the list the name of our late sister, Mrs. Meggs, who, with her youngest daughter-in-law, was lost in the *London* in the Bay of Biscay only a few weeks after the subscription was given. As to the £300, our pastor announced that his applications, though not very widely extended, had been generally well received and kindly responded to. Contributions already in hand, and promises of subscriptions, amounted to about £70. No appeal had yet been sent to the London churches generally, but he had applied to the Executive Committee of the newly-formed London Baptist Association for their consideration, and, if they approved of it, endorsement of his case. It is gratifying to know, since the annual meeting, that the application has been very cordially received, and that the official commendation of the case has been given under the signatures of Sir Morton Peto, Bart., M.P., Rev. Dr. Brock, and Rev. W. G. Lewis. The following is a copy of the document:—

"On behalf of the Committee of the London Baptist Association we have very great pleasure in bearing testimony to the genuineness, the importance, and the hopeful character of the case presented to the Christian public by the church at Com-

mercial-road Chapel, under the pastoral care of our friend, Mr. Goadby.

We commend this application for help to all the pastors and members of the associated churches, and hope to hear that in a few weeks the small remaining debt which encumbers this ancient church has been entirely removed.

S. M. Peto, *Treasurer*,  
WILLIAM BROCK, *President*,  
W. G. LEWIS, *Secretary*."

This is addressed only to the London Baptist Churches. To General Baptists in the country who know this church as, if not the birth-place, at least the cradle of the New Connexion, for at its chapel in Church-lane the first Annual Association was held;—who know it also as the church over which the venerable Dan Taylor so long presided, and afterwards the judicious and able Joseph Wallis,—to all lovers of the denomination and its principles, the case recommends itself. If anything further were needed it might be found in the History of the General Baptists which Adam Taylor, long a deacon of this church, compiled and published, wherein it is written—(Part ii., page 203, note)—

"The members of this society (that is Church-lane, now Commercial-road) continued to give evidence of their zeal for the promotion of the General Baptist cause by their liberal exertions in cases of a pecuniary nature. For though it does not appear that many rich men were connected with them, yet when application was made for assistance in building the meeting-house at Leicester (Friar-lane) in the winter of 1783, more than one hundred and ten pounds were easily collected."

While this example might well be followed in 1866 by some General Baptist churches on behalf of the new chapel at Friar-lane, it will certainly speak no feeble word in favour of the appeal the pastor of Commercial-road chapel now makes to the churches of the denomination to which he is proud to belong.

LOUGHBOROUGH, *Baxter-gate*.—On Lord's-day, March 4, two sermons were preached in the above place, in the morning by the Rev. J. T. Gale, and in the evening by the Rev. J. Mason, when collections which amounted to £16 were made towards defraying the expenses incurred in cleaning and painting. The chapel has been very nicely painted, making it an honour and ornament to the town and denomination.

### CHILWELL COLLEGE.

THE TREASURER begs to acknowledge the receipt of the following sums:—

	£	s.	d.
Rent of Cottages .. .. .	8	8	5
Sheffield .. .. .	8	11	6
Nottingham, Mechanics' Hall..	4	10	0
Packington .. .. .	2	0	0
Queensbury.. .. .	1	19	6

#### Purchase Account.

R. Wherry, Esq., Wisbech ..	5	0	0
Rev. R. Hardy, Queensbury ..	1	0	0

#### Miscellaneous.

DR. GEORGE WILSON A BAPTIST.—It is not commonly known that this distinguished man, the Regius Professor of Technology in the University of Edinburgh, was a Baptist. We quote from the Memoir, written by his sister, Jesse Aitken Wilson (p. 321). In a letter to Dr. Cairns, he says, "I have been baptized by immersion, having satisfied myself that it was the scriptural and most ancient method, and desiring, since I had the choice, to realize as fully as possible in the symbolical rite, the application of such passages as 'buried with Christ in baptism,' &c. But I incline strongly to consider the mode unimportant, and to believe that affusion of water is all that is implied in the idea of baptism. My mind is still quite undecided as to the question of the proper subjects of the ordinance, and I look for your assistance in solving the difficult and important problem when you return." His sister adds: "George's parents belonging to the Baptist persuasion, he had not been baptized in infancy, and therefore no choice was left him except as to the mode. The rite was performed by the friend and pastor of his early years, the Rev. Dr. Innes, for whom he ever retained an affectionate regard. His views as to believers being the proper subjects of baptism became very decided in later years, yet with no tinge of sectarianism or bigotry, from which he was unusually free. The early admiration of the Episcopalian form of worship, above that of other bodies, passed away with the dreams of youth, and he united himself with the Congregational church under the care of the Rev. Dr. W. L. Alexander, a union only dissolved by death."

## Obituary.

THOMAS HYDE, of Stalybridge, a man well known and highly respected by some of the readers of the Magazine, departed this life Jan. 29, 1866, aged seventy-one years. Had he lived but a few months longer, he would have completed his fiftieth year as a member of the church.

He was baptized by the Rev. W. Pickering in the spring of 1816, and from that time till his death his conduct as a Christian was such as we shall do well to imitate. He ever manifested a deep interest in the cause of Christ, both by his active labours and pecuniary support.

He was for many years agent for the Magazines, superintendent and treasurer of the Sunday school, an elder of the church, and in his younger days was often engaged in preaching either at home or in the neighbourhood.

The writer has visited him many times within the last two years, and hopes that he has learned some lessons of faith and patience by watching the old man's deportment and listening to his words, and has come away cheered and encouraged by his hearty "God bless you."

His worldly circumstances during the latter part of his life were of a very trying nature, but on the dark background of his trials his Christian character was seen all the more distinctly.

His faith in God and charity towards his fellow men strengthened with his years, and he looked forward with joyful anticipation to the time when he should see the Saviour whom he had loved, and be for ever like Him.

Although he had been very feeble for some time, his death came upon us very unexpectedly. He worshipped with us in the morning of Lord's-day, Jan. 28, and in the afternoon of the following day was found dead in his bed by one of the members of the family.

He was one whose body we could conscientiously commit to the dust "in sure and certain hope of a glorious resurrection to eternal life."  
W. E.

WILLIAM SMITH was born at Kirkby-in-Ashfield on the 31st October, 1828. From a child he was trained to reverence religion and things sacred and divine, and hence his earliest predilections were toward a religious life.

He became a scholar in the General Baptist Sunday school in his native village about the year 1833, and continued therein as scholar and teacher till the end of life.

He was frequently the subject of deep religious impressions, but he remained undecided till about the close of the year 1845, when he, with a number more, was publicly and honourably dismissed from the school, and presented with a copy of the Scriptures by the Rev. E. Stenson, then pastor of the church at Woodhouse and Kirkby.

The address delivered to them on that occasion was the means under God of leading him to religious decision. His compunction and sorrow for sin was deep and bitter, and for some time he sought in vain for rest and peace.

It was while his parents were engaged with him in prayer that he by faith was enabled to trust in the merits of Christ, and found the Saviour he so earnestly desired.

Having now found peace with God, and obtained an assurance of sins forgiven, he sought a union with the Christian church, and was baptized by Mr. Stenson in the year 1846.

About this time he became a teacher in the Sunday school. In the year 1856 he was married to Miss Ann Hollingsworth, of Sutton-in-Ashfield.

His manner was quiet and unobtrusive, his religious fervour warm and glowing, and his character consistent and circum-spect. His attachment to the cause of Christ, and his Christian brethren, was ever fresh and vigorous, and his happiest moments were when he, with a few of his more intimate circle of acquaintance, could gather at the close of the social means of grace, where (round the old stove in the chapel) hallowed memories clustered, and the fondest recollections were cherished, and there tell the unvarnished tale of Christian experience, or talk over the events of bygone days, and the sweet anticipations of meeting with dear departed ones beyond the river.

His illness was a lingering one. Though but a young man, with his constitution overtaxed in providing honestly for the things of this life, it brought on disease, which baffled the physician's skill, and led to his premature decay. Friends frequently visited him during his illness, but always found him resigned, and patiently waiting his appointed time. He knew in whom he had believed, and was persuaded that what he had committed to His hands He would keep until the day of redemption; and that faith which had sustained him in life was his support and solace in the last bitter conflict when earth was receding.

He died on June 20, 1864, leaving a widow and two children to mourn their loss. He was interred in the Kirkby chapel yard.

His funeral sermon was preached by the writer to a large and attentive congregation at Kirkby from the comforting words of Christ, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

MRS. ANN SMITH, wife of the above, died in about five months afterward. She had for many years prior, and for some time after, her marriage been connected with the Wesleyan Methodists, but was baptized about two years before her death, and united with the church at Kirkby and Woodhouse.

A. B. N.

MRS. CATHERINE BROWN died at Duffield, Nov. 23, 1865, aged sixty-two years. In early life she was brought to see her need of a Saviour by the faithful preaching of the Rev. J. G. Pike. Having sought and obtained forgiveness of her sins, she was baptized with a number of others by Mr. Pike, and received into the Brook-street church, where she continued a useful member some years.

About the year 1830 she removed to Duffield, and united with the church at that place. She was a consistent member. Whatever dissensions arose amongst brethren never affected her, but whenever the house of God was open for worship, her place was regularly filled. Her desire seemed to be to leave the things which were behind, and reach unto those which were before, looking unto Jesus, who was the author, until he should become the finisher, of her faith. In the summer of 1865 she caught a malignant fever, from the effects of which she died. The nature of her disease deprived her of all Christian intercourse; and however much we may love to treasure last words of departed friends, we were denied this pleasure; but He whom she had so long and faithfully served was very near to strengthen her.

She was interred in the chapel yard by our esteemed and aged friend, Houlgate, who addressed her bereaved family and friends in an affectionate manner. She had set us all a pattern worthy of imitation. On Sunday evening Mr. Josiah Pike preached from "But go thou thy way," &c.—Dan. xii. 13.

R. A.

MRS. MARY CARTWRIGHT, of Belton, Leicestershire, died on 19th February, 1866, aged sixty-nine. She was baptized at Loughborough about 1815, in the earlier part of the ministry of the late Rev. T. Stevenson; and for upwards of fifty years maintained a consistent, honourable pro-

fession; and in full proportion to the means with which the Lord blessed her, supported all the institutions of that denomination to which she was warmly attached. Her piety was humble and unassuming, and her general character quiet almost to reserve. It was not at any time by words, but actions, that her love to the Saviour and His cause was manifested. When thought to be near her end, a relative remarking, "You have not now to seek happiness for the future," she replied, "No! the rock on which I have long rested is firm, and will bear me to the end." Her faith and confidence were never shaken; with great calmness she arranged her worldly affairs, and gave directions concerning her funeral. Her sufferings the last twenty-four hours were very great, and her prayer at intervals was, "My God, give me patience to endure to the end!" She quietly fell asleep in Jesus. May we die the death of the righteous, and may our last end be like theirs.

S. H.

MRS. MARY TRUMAN, wife of the late Mr. Joseph Truman, late of Odstone, Leicestershire, was born at Barlestone, March 16, 1780. For sixty-six years she was a member of the General Baptist Connexion. Her friends being connected with the Church of England, she was brought up under Episcopalian influences, and her earliest associations were connected therewith. In the flower of her youth she became godly. At the age of twenty she identified herself with the cause at Barton. After the decease of her husband she left Odstone, resided for some years at Loughborough, and for a longer period at Leicester. She died there on March 5, 1866. All who knew Mrs. Truman will agree with the writer in his conviction that it would be a violation of her wishes to make a prolonged and eulogistic reference to her through the pages of a public magazine. Ostentation was the farthest removed from her character. It is but just to her, however, to say that she maintained a good profession, and finished her course with joy. Her affectionate and faithful discharge of domestic duties will long and gratefully be remembered by her children and grand-children. She took a deep interest in the General Baptist denomination: its old worthies were often the theme of her conversation; its literature found in her a sympathetic reader; and its institutions were the object of her habitual support. At her own request, her remains were interred in the burial-ground of the Barton chapel, whither they were followed by her immediate relatives, sorrowing not "as those that have no hope."

T. R. S.

## Notes of the Month.

### ECCLESIASTICAL.

ANOTHER scheme for "union!" Of what?—of Episcopalians, Presbyterians, Wesleyans, and Congregationalists. In a word, a new kind of Evangelical Alliance. The title of the project is, "a catholic church congress;" the author, Dr. Cather, a Wesleyan; and the purpose—a sort of meeting on the basis and plan of the Social Science Congress, to discuss subjects of catholic thought, including catholic evidences, in opposition to heretics and infidels, catholic doctrines, ethics, institutions, economics. A party of ministers was invited by Mr. Culling Hanbury to his house to listen to and discuss this scheme, and of Episcopalians there were present Dean Alford, Prebendary Burgess, S. Minton, Capel Molyneux; of Baptists, Revs. Dr. Steane and F. Trestrail; of Independents, Revs. Newman Hall and W. Chalmers; with the secretary of the Tract Society, and some gentlemen connected with the Presbyterians and Wesleyans. Dr. Cather was so struck with the Church Congress at Norwich that this new scheme was born of his admiration. Whether anything will come of it remains to be seen. As Dr. Cather's idea is that the Congress should neither be elective, representative, nor administrative, and in no way interfere with the Christian action of separate churches, in other words, should merely be a great theological congress for *discussion*, it is not without its attraction.—Vicar's rates have again been stirring up strife at Northampton. The vicar is empowered by Act of Parliament, granted by that "most religious king" Charles II., to raise £100 a year by a rate on the parishioners. Dissenters resist it, get their goods seized, and are hauled up before judges for permitting their work people to tease the vicar's minions "in the execution of their duty." A case of the last kind came on for trial at the recent assizes at Northampton, and Baron Martin, in effect, dismissed the offenders.—Rev. Mr. Gray, of Redditch, has recently given an "edifying" illustration of clerical justice. He imprisoned a little girl of ten

for stealing a penny! From the indignation of the villagers and others, it is very likely that Rev. Mr. Gray has unwittingly thrust his hand into a hornet's nest.—The bishop of Oxford has appeared in a totally new character. He is now a sort of mild revivalist. A Lenten mission, started with his authority and special support, has opened for extraordinary services more than thirty churches, and enlisted the help of nearly half a hundred clergymen.—The Papists have been making a distinct "bid" for state recognition. The Papist organ, the *Tablet*, suggests the following as the conditions on which the Papists will join with the Established Church against Protestant Dissenters: the repeal of the Ecclesiastical Titles Bill; the grant of recognised rank and precedence to their highest dignitaries within the realm, *by making their archbishops of England and Ireland peers of Parliament!* diplomatic intercourse with Rome; a regular convention between the supreme spiritual authority of the Papist church and the supreme temporal authority of the British empire; while the question of state endowment for the hierarchy, clergy, universities, seminaries, colleges, and schools, is to be left to the wisdom of the Holy See! Very cool, certainly, and—very absurd; but still not without its suggestions as to the "stomach" of the men who deliberately frame and publish such conditions. In contrast with this stands the sound rating which Dr. Cullen has recently given the Presbyterians of Ireland. His censure is too richly deserved to be omitted. "They have remained," says Dr. Cullen, "so poor in spirit, and are so incapable of providing for themselves, that every year they apply to Parliament for additional grants to support their clergy and their churches; and whilst five millions of Roman Catholics, without receiving a shilling from the State, can build their own churches and maintain their own priests, the half million Presbyterians cannot perform the same task unless they obtain from Parliament more than £40,000 a year!" It would not appear that the Pope shares with Dr. Cullen his horror of "taking" money, even if it

be done fraudulently. The Peter's Pence have sadly fallen off during the last few years; and, to fill his own impoverished treasury, the Pope has actually appropriated large sums to his own use which have been contributed in various parts of the world for the Propaganda! This fact is deliberately stated by an Englishman now resident in Rome, and has been published in England without, so far as we know, a single word of denial. Has the Fenian "craze" drawn off the contributions of the faithful? or have the College of Cardinals, in addition to the well-known Papist mutilation of the first commandment, now published a revised edition of the decalogue, in which the eighth is altogether omitted?—We once strolled into a Papist church during the customary afternoon catechizing of the children, and heard the priest denounce "silly Protestants" who said that Papists prayed to saints in the way generally attributed to them. The audacity of the priest staggered others besides ourselves; but what are we to make of the following, which occurs in a pastoral recently published by Dr. Furlong, in Wexford, and in anticipation of the month of March, "sacred to St. Joseph"? "In all your trials and difficulties, go to Joseph. . . . Are you poor and destitute, burdened with a numerous family looking to you for that nourishment which you cannot supply them? Go to Joseph. He will find for you in the granary of divine providence aid and succour you little expected. Are you afflicted with severe and tedious illness? . . . Go to Joseph. . . . Unhappy sinner, are you overwhelmed by the consciousness of your own guilt, afraid to raise your eyes to heaven to ask for mercy, and ready to sink into the abyss of despair? Go to Joseph—and he who during his daily converse with the Redeemer of the world learned so well the length and breadth and height and depth of that charity that glowed in His breast, will become your Mediator with Him." There is very much more to the same effect; and the first paragraph of the pastoral, after calling attention to the eminence which Joseph possesses, asks, "Is it wonderful that a learned and pious writer says that in heaven *St. Joseph does not supplicate but command?*"

## GENERAL.

THE "black Wednesdays" in the House of Commons are fast disappearing. The Abolition of Church-rates Bill, and the bills for removing the magisterial and changing the Parliamentary oaths, have all passed their second readings with various majorities. The Reform Bill has not awakened any great enthusiasm, nor is it likely; but the slandering of the working classes by Mr. Lowe, and their noble defence by Mr. Gladstone, may do much to arouse the nation before the 12th of April. The Government still adhere to their purpose of standing or falling by their Reform Bill.—If the official returns can be relied upon, the Rinderpest is decreasing; but the real pinch of this pestilence will be felt more severely by the general public twelve months hence.—The Jamaica inquiry has disclosed such very gross cases of inhumanity that even the *Times* is compelled to say that things have been done of which no parallel can be found except in the caprice of some Oriental despot. By this time the inquiry has ended, and we may therefore expect to have the official account without much delay.—France has been enjoying its annual shriek for more liberty in the debate on the address. The minority has risen from a score to threescore. There were some things stated by the opposition speakers about the laxity of morals in France that are very saddening.—Austria and Prussia have been indulging in mutual braggadocio; but it seems very certain that they will not come to blows.—Mazzini has been elected a deputy, and the Chambers have refused to accept his election. If report speaks truth, Victor Immanuel has offered a million francs toward the extinction of the Italian national debt.—The Italian Convention obliges the French to withdraw their troops from the Eternal City by September next; but three month's grace are to be allowed. The paternal government of Pius the Ninth is beating up for recruits in all the continental Papist countries, and yet has an equal horror of Colt's revolvers and Bibles. By a recent decision, either of these articles will have at once to be forfeited by travellers on their arrival at Rome, or indeed on their stepping into any part of the Papal territories.

## Marriages.

Jan. 25, at Bethesda chapel, Burnley, by the Rev. J. Stroyan, Mr. Robert Batey, of London, eldest son of the Rev. J. Batey, to Miss Mary Ann Clegg, of Burnley.

Feb. 15, at Heneage-street chapel, Birmingham, by the Rev. S. Chapman, Mr. Ebenezer Longmore, to Louisa, second daughter of Mr. Benjamin Wood, both of that town.

Feb. 17, at Lake-street chapel, Leighton, by the Rev. Mr. Elliston, Mr. Ebenezer Wilkes Smith, of Bridge-street, Pershore, to Albina Maria Taylor, of Linsdale, Bucks.

Feb. 20, at Salters'-hall chapel, Islington, by the Rev. Jesse Hobson, B. H. Williamson, Esq., of Clapham, Surrey, to Mary Grace, eldest daughter of W. S. Tarr, Esq., of Dalston, and of Her Majesty's Customs.

Feb. 26, at the Baptist chapel, Lowestoft, by the Rev. J. B. Blackmore, Mr. Samuel Peck, to Anna Maria Smith, both of Lowestoft.

March 5, at Arley chapel, Bristol, by the Rev. James Davis, brother-in-law of the bridegroom, Mr. Richard Ainsworth, junr., to Mary E. J. Makreth, only daughter of the late Mr. William Miller Makreth, both of Bristol.

March 8, at Bedford-street chapel, Stroud, by the Rev. J. W. Lance, of Newport, William George, eldest son of Mr. Clissold, of Nailsworth, to Julia Grosvenor, second surviving daughter of Mr. Watkins, Callowell House, Stroud.

March 8, at the Independent chapel, Kettering, by Rev. Thomas Toller, Samuel, son of the late S. Horn, Esq., Cliff Villa, Tutbury, to Fanny Brewin, eldest daughter of William Toller, Esq., of Kettering.

March 12, at Bishopsgate chapel, London, by the Rev. T. Peters, of Watford, Edward Jarvis, of Kingsbridge, Devon, to Elizabeth Hancock, eldest daughter of the late Richard Bawkwill, of Yarde, Marlborough, Devon.

March 12, at the Clapham Congregational church, by Rev. W. Roberts, Rev. J. Allanson Picton, M.A., of Leicester, eldest son of J. A. Picton, Esq., Sandy-knowe, Liverpool, to Jessie Carr, youngest daughter of T. S. Williams, Esq., of Balham, London, formerly of Hamburg.

March 18, at Baxter-gate chapel, Loughborough, Mr. John Wilson, to Miss Martha Mee, Sheepshed.

## Deaths.

Jan. 11, at Hackney, South Africa, Annie, wife of the Rev. William Murray, missionary of the London Missionary Society, and eldest daughter of the late Archibald Elliot, Esq., of Highgate, aged 31.

Feb. 18, at Bournemouth, in her 62nd year, Mary Ann, the beloved wife of the Rev. Edmund T. Prust, of Northampton.

Feb. 20, at Framsdon, Suffolk, of whooping-cough, Beatrice Emmeline Cobb, aged 4 years, the only daughter of Mr. George Cobb, Baptist minister, of the above place.

Feb. 24, at Regent-street, Welford-road, Leicester, aged 49, Elizabeth Knight, relict of Mr. H. A. Collier, late of Leeds.

Feb. 28, at Peterborough, Edith, daughter of the Rev. Thomas Barrass, aged 1 year; and on March 8th, of diptheria, Amelia, his eldest child, aged 9 years.

March 1, at Chelmondistan, after a lingering affliction, borne with Christian resignation, aged 30 years, Martha, the beloved

wife of Samuel Baker, minister of the Baptist chapel at that place.

March 3, at 22, Fulham-place, Harrow-road, W., Frank, the beloved child of the Rev. J. Clifford, M.A., aged 18 months.

March 3, at Oatlands Park, Surrey, Helen, the dearly beloved wife of George Virtue, Esq., aged 68.

March 6, from the effects of a fall from his horse, Dr. William Whewell, Master of Trinity, Cambridge, aged 72. He was the son of humble parents, and worked his way up by the force of his indomitable genius.

March 6, at the College, Homerton, Walter, younger son of the Rev. William J. Unwin, LL.D., aged 23 years.

March 6, at Leicester, aged 80, Mrs. Truman, formerly of Odstone, Leicestershire.

March 24, Frank Ashby Clarke, infant son of the Rev. C. Clarke, B.A., Ashby-de-la-Zouch, aged 11 weeks.

## Missionary Observer.

### SPECIAL PRAYER FOR OUR MISSION,

*April 1st & 2nd, 1866.*

[We beg to call the special attention of our readers to the following circular recently sent by the Secretaries to all the ministers of our body.—Ed.]

DEAR BROTHER,—The following Minute, in reference to the present state of the Mission, was passed at the late Orissa Conference, held at Cuttack last November.

RESOLVED:—That we are constrained by love to the work to which we have devoted our lives, to urge on the serious and prayerful consideration of our Committee the present enfeebled state of the Mission. During a little more than two years three brethren have left the field, and another beloved brother, much to our regret, but compelled by an afflictive dispensation of Providence, is about to follow. By these changes, Piplee, which has usually had two Missionaries, is left without one; and Berhampore, which for many years has generally had two, and sometimes three brethren, is also without one, unless a brother from Russell Condah remove, and this cannot be done without imperilling the Khond Mission. The few of us who remain, though we have not lost our confidence in God, cannot but feel greatly discouraged; and if it should please the Lord to remove any of us from the field for a time by sickness, or wholly by death, the scene now so dark would be much darker. We do not forget the band of native ministers which God has given us, some of whom especially are worthy of all confidence and respect, but we do not see the increase in *their* number which we ardently desire. In these circumstances we feel called upon to “humble ourselves before the mighty hand of God,” and in the hope that He from whom alone help can come will interpose on our behalf, we affectionately ask the Committee to bring before the churches the importance of special and united prayer at this solemn crisis of the Mission, and to urge on all their responsibility in the work of making known the gospel of the grace of God in the hills and plains of Orissa.

The subject thus introduced, engaged the earnest attention of the Foreign Missionary Committee at two of their recent meetings. A Sub-committee was appointed to consider in what man-

ner the Mission should be reinforced, provided the funds of the Society would allow. The Sub-committee reported that during the past six years the excess of expenditure over the ordinary income had been £3467 16s. 3d., or an average of £577 19s. 4d. They further reported, that the necessary average expenditure for five married European Missionaries in the field, and eighteen native brethren, with the schools, passages to and fro, and other expenses, is from £2,500 to £2,600 a year, and expressed their confident belief that the annual income of the Society would cover this amount of expenditure. The Committee adopted the above report, and invited the Rev. G. Taylor and Mrs. Taylor, formerly of Piplee, and now of Norwich, to go out to India as early as possible in the ensuing summer to occupy the station at Berhampore. In the enfeebled state of the Mission, the Committee were thankful to have the prospect of really reinforcing it by sending out a brother thoroughly conversant alike with the language and the people of Orissa, and one who both at home and abroad has proved himself to be a “labourer” in the Lord’s vineyard. Mr. Taylor has felt it his duty to accept the invitation of the Committee, and hopes to sail for India early in August.

It will be seen that this leaves Piplee without a resident Missionary, or should it be arranged for Mr. Thomas Bailey to remove thither, the three stations at Berhampore, Russell Condah, and Piplee, will have only one Missionary each; although two in each case, and especially at Russell Condah, are most desirable. The Committee feel themselves pledged not to involve the Society in debt, and therefore dare not proceed further in the way of reinforcement until ampler funds are placed at their disposal. They would also remind their friends, that the removal by death of the late John Heard, Esq., involves the loss of his noble contribution of One Hundred Pounds a year to the Mission.

After these explanatory statements, we have now only to ask your kind attention to the subjoined resolution



unanimously adopted at the last Committee meeting.

“Resolved:—That we affectionately request the ministers of our churches to give special prominence to the subject of Christian Missions in their sermons on the morning of the first Lord’s-day in April, and recommend that the Monday evening following be devoted to special prayer for God’s blessing upon our Mission.”

We remain, in behalf of the Committee,

Yours faithfully,

J. F. WINKS, *Chairman*,  
 THOMAS HILL, *Treasurer*,  
 J. C. PIKE,  
 H. WILKINSON, } *Secretaries*.

LETTER FROM REV. W. BAILEY  
 TO REV. J. C. PIKE.

*Ship Hotspur, Jan. 31, 1866.*

MY DEAR BROTHER,—We are now “homeward bound.” Very early this morning we embarked on the good ship *Hotspur*. As we drew near to the river we were almost deafened with the homeward bound song of the sailors. There is something very touching about the song of a British Tar, and while the sailors were heaving the anchor, and stepping in time to the tune they sang, I felt more than I could describe.

The soldiers on board, some of them much worn by a long residence in India, are quite excited at the prospect of again seeing their native land. I would fain take part with them, for the soil of England is as dear to me as to them. My heart, however, is sad at leaving the work to which I have devoted my life; I would have remained if I could, and He who seeth not as man seeth will accept the will for the deed.

More than twenty years have passed away since I gave myself to the work of a missionary. I am free to confess that I have not seen all that I desired accomplished, but I have seen many saved from all the abominations of idolatry, and I have heard the living and dying testimony of not a few to the excellency of the gospel of Christ. I have been at times discouraged by those who bear the Christian name, and my hopes have been disappointed in those who once seemed ready to relinquish all for Christ. I am not, however, dismayed, for my faith in

the final triumph of Christianity over the hoary system of Hindooism is stronger than ever. The older I get in the work the more disposed I am to draw my faith from the unalterable promises of God. I may be deceived by outward appearances, but the promise of God can never be broken.

During our brief stay in Calcutta we were the guests of Mr. and Mrs. King, most devoted Missionaries of the Baptist Missionary Society. Our intercourse was most pleasant and profitable. Our stay in Calcutta was not so long as we had anticipated, as the *Hotspur* sailed eight days earlier than we had expected. During the few days I was there, our friends found me plenty to do. On the Thursday evening I spoke at the annual meeting of the Tract Society, in the Town Hall. There was a good attendance, and the interest seemed to be well sustained. Mr. Chapman, the Vice-President, was in the chair. He made an excellent speech. Mr. King, the Secretary, read the report. Great regret was felt at the departure of Dr. Mullens, a long tried friend of the Society, and also at the departure of Mr. Storrow, who was compelled to haste away in consequence of enfeebled health. Dr. Davies, Secretary of the Parent Society, is most anxious for a Bible Dictionary to be prepared in Bengallee, and I believe a lady in England has generously promised the requisite funds. Dr. Davies is also anxious to have a Commentary prepared for the use of the native Christians in Bengal, but there is no one at present to undertake this long desired work. The other speakers were Mr. Welland of the Church Missionary Society, Mr. Thompson, of the Scotch Church, and myself. The former gentlemen made excellent speeches, but had no facts; these, however, I endeavoured to supply, and was thanked by more than one at the close of the meeting.

The ship *Hotspur* is not a large vessel, but a very good one, and from all I have seen, I think we shall be very comfortable on board. The captain is a genial, Christian man, and even the sailors speak well of him. We have 121 soldiers, seventeen women, and thirty soldiers’ children on board. I was pleased this morning to see that the Government had supplied them with a library. Among the books I saw three vols. of the “Sunday at Home.” I am to commence my duties on Sunday, providing I am not

prevented by sea sickness. We are to call at the Cape, and the troops are to be landed at Spithead.

I cannot write more. Pray for us that we may have a speedy passage home; and, above all, that we may be enabled to see the salvation of some on board the ship on which we sail. With our Christian love to all the friends of Christ's cause in Orissa,

I am, yours affectionately,  
W. BAILEY.

#### NOTES OF A THIRD TOUR IN THE HILL TRACTS OF ORISSA.\*

BY REV. J. O. GOADBY.

THE ascent of the pass was the toughest piece of hill climbing I have yet experienced. Over stumps, stones, and through thorny bushes we went—now climbing up a rock on our hands and knees, then disappearing in jungle grass eight or nine feet high, stiff as reeds, edges sharp as a fine saw, and tipped with fish hook-like barbs half an inch long, which worked their way through our clothes, fastening in the flesh, quickly drew blood. This was a tigerish-looking region, where any one of us might have been snapped up and carried off without the rest being cognizant of how he had disappeared. We could not see each other, so we shouted as we went along to be sure all were safe, and to keep off any prowling cheeta.

The road got worse; like Bunyan going up Hill Difficulty, we fell from walking to going, and from going to clambering on our knees, until we reached the summit. Here, on emerging from the wild forest path, we came suddenly on a beautiful plateau, spreading far to the south and west, studded here and there with grassy knolls, and to the distant north merging again into the trackless jungle. The air was light and balmy, a gentle breeze was blowing, and had a most exhilarating effect upon our spirits. Here were two Khond villages with their Meriah posts. This lovely table land must have been four thousand five hundred feet above the level of the sea. We descended two hundred feet to Serampore, where we arrived about mid-day. Our "traps" did not come up for some hours after. The elephants and their attendants had a terrible jour-

ney. Nearly five miles of the way had to be cut, and accustomed as the cowdies are to the use of their axes, they had their hands covered with blood and blisters from incessant chopping. From the steepness of the ascent, the massive stones, and sharp jungle grass, and pushing and tugging at the trees, the elephants had their sagacity and powers of endurance thoroughly tried. I never saw the whole camp so wearied out.

The following day was the Sabbath, and man and beast rejoiced in the day of rest. While here in conversation with the people, I gained many interesting particulars of the Meriah sacrifice among the hill Oriyas.

During our stay at Serampore we neither of us felt well, and several of the camp people were sick.

On our way to Sindagurda on Monday morning, my companion, who had walked a mile or more without speaking, asked me if I was perspiring. On answering in the affirmative, he said his skin was dry, his joints aching, and he terribly thirsty. Five minutes after we reached the end of our march. He was stricken down with fever, and it was rather a heavy attack, though he did his best to be cheerful under it. In a quarter of an hour he could not stand, and as we were in a temporary shed made of boughs and leaves large enough to hold our beds, I had to exercise my ingenuity in rigging up a roof to his cot, as the sun struck through, and he would not be moved into the tent, but declared he would remain where he was all night. We had with us a native dresser, or hospital assistant, who had travelled in the hills in connection with the Meriah agency from its first commencement. This was some comfort; for had I been alone I should have been very anxious. There was a host of natives in the camp, but it is at such times the moral gulf between European and native is painfully apparent. From what I saw of their apathy under such circumstances, and the utter helplessness of my patient, I was more convinced than ever that it would not only be folly, but radically wrong, for a missionary to traverse those wilds alone, with fever lurking in every shady nook and by every murmuring stream. Towards evening the fever began to abate, and left my companion feeble and helpless as a babe. After sunset it became very damp and chilly, and as my friend still persisted in

\* Concluded from page 116.

remaining where he was, I thought it advisable to have a good fire blazing all the night through outside our bower. Wood is a cheap article in the Khond country. A pile was soon gathered, and in a few minutes a brisk fire threw a cheerful light into our novel quarters. A log, however, was wanted to last the night through, and after searching about for some time in the dark, I bethought myself of a Meriah post I had seen lying near the Khond village. Six of us went to bring the head, but to lift it on end was as much as our united strength could accomplish. The man in charge of the five elephants was with us, and the order was given for one to be brought to our assistance. I was perfectly astonished at the creature's strength. It would have taken at least ten strong men to have carried this part of the Meriah post; yet the elephant lifted it fairly on its tusks, and attempted to carry it like a child in arms. Its tusks, having been cut, were too short to hold it. This plan failing, it went down on its knees, and pitched it before it for some distance. This part is called the Note Munda, or elephant's head, and the part representing the trunk prevented it from rolling. Repeatedly the elephant lifted it until it was poised on the trunk as on one leg, but on pitching it over he got so often hit on head, or tusks, or legs, that by and by he became sulky, and would have nothing more to do with it—answering every blow on the head from his driver with a groan and a blast from his trunk, which, in the stillness of night, reverberated from rock to rock like a dozen trumpets. Another and still more powerful beast was sent for—a female—and as she had no tusks, a heavy chain was hooked round the block; she twisted the slack end round her trunk—as we would a rope round our hands—and lifting it up carried it with perfect ease to within a short distance of the fire, and there pitched it down. The trunk with the fall snapped off, and the first elephant rolled it right into the flames. I watched the whole with much interest, and thought of the time when the post was first reared. Many and many a victim since then had been cruelly immolated upon it; several of the elder villagers had danced and yelled around it on the sacrificial morn; and knowing this, one could not but rejoice at its fall, and inwardly pray as the flames commenced the work of

destruction that such might be the end of all the gods and goddesses of India. It was scarcely half consumed in the morning; and as some who had seen it used stood quietly looking at its charred remains, it was evident they had not lost all their reverence for its former sanctity. They promised me it should be allowed wholly to consume to ashes, and of their own accord some of the younger men heaped more dry wood upon it. From the unmistakable reverence still manifested by the Khonds for the Meriah posts and groves, I sometimes fear the sacrifice may be perpetuated in the more secluded vales of Khondistan, though with none of the rude pomp of former years. Three men are to be hung in a day or two near their native village, not thirty miles from Russell Condah, for sacrificing a Meriah there not many months ago. It took place in the night, and as nearly as can be ascertained was confined to one village only. The Meriah was ten years of age. His bones have been exhumed. None of the Khonds in the neighbourhood attempt to deny the fact, but silently assent.

The road to Cutagur, our next halting place, was an exceedingly good one, and very short. Here my companion's fever again returned, and with greater violence. I became very very anxious, as we were now a hundred miles from Russell Condah as the crow flies, and could not possibly reach it in less than six days, with all the magisterial authority of Captain M., and the assistance of elephants, coolies, and bearers to boot. We concluded to remain here some days, as we had a good bungalow over our heads; and if he should not improve, send off an express coolie to Russell Condah, ordering other sets of bearers that we might push on as quickly as possible homeward. Through the blessing of our heavenly Father on the means used, the fever abated. During our stay here I had the most interesting preaching opportunities on the whole tour.

It was a hill Oriya village, and though not large several of the inhabitants could read. I went to the house of the head man, and he soon summoned a good number to hear what the padre sahib had to say—a kind of sahib they had neither seen nor heard of before. Among the audience were two boishnobs from Sumbulpore. I was listened to most attentively, as I simply expounded the three mighty truths—sin, the fruit of

sin, and redemption. With the boishnob I was particularly pleased, though in appearance the veriest boishnob I had ever seen. He was not in spirit like the generality of his ash-besmeared namesakes, but appeared really groping in the dark after the truth, if haply he might find. He wished to know the relationship which the body sustained to the soul; what was the future which awaited all after death; and how the sense or consciousness of sin could be removed from the soul. A remark was made that "many sahibs had come to tell them the Sirkar's wishes and punish offenders, but never before had one come to teach them the new religion." For nearly two hours I preached to them, and was exceedingly gratified with my reception and the attention paid to my message. When going, the patro said, "You have told us these wonderful things, but you must come again, or we shall not be able to remember what we have heard."

My companion's was not the only case of fever—a dozen of our camp people were down after we arrived, and amongst them several whom we at one time feared would succumb to its violence. One in particular was insensible for some hours after the paroxysm had subsided, and in two days was reduced to a mere shadow; and as our stock of medicines was rapidly diminishing, justice could not be done to every one. The next four stages he had to be carried by four Khonds in a small cot slung on a pole. This is the only kind of conveyance the Khonds will carry, and as it is only three feet by one, for the natives, who can roll themselves up like a hedgehog, it answers very well; but a sahib must be an acrobat to accomplish it.

Two stages further on our route lay through the most desolate region I have ever entered. For eight miles our road was through a recently burnt forest. Not a sound was to be heard—nothing but the echo of our footfalls reaching the ear; neither bird, beast, nor reptile was visible. Far as the eye could reach was a forest of half-burnt timber stretching out their gaunt and charred limbs; huge trees that had succumbed to the flames lay across our path; and beneath our feet, except a few blades of grass that looked the greener for the contrast, not a living shrub was to be seen. The silence that reigned I shall never forget—

it was indeed the silence of death. We were heartily glad when we once more entered the green and shady jungle, and heard the merry cherrupping of the few birds which in India attempt a song.

Four more stages of similar travelling and scenery to that already described brought us to Sarmagurda. With the opportunity of preaching at one of the villages where we spent a Sabbath I was particularly gratified. It is a very large village, containing upwards of a hundred and eighty houses. Here is a police station and twelve policemen. One of them had commenced a school, without asking a pice for remuneration. Whilst I was preaching, Hindoo-like, he thought it unseemly that I should speak directly to the people, and although they understood every word I said, persisted in acting as interpreter. Should a school be established here—and I am very anxious to have one—I have no doubt it will be well attended.

At Sarmagnrda I met a number of my old Khond friends, and their ready recognition of me pleased me greatly.

From hence we made the best of our way home. To complete this journey it took exactly a month, during which we rested twelve days and walked seventeen, accomplishing in that time two hundred and twenty-five miles on foot. The scenery through which we passed was wild and romantic beyond description, sometimes its solemn grandeur overpowering our spirits. Mountain heights and rocks—valleys deep and jungly—cleared table-land—steep ghauts and mountain streams, following each other in quick succession as we tramped along. The valleys were mostly large and well populated; and among their inhabitants who can tell what may be the happy results of the labours of those thirty days? The imperishable seed has been sown broadcast "on mountain top and lowly vale;" and are we not assured that "the handful of corn in the earth upon the top of the mountains shall bring forth fruit which shall shake like Lebanon?" Hasten, O Lord, in thine own good time.

Numbers heard the Gospel from my lips who for the first time saw and heard a missionary, more than a hundred and eighty miles of the tour being unbroken and untrodden country to "the feet of him who bringeth good tidings and publisheth peace."

## Foreign Letters Received.

BERHAMPTON.—W. Bailey, Dec. 14.  
CALCUTTA.—W. Bailey, Jan. 30, 31.

CALCUTTA.—Miss Packer, Feb. 7.  
CUTTACK.—J. Buckley, Feb. 3.

RUSSELL CONDAH.—T. Bailey, Jan. 27.

## Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM FEBRUARY 20th TO MARCH 20th, 1866.

BILES DON.			LEEDS, <i>Byron-street.</i>		
	£	s. d.		£	s. d.
Public Collections .. .. .	3	1 3½	From Sunday-school .. .. .	5	0 0
Mrs. H. Allen (for Orphan) ..	2	10 0	G. T. Woodson, Esq. .. .. .	5	0 0
Mr. W. Fox .. .. .	1	10 0		10	0 0
Mr. Porter .. .. .	0	5 0			
Little Books—					
Fanny Ballard .. .. .	0	9 7½			
Fanny Hopkins .. .. .	0	5 0			
Lizzie Fox .. .. .	0	16 4			
Mrs. Burdett .. .. .	0	4 0			
Ann Seaton .. .. .	0	14 0			
Sunday-school box .. .. .	0	5 1			
Small sums .. .. .	0	0 11			
	10	1 3			
Less Expenses .. .. .	0	4 0			
CASTLE DONINGTON.			LEICESTER, <i>Friar-lane.</i>		
Sac. Coll. for W. & O. .. .. .	1	0 0	Public Collections .. .. .	6	15 0
			Sac. Coll. for W. & O. .. .. .	1	0 0
			A. H., by J. F. W., do. .. .. .	0	10 0
			Rev. J. F. Winks .. .. .	3	0 0
			Rev. H. Wilkinson .. .. .	1	1 0
			Collected by Mrs. Pike—		
			R. Harris, Esq. .. .. .	1	0 0
			Rev. J. C. Pike .. .. .	1	1 0
			Rev. E. C. Pike, B.A., Rochdale	0	10 0
			Rev. J. C. Pike's younger		
			children .. .. .	0	19 6
			Rev. J. Taylor, Yardley,		
			Hastings .. .. .	0	10 0
			Mr. S. D. Pochin, Wigston	1	0 0
			Mrs. Pochin do. .. .. .	0	10 0
			Mr. John Hull .. .. .	0	10 0
			Mrs. Hull (2 years) .. .. .	0	10 0
				6	11 0
			By Mrs. Case—		
			Mrs. Case .. .. .	2	10 0
			Ditto, for Orphan .. .. .	2	10 0
			Mr. W. Ashby .. .. .	1	0 0
			Miss Winks .. .. .	0	10 0
			Mrs. Cooper .. .. .	0	10 0
			Mrs. Scarborough .. .. .	0	5 0
			Mr. Miller .. .. .	0	5 0
			Miss Rayns .. .. .	0	5 0
			Mrs. Lees .. .. .	0	5 0
			Mr. Buswell .. .. .	0	5 0
			Mr. Ratcliff .. .. .	0	5 0
			Small sums .. .. .	0	11 0
				9	1 0
			By Miss Stirk—		
			Mr. Bailey .. .. .	0	10 6
			Mr. G. Stafford .. .. .	0	10 0
			Mrs. Stirk .. .. .	0	10 0
			Miss Stirk .. .. .	0	10 0
			Mrs. Ratcliff .. .. .	0	5 0
			Mrs. Roberts .. .. .	0	5 0
			Mrs. Clarke .. .. .	0	4 6
			Mrs. Tacey .. .. .	0	4 0
			Mr. Gilbert .. .. .	0	4 0
			Mrs. Webster .. .. .	0	4 0
			Small sums .. .. .	0	8 0
				3	15 0
	12	0 0			

## Juvenile Missionary Society.

	£	s.	d.
Little Books—			
Harriet Rowley .. .. .	1	0	6
Elizabeth Rowley .. .. .	0	17	1½
Charles Wilkinson .. .. .	0	18	5
Lucy Pike .. .. .	0	13	8
Rosetta Cursley .. .. .	0	12	10
Lucy Cursley .. .. .	0	10	0
Anne Shaw .. .. .	0	12	2
Catherine Gunn .. .. .	0	9	1½
Eliza Bailey .. .. .	0	8	2
Arthur Poyser .. .. .	0	9	9½
Eliza Boulter .. .. .	0	3	5½
Mary A. Hart .. .. .	0	11	1½
Mary Weatley .. .. .	0	5	0
Richard Pickard .. .. .	0	0	8
Mr. S. Wright's class .. .. .	0	2	0
Mrs. Wright's class .. .. .	0	1	6
Mr. Thornelow's class .. .. .	0	10	0
Young Men's class (3 months)	0	12	0
Miss Higton's box .. .. .	0	5	0
Small sums .. .. .	0	1	0
	9	3	6½

Total .. .. 40 16 6

## Archdeacon-lane.

Public Collections .. .. .	15	1	3
Sac. Coll. for W. and O. .. .. .	1	10	0
Profits of Missionary Breakfast	1	0	0
Collected by Miss Linnie Brooks,			
Cutlack .. .. .	2	0	0
By Mrs. Leigh—			
Mr. J. Noble .. .. .	2	0	0
Mrs. Poile .. .. .	2	0	0
Mr. George Stevenson .. .. .	1	1	0
Richard Harris, Esq. .. .. .	1	0	0
Rev. T. Stevenson .. .. .	1	0	0
Mrs. Staples .. .. .	0	10	6
Miss Hull .. .. .	0	10	0
Mrs. Wallis .. .. .	0	10	0
Mr. Gibbins .. .. .	0	10	0
Mr. S. G. Leigh .. .. .	0	10	0
Mrs. Farran .. .. .	0	3	0
	9	14	6

## By Mrs. Woodward—

J. D. Harris, Esq., M.P. .. .. .	1	1	0
Mrs. Fielding .. .. .	1	1	0
Mr. Roper .. .. .	1	1	0
Mrs. Roper .. .. .	0	10	6
Mr. Mason .. .. .	1	1	0
Mrs. S. Harris .. .. .	0	5	0
Mrs. Stafford .. .. .	0	5	0
Mr. Smeeton .. .. .	0	5	0
Mrs. Woodward .. .. .	0	5	0
Mr. Inchley .. .. .	0	3	6
Small sums .. .. .	0	12	0
	6	10	0

## By Miss Haywood—

Mr. Winks .. .. .	1	0	0
Mr. Reynolds .. .. .	1	0	0
Mr. Holmes .. .. .	0	10	0
Mr. Russell .. .. .	0	10	0

	£	s.	d.
Misses Haywood .. .. .	0	10	0
Mr. Chamberlain .. .. .	0	5	0
Mr. Woodcock .. .. .	0	5	0
Miss Bishop .. .. .	0	5	0
Mr. Marvin .. .. .	0	5	0
Mr. Daniels .. .. .	0	2	6
	4	12	6
By Miss Bailey—			
Mrs. John Snow .. .. .	0	5	0
Miss Downing .. .. .	0	5	0
Miss Wallis .. .. .	0	5	0
Miss Gray .. .. .	0	5	0
Miss Gibbins .. .. .	0	5	0
Miss Fell .. .. .	0	5	0
Miss Bailey .. .. .	0	5	0
Miss Sturgess .. .. .	0	4	0
A Friend .. .. .	0	4	0
Miss Julia Noble .. .. .	0	2	0
Mr. George Hull .. .. .	1	0	0
Mr. Charles Bailey .. .. .	0	10	0
Mr. John Holmes, jun. .. .. .	0	10	0
Mr. Alfred Chamberlain .. .. .	0	5	0
	4	10	0

## By Mrs. Cooper—

Miss Hackett .. .. .	0	4	4
Mrs. Johnson .. .. .	0	3	6
Mr. Eays .. .. .	0	5	0
Mrs. Cooper .. .. .	0	6	0
	0	18	10

## By Miss Hensworth—

Mrs. Dicks .. .. .	0	10	0
Mrs. Bent .. .. .	0	5	0
	0	15	0

## By Mr. W. D. Gray—

Mr. W. Gray .. .. .	0	10	0
Mr. Thos. Wells .. .. .	0	5	0
Mr. E. H. Bott .. .. .	0	5	0
Mr. W. D. Gray .. .. .	0	5	0
Mr. C. Hall .. .. .	0	1	0
	1	6	0

## Juvenile Missionary Society, per

Messrs. E. H. Bott and W. D. Gray. Total from Sunday School, including £5 for support of two orphans .. .. .	9	13	7
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## Juvenile Collecting Books—

Miss Bailey .. .. .	1	0	0
Miss E. Bentley .. .. .	1	0	0
Miss E. Andrews .. .. .	0	18	4
Miss Charlesworth .. .. .	0	18	0
Miss L. Gray .. .. .	0	17	6
Miss Fidler .. .. .	0	17	6
Miss E. Mason .. .. .	0	17	4½
Miss Reynolds .. .. .	0	16	6
Miss E. Hensworth .. .. .	0	15	8½
Miss C. A. Winks .. .. .	0	15	0
Miss E. I. Bates .. .. .	0	13	9
The Misses Dewick .. .. .	0	10	0
Miss E. Bennett .. .. .	0	9	2



THE

# GENERAL BAPTIST MAGAZINE.

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MAY, 1866.

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“IT LOOKS DARK UP THE VALLEY, BUT THERE'S  
LIGHT BEYOND.”

A SOUTHERN aspect adds to the light and cheerfulness of the room where I delight to commune with the authors whose works adorn my bookcase, and prepare for the sacred and solemn duties, which, in common with my brethren in the ministry, are my privilege and joy. Call it a fancy if you will, but I believe the position and aspect of a man's workshop are not without influence on his labours, especially where toil is sedentary and brain-work is his employment.

If my critic demurs to this statement, he will at least allow its truthfulness in regard to the present writer, who confesses, that, whether from taste, or temperament, or some associations not now to be specified, the look out from his window does sometimes tinge his thoughts, and help him in those literary pursuits which aid his preparation for graver solitudes and tasks. And is not this a principal reason why literary men, and the leaders of thought in almost every department of intellectual labour, have chosen the country for their residence? Freedom from the disturbing influence of town and city life is almost indispensable to profound and long continued meditation; hence students seek a residence in the quiet suburban village, or the country, that, unmolested, they may pursue their labours. They love the clear bright face of Nature as it appears in their rural retreat, and owe many a thought and illustration to her varying lights and shadows: to the rustle of the forest leaves, and the babble of the brook and streamlet; to the lofty hills they gaze on, or to the green and fertile meadows amid which they ramble. I dearly love Nature, but, amid smoky chimneys and grinding machinery, have spent many years in contact with her purely human side. But I am not less sensible of the deep and solemn lessons she teaches, in those quiet and retired scenes that contribute to the charms of a country life. Would that I could yield my heart to her gentler impressions, and bring my spirit into harmony with the thoughts she is ever whispering to the pensive and the devout!

No. LXVIII.—NEW SERIES, No. 29.



My study looks out on a beautiful valley, which often attracts my eye, and perhaps sometimes distracts my attention; but I am bound to bear witness to the mental stimulus and relief it affords, when the body and the brain alike grow weary, not only in the changing landscapes—of almost momentary occurrence—but in the pleasant rambles to which I am often enticed. Will my reader pardon me if I describe this valley, and then tell what lessons it has taught me?

My valley is about three miles long, and is bounded on each side by lofty hills; while at the further end there is a gentle swelling range of country running at right angles with the valley, and apparently closing it. The hill that shuts in my prospect to the westward, and which is at this moment covered with sunshine, is for the most part woodless, and terminates in moorland covered with heather; but its northern extremity rises boldly and ends abruptly in a round space covered with dark waving woods of larch fir. But the eastern boundary of my valley is most beautiful: a precipitous range of hills here rises and shuts out the valley from the sea. I have wandered over the slopes in the spring-time, gathering primroses, and plucking wild hyacinths which in some places cover the fields like a carpet of deep blue. The ridge is covered with fir trees and heather, and its southern limit affords one of the most delightful and imposing prospects it has ever been my lot to enjoy. From this point the German Ocean meets the view, spread out like a massive plain of burnished silver, dotted with the white sails of many a sea-going ship, and streaked with long dull strips of smoky vapour from the numerous steam vessels which ply the sea in this vicinity. I have stood at the end of this ridge of hills, entranced with the prospect spread out before me, on a calm clear summer's day. To the left hand is the town lying at my feet, and the crescent-like bay terminated by the outer pier; and the tall majestic ruins of the Castle look out like a lonely watcher on the deep, and serve as a landmark for the mariner in his voyage. To my right the lofty white cliffs boldly challenge the tidal billows as they break on the flinty surface, and roll back as if angry at the obstructions they cannot overcome. I am no poet; but as I have here stood and watched God's handy works—the ocean, now at rest; the shadows of clouds flitting over it in the sunshine; then a long broad belt of silvery light, made by the moon bursting for a moment through the black masses of clouds that obscure her face; and then the howlings of the angry storm as it raged around me—have so affected me,

Till my soul was full of longing  
For the secret of the sea,  
And the heart of the great ocean  
Sent a thrilling pulse through me.

When I add that a meer exists in one part of the valley, where two stately swans and their downy brood of cygnets hold undisputed sway, startled often by the thunder of the locomotive upon the iron road that winds through the level ground, I have given my readers but a very imperfect description of the landscape which every day greets my eye.

But my valley, besides regaling the sense of the beautiful, often serves as a weather glass, and rarely fails in its prognostications of atmospheric change. I have watched the sun rise over the hills from the sea, covering the eastern sky with masses of deep orange and salmon coloured clouds, whose shadows have slowly crept o'er the pine trees and given a peculiar

tinge to the verdure that covers the sloping sides of the valley. And I have seen the setting sun, when western winds have chased similar clouds in a sky of almost Italian blue over the hill covered with the coronet of dark pines already mentioned. To watch the play of light and shade is then most enchanting; but when mist and clouds speed from hill to hill which bound my prospect, I look for rain and storm. "We can't see the wolds," is, in this vicinity, a proverb to indicate that atmospheric changes are expected. Thus it was one Sabbath morning, as I stood contemplating the scene presented to my view; but a thinner cloud at the far end gave promise that the storm would not be of long continuance, and I said to one who stood near me, "It looks dark up the valley, but there's light beyond;" and this led to the following musings on facts in the Christian life to which I invite attention.

"It looks dark up the valley" to a soul filled with anguish through a sense of unpardoned sin. Dark indeed is the valley of conviction through which all must pass who attain to the dignity and bliss of believers in the Son of God. When the Law grapples with the human conscience, it makes fearful work, filling the sinner with gloomy forebodings and distressing fears. "The arrows of the Lord stick fast in him, and the poison thereof drinks up his spirit," and he is sore afraid that God "will plead against him with His great power" because of the number and enormity of his transgressions. "It looked dark up the valley" to the Prodigal, as in that far country where he had wasted his substance in riotous living he looked back to his Father's house, and longed for its peace, and plenty, and joy. But "there was light beyond" in his knowledge of his Father's character, and the assured fact that there was bread enough and to spare for his famishing but repentant son. So he arose and started for home, "and his Father saw him *a long way off*, and ran and fell on his neck and kissed him," and joyously welcomed back his long lost boy. Anxious soul! "it looks dark up the valley" to thee; but see! the light is breaking at the other end; there shines the cross, the day star of hope to the broken-hearted who trust for salvation in the only sacrifice.

"It looks dark up the valley" when spiritual adversaries assault the soul. Sooner or later in every Christian's experience he proves the deep meaning of those words, "Satan hath desired to have thee, that he may sift thee as wheat." By harrassing doubts of acceptance with God; by the suggestion that all the Gospel may not be true; by the risings and tumultuous struggles of easily besetting sins; by the pressure of worldly cares and the promise of worldly advancement,—this sifting process is carried on. Sometimes the valley grows so dark that it echoes with the mocking jest—"God hath forgotten to be gracious; he will be favourable no more." Then "the soul is in heaviness through manifold temptation," is "full of tossings to and fro." Tempted brother, fear not; "there's light beyond" in the promise—"I will never leave thee: no, I will never forsake thee."

"It looks dark up the valley" when worldly sorrows beset the Christian's way. It is given him "not only to believe but to suffer;" and it often takes long time to teach us that suffering is a gift, not less needful or precious than the faith that precedes it. But this is the moral and mission of that walk "through the valley of the shadow of death" apportioned to every Christian pilgrim. "The fiery trial"—"overmuch sorrow"—"great tribulation"—"the furnace of affliction"—are so many names for

this valley from which no child of God may turn away. True, it is not equally dark to all, though thick were the clouds that covered it when Job, and Jacob, and Joseph, and Jonah passed this way. Brother! is it midnight in this valley with thee? fear not, "there's light beyond!" see it in the promise—"As is thy day, so shall thy strength be."

"It looks dark up the valley." Many a pastor knows the meaning of these words full well. If he possesses his Master's spirit, he will long to see his Master's work flourish. He can neither hold his peace nor can he rest if Zion mourns, and the cloud does not rest at the door of the tabernacle. He would rather have "souls for his hire" than all that the world has to bestow; but he works till his heart faints and his hands grow weary, and "he goes softly," for the smile of God does not cheer his way. Mourning his own imperfections as one reason of the barrenness of his toils, he knows that other and more harmful causes hinder his usefulness. "There are leading men in certain places who will not endure sound doctrine and the faithful enforcement of moral duties. So that if the pastor follows apostolic counsel in preaching the word, and in reproof and rebuking, and exhorting with all long suffering and doctrine, his course will be rough and his continuance precarious. If he is anxious to remain for the sake of those who value his instructions and reciprocate his attachment, he may for a time stand his ground against the hostility of a few, to whom he is offensive. But it is difficult to persist in Christian labour when a part of his pecuniary support is drawn from those 'whose thoughts are against him for evil,' and often will he have occasion to repeat David's prayer—'Let not the foot of pride come against me, and let not the hand of the wicked remove me.'"<sup>\*</sup> This is a dark valley. Brother! does it echo with thy resounding footsteps? Trust in God, and soon thou shalt see the light breaking beyond, and more peaceful and prosperous days shall attend thy self-denying labours for God.

"It looks dark up the valley" when the believer draws near the end of his pilgrimage, and death awaits him a little farther on. 'Tis especially so when he is cut off in the midst of his days, and when he desired life and many days, because of the flattering prospects opening before him, and the tender clinging affections of helpless ones dependent upon him for support. But even when "he has filled his days," when he is "like a shock of corn" ripe for the garner, death is a dark valley to the believer, because of "the pains, the groans, the dying strife" associated with the passage through. Though he may be familiar with the idea of dying, yet nature shrinks from the conflict, and trembles for the issue, as it finds itself enwrapped by the shadows that gather around the grave. "But there's light beyond." Oh! how beamy and how blessed!—the land of rest; the Father's house; service of God without cessation and without sin; the "far more exceeding and eternal weight of glory;" the "ever with the Lord." Is this valley in sight, brother? Then gird up thy loins for the journey. "There's light beyond," for heaven already is breaking on thy view.

"There no foot a thorn e'er pierces,  
There the heart ne'er heaves a sigh,  
There in white we walk with Jesus,  
All our loved connexions by;  
And to reach it,  
Is a privilege to die."

Scarborough.

<sup>\*</sup> See Rev. W. Underwood's admirable paper on "Our Destitute Churches," in *The Church* for February.

## Theology.

### “HE IS OUR PEACE.”

JUST because this life is so dear, He who loves us infinitely, and to whom it is dearer than to us, will be willing to lay down for us His own. He will not even wait for our consent; but in the abundance of that unspeakable compassion, in the irresistible freedom of that goodness, He will do it beforehand,—only asking of us that we will believe He has done it, and, accepting our pardon, be drawn by that faith into the same self-sacrificing spirit. Herein is love indeed. Suffering for our peace! Sacrifice, not that our service may profit and pay Him, but that our transgression of a perfect law may be pardoned, and the noble life of disinterested goodness may be begotten in ourselves. Before, we had seen God as Creator, Providence, Ruler, and all the motives to obedience furnished by those characters had been offered, and had failed. His servants the prophets had come, and come in vain. But now we see Him in the new, more wondrous, and more gracious character of Sacrifice. The last proof of tenderness is given. Says Robertson—and how truly!—“Is not the mystic yearning of love expressed in words most purely thus, ‘Let me suffer for him?’” We want to feel that our God of infinite love feels that. Calvary is the full answer to that want. In the person of the Son He so comes down among us, and into us, as to suffer for us. We have a High Priest that can be touched with the feeling of our infirmities,—nay, takes those infirmities upon Him, bears our sickness, is bruised for our iniquities, is delivered for our offences, dies that we may live. All the priestly offices are fulfilled. “Herein is love; not that we loved

God, but that God loved us, and sent his Son to be the propitiation for our sins.” The atonement by Christ becomes the inmost and grandest power of the world. It is the one peculiar, characteristic, crowning, glorious truth of the gospel.

And then if you turn from what it does *for* us, as a redemption, to what it does *within* us, as an inspiration, the fruit of it is not less divine. For it appeals directly to what is noblest, most generous, most disinterested, in all the brave affections and aspirations of humanity. It rises up in harmony with, and surmounts with its grandeur, all the heroic and martyr sacrifices of mankind. Mechanical and mercantile conceptions of salvation vanish before it. Right becomes more venerable; love, more lovely; charity, more beautiful. It was of charity that the Saviour suffered. His cross teaches us, not that each one is to be looking out for a selfish salvation, but that self is to be forgotten in hearty consecration to Him, and in free service to our brethren. It carries us clear of the belittling notions of escaping hell as a punishment or earning heaven as a reward. It makes the lofty sentiment of gratitude the mainspring of piety; faith, the pure inspiration of righteousness; love, the sacred secret of beneficence. We learn from the Redeemer, who gave himself for us, to give ourselves for one another. We take up that cross which signifies an atoning sacrifice, a voluntary, vicarious humiliation, a making of no reputation, and becoming poor, a taking of the form of a servant, and being made an offering for sin, for others' sake. Henceforth we abhor sin for itself, for our brethren's sake, for Christ's sake, and not merely for its penal consequences. We love

goodness, and are loyal to it for itself; not merely for its wages. We not only "admire philanthropy," but we "love men," as those for whom Christ has been willing to die. We cease longing for rest, and begin to have joy in God, in the "spirit of liberty," and in the eternal life begun.

This is what is meant by Christ our Priest. This is that profound, penitential, sorrowing, unutterable want in human souls which the Redeemer meets, and which, because He meets it, makes the heart that is thus consciously set at liberty leap with gratitude and gladness to join the praises which give blessing, and honour, and glory to Christ. It will not be for any of us to say there is no need of a blessing so deep and a joy so great. You may say you have not yet felt the need of it; and that—O pity of God!—may be mournfully true. But close by you is a heart which feels that beside this want and its bitterness all the common griefs of mortality are trifles of the air: the want of reconcilia-

tion with the Father in heaven; the want of an assured forgiveness; the want of Christ and Him crucified. Where that is once stirred and alive,—and the first object of the New Testament is to stir it and make it alive, because that is the only way to peace and power,—there you find a heart that only one word of earth can reach. You may tell it that its sorrow is all needless and irrational; that all we have to do in this world is "to do right," or as near it as we can; but it will only look back upon you with speechless wonder. Do right! What if, with the strongest of apostles, I do not find "how" to do right? What if the right seems to me too high and holy a thing, and too far off, that I should do it of myself? What if, all my life long, by doing or leaving undone, I have come all too terribly short even of the right I knew? Then let me have, what the blessed, merciful gospel gives me, a Redeemer! Let me rest my heart upon the cross! Take not away my Lord!

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## Family Miscellany.

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### "AND THEN."

THE following story is told of St. Filippo Neri:—He was living at one of the Italian universities, when a young man, whom he had known as a boy, ran up to him with a face full of delight, and told him that what he had been long wishing above all things in the world, was at length fulfilled, his parents having just given him leave to study the law; and that thereupon he had come to the law school in this university, on account of its great fame, and meant to spare no pains or labour in getting through his studies as quickly and as well as possible.

In this way he ran on a long time, and when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said: "Well, and when you have got through your course of studies, what do you mean to do then?"

"Then I shall take my doctor's degree," answered the young man.

"And then?" asked St. Filippo Neri again.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, and shall catch people's notice by my eloquence, my zeal, my learning,

my acuteness, and gain a great reputation.”

“ And then ?” repeated the holy man.

“ And then ?” replied the youth, “ why, then I shall be promoted to some high office or other ; besides, I shall make money and grow rich.”

“ And then ?” repeated St. Filippo Neri.

“ And then,” pursued the young lawyer, “ then I shall live comfortably and honourably in health and dignity ; and shall be able to look forward quietly to a happy old age.”

“ And then ?” asked the holy man.

“ And then,” said the youth, “ and then—and then—I shall die.”

Here St. Filippo again lifted up his voice, and said : “ *And then ?*”

The young man made no answer, but cast down his head, and went away. This last “ *And then ?*” had pierced like a flash of lightning into his soul, and he could not get rid of it. Soon after, he forsook the study of the law, and gave himself up to the ministry, and spent the remainder of his days in godly words and works.

### MARY'S PRAYER.

LITTLE Mary's mother had occasion to correct her the other night. Mary was angry ; and when she said her prayers, instead of asking God to bless papa and mamma, as she was wont to do, she said, “ God bless papa, and don't bless mamma.”

Her mother took no notice, and Mary jumped into bed without her good-night kiss. By and by she began to breathe hard ; and at length she whispered, “ Mamma, are you going to live a great while ?”

“ I don't know,” was the answer.

“ Do you think you shall ?”

“ I cannot tell.”

“ Do many mothers die and leave their children ?”

“ A great many.”

“ Mamma,” said Mary, with a trembling voice, “ I am going to say another prayer ;” and, clasping her little hands, she cried, “ God bless papa, and the dearest, best mamma any little girl ever had in the world.”

That's the way, children. If you knew your mothers were going to die very shortly you could not be half kind enough to them. But do you not know that, be they long or short lived, there lies before you, written so plainly that he who runs may read, “ Honour thy father and thy mother ?”

### “ I HAVE NO MOTHER NOW.”

I HEAR the soft wind sighing

Through every bush and tree,

Where now dear mother's lying,

Away from love and me.

Tears from mine eyes are starting,

And sorrow shades my brow ;

O, weary was our parting—

I have no mother now !

I see the pale moon shining

On mother's white head-stone ;

The rose bush round it twining

Is here—like me—alone ;

And just like me are weeping

These dew drops from the bough ;

Long time has she been sleeping—

I have no mother now !

My heart is ever lonely,

My life is drear and sad ;

'Twas her dear presence only

That made my spirit glad.

From morning until evening

Care rests upon my brow ;

She's gone from earth to heaven,—

I have no mother now !

### BEWARE.

A LITTLE theft, a small deceit,

Too often leads to more :

'Tis hard at first, but tempts the feet,

As through an open door.

Just as the broadest rivers run

From small and distant springs,

The greatest crimes that men have done

Have grown from little things.”

## Poetry.

## LITTLE BY LITTLE.

"Little by little," the torrent said,  
As it swept along in its narrow bed,  
    Chafing with wrath and pride;  
"Little by little, and day by day,"  
And with every wave it bore away  
A grain of sand, from the banks which  
    lay  
    Like granite walls on either side.

I came again, and the rushing tide  
Covered the valley far and wide,  
    For the mighty banks were gone;  
Little by little, and day by day,  
A grain at a time, they were swept away,  
And now the fields and meadows lay  
    Under the waves, for the work was done.

"Little by little," the tempter said,  
As a dark and cunning snare he spread  
    For the young unwary feet;  
"Little by little, and day by day,  
I will tempt the careless soul astray,  
Into the broad and flowery way,  
    Till the ruin is made complete.

"That maiden's soul, so pure and true,  
I will blacken with falsehood through and  
    through;  
    But first with a little sin,  
A little malice, a little pride,  
And when the stain grows deep and wide,  
I'll give her a mask of lies to hide  
    The ruin which lies within.

"That young man looks with an eager eye  
Where the glittering guerdons of honour lie,  
    And girds himself for the strife;  
I will tempt his lips with the sparkling bowl,  
Music and mirth shall ensnare his soul,  
And so while the endless ages roll  
    He shall mourn o'er a wasted life."

Little by little, sure and slow,  
We fashion our future of bliss or woe,  
    As the present passes away;  
Our feet are climbing the stairway bright,  
Up to the region of endless light,  
Or gliding downward into the night,  
    Little by little, and day by day.

## PEACE.

THERE'S peace amongst the pebble stones  
    Left by the ebbing sea,  
And in church-yards where hallow'd bones  
    Decay so silently.

Far down below the stormy waves,  
    The stranger weeds and shells  
Make beautiful the ocean-caves,  
    Where perfect stillness dwells.

Peace for the tired, sleep softly makes;  
    And in the sluggish soul  
*Skeffington, April, 1866.*

Is peace, like that on stagnant lakes  
    Whose waters cannot roll.

And peace broods o'er the battle-field  
    In silence after strife,

When darkness shrouds who would not  
    yield,  
    And scorned to fly for life.

But all such peace is peace in death;  
    God's living peace hath love;  
Love is of peace th' essential breath,  
    The heart within the dove.

E. H. J.

## General Correspondence.

### THE FORTHCOMING ASSOCIATION.

MR. EDITOR—

Dear Sir,—Permit me, through the pages of the Magazine, to make known to those representatives and friends who intend being present at the meetings of the forthcoming Association, that a Committee is at work making the necessary arrangements for the reception of all who wish to be with us on that occasion; and as we are anticipating a very large gathering of General Baptists from all parts of the country, it is desirable that those who wish to have beds provided should apply as early as convenient, certainly not later than the 3rd of June, to Mr. J. Newman, High Street, Loughborough.

I may also be permitted to state that the church at Baxter Gate are looking forward with considerable interest to the time when they will be able to welcome their brethren and friends, and offer them the right hand of fellowship; and I have no doubt that such arrangements will be made as to promote the comfort and convenience of all.

I remain, dear Mr. Editor,

Yours faithfully,

E. STEVENSON.

*Loughborough, April 17.*

### WEDNESDAY AFTERNOON SERMON AT THE ASSOCIATION.

MR. EDITOR—

Dear Sir,—I request permission, through your pages, to intimate that it is likely some one will, at the next Association, propose the discontinuance of a second sermon at our annual gatherings. There is, of course, no time for it but Wednesday afternoon; and after having the mind well exerted and satisfied with one sermon, it is hardly in a fit state forthwith to desire and appreciate another. Some of us are perhaps of John Wesley's opinion as to after-dinner sermons. But if not,

if even one had a keen appetite for a second discourse, and if its excellence should fully reward one's most wakeful attention, still the space left for the Lord's supper must thereby be inevitably abridged to a degree scarcely consistent with that *peculiar kind of edification* which we are justified in expecting at the table of the Lord. I think, therefore, that it would be an improvement that that ordinance should occupy the whole of the afternoon, beginning at three o'clock; that beside the minister of the place, two brethren, appointed before hand, should give short, well-digested addresses, suitable to the occasion; and two others should express our thanksgivings and prayers to God. This variety would animate our attention, make us acquainted with the mind of a greater number of the brethren, and secure the edification of the assembly. These exercises, with at least two hymns, and an interval of solemn silence during the breaking of bread, would require almost an hour and a half—a time beyond which, I suggest, it is not discreet or profitable to prolong an afternoon religious meeting, especially when there is a long meeting to follow.

I thus early present this proposal, in order that the brethren, having kindly considered the question beforehand, may at the Association be able to arrive at a speedy, yet not immature, decision.

I remain, dear sir,

Always cordially yours,

THOS. W. MATHEWS.

*Boston, April 17.*

### LAY PREACHERS.

MR. EDITOR—

Dear Sir,—I am anxious to give a practical turn to the correspondence which has appeared in the Magazine on this subject. Whether the motive of "G. B." in submitting his queries on "Lay Agency" was a *personal* one; whether he is suffering, as your correspondent "Spectator" suggests, from



some "real or imaginary wrong," I do not pretend to know; but this much I do know, that the subject of lay preaching is one which needs the more serious consideration of the denomination than any that has ever yet, to my knowledge, been bestowed upon it. Whatever may be the opinions of regular ministers on the subject in the abstract, it is, I think, an uncontrovertible fact that lay preachers are a class of men that cannot be spared. Some of our small churches in the villages would be altogether destitute of spiritual help without their assistance, and many churches in our large towns would be sadly inconvenienced could they not now and then avail themselves of their services. What we want then, is, not to have lay preachers exterminated, but to see that they have at least *some* qualification for the work, and that they are duly authorized to engage in their work by the church to which they belong. In other words, our lay agency wants placing upon a proper footing.

Now, why cannot this be done? Why should men go up and down among our churches of whom nothing, or nearly nothing, is known? with no credentials of their union either with a Baptist church or with any other church, and whose only or chief qualifications for their work are very often their ignorance, their irreverence, their impudence, their bigotry, their vanity, and their vulgarity?

It need not be so, and it is a disgrace to any church to tolerate such men in their pulpits at all. All intelligent lay preachers have as little sympathy as your correspondent "Spectator" with men of this stamp, and would like as much as he to see them struck off the list. I am a lay preacher myself, and have been for some years; and for the credit of my class I do not care how soon this "striking off" is done. The burlesques upon preaching, and the caricatures of christianity which one sometimes hears of as being exhibited in village pulpits, and performed before professedly Christian peoples; the manglings of the "Queen's English;" the buffoonery and ill-disguised coarseness which are indulged in; and the profanation of whatever is sacred in our common faith which one hears of as being poured forth now and

then in some of our country chapels, almost makes one feel as if one would never open one's mouth in public again.

Now I maintain that the churches have the remedy for all this in their own power. Let the churches which lay preachers "serve," and the churches from which they go out, get more into hearty sympathy with each other. Let the pastors of churches lend every sympathy and aid to those they deem *really* qualified for this work. Let them not regard them, if they *are* so qualified, as intruders upon the work of their sacred office, but as co-workers with them in the cause of Christ. Let them bring their cases before their respective churches that their *imprimatur* may be obtained. Let there be some kind of association formed of which all lay preachers should be *required* to be members before being invited to preach by any village church; and let some of these churches show a larger liberality and more in accordance with their ability than they do now; and the looseness, irregularity, and impropriety which too frequently distinguishes and disgraces this sphere of Christian usefulness amongst us would, in my humble judgment, speedily disappear.

Hoping that some better and abler man than myself will ponder this matter seriously, and take the initiative in the formation of associations, or the adoption of some remedies which shall mitigate this evil,

I remain, dear sir,

Yours faithfully,

JARVIS READ.

Leicester, April, 1866.

MR. EDITOR—

Dear Sir,—In reply to your correspondent "Spectator," in the Magazine for April,—he seems to have got the impression that I was suffering under some disappointment, or that I wanted to be employed as an occasional preacher. How he got that impression I am at a loss to know; but such is not the case. Therefore his caution to the church falls to the ground. If I may judge from the tone of his letter, I think he has not much sympathy with that class of useful

men. As to the first of my four questions, I think it has borne rather hard upon him; and if he has held such selfish principles, the sooner he gives them up the better. It was not an idle question, or imaginary, but a real lamentable fact. No people can prosper under its influence. Only let the churches do their duty, and encourage such as possess abilities and whose piety is beyond a doubt. If such were to give an exhortation at a prayer meeting, and thus to bring out their talents, or the pastor to invite them to his house to improve their gifts. I think it is an honour to a church to be the means in the hands of God to call its members out to preach the unsearchable riches of Christ. Might we not find them a useful sphere in cottage preaching, and in hired rooms in populous neighbourhoods? It is a matter of regret that this work has been on the decrease in our denomination; for in 1845 we had 118 preaching stations, while in 1865 we had only 50—a decrease of 68. But the worst feature in our denomination is the absence, to a great extent, of a desire to extend our denomination. Are not our labours far too contracted? In reference to the irregularities complained of—men taking upon them this office without the sanction of the church, with such I have no sympathy, and I think the churches have the remedy in their own hands.

I remain,  
Yours truly,  
G. B.

MR. EDITOR—

Dear Sir,—As a reader of the *General Baptist Magazine* I feel myself interested in the subject—Lay Preachers. Who, or whatever "G. B." is, the apparent aim of his composition is one of importance. "Is it right for the pastor of a Christian church to refuse to encourage occasional preachers through a spirit of monopoly?" "No!" "Is it not a duty devolvent upon stated ministers of the gospel to preach, and teach, ever seeking to edify professing Christians in the truth?" I am sorely afraid the spirit of monopoly is too prevalent amongst the General Baptists. Certainly there ought to be a competitive

or excelling spirit amongst us, not reaching to monopoly, as such a spirit cannot be in the life of a Christian.

I certainly believe "Spectator" to be a narrow-minded individual. I see no evidence whatever to produce such a sarcastical introduction to his letter. It begins with insult, and gives no encouragement whatever either to "G. B." or his important question. No one can say it was written in Christian feeling. Evidently, I believe, the mind of "Spectator" to be quite monoculous. It is not for any one person to bring another to judgment, and to publicly declare the same to be unwise and imprudent because of the promotion of one innocent question. Such conduct is not Christ-like; and whoever "Spectator" is, he will do well to be aware of himself. If he, or any one, has a predominant power for the ministry, then he must remember to be clothed with humility. If I have five talents I must work and gain other five; if but one, it must not be buried. We ought all to work together for the spread of the Gospel (Lay or not Lay), since we are all one in Christ. We ought to encourage each other, exhorting one another to good works. I exhort our earnest lay brethren in Christ to preach, and if needed to seek for instruction from others; and whoever refuses to impart such, their consistency will be doubted of by man and hereafter judged.

I remain, yours faithfully,  
T. S., a young G. B.

P.S. I feel much pleasure in giving "Old G. B." due approbation.

UNION BAPTIST BUILDING AND  
LOAN FUND.

MR. EDITOR—

Dear Sir,—I wish once more to trouble you to insert in the next issue of the *Magazine* a few remarks on behalf of the Building and Loan Fund.

First—I beg to remind the Committee that their year of office is fast ebbing out, and that the Secretary is growing anxious to hear the result of their individual and united labours on behalf of this fund.

I am really doubtful that the methods proposed for the furtherance and consolidation of this movement are not

sufficiently known or understood by the members and friends of our churches, or the response to its claims would have been much more general. Let it be distinctly understood that this is not the business merely of one church, or of one Conference, but of the body in general. The Association, in its legislative discretion, adopted a code of rules, and appointed officers to carry out its behest, and from whom it will demand an account of stewardship. Brethren, what report shall we be able to supply?

Second—I wish to call the attention of those who were, and I hope are still, favourable to the project to the fact, that the officers are feeble to the full accomplishment of this work apart from the active aid of those who appointed them; for it must not be imagined that the existence of a committee removes the main responsibility of the work from the shoulders of those who vote for an executive, for even then all but all remains to be done.

A few friends have done nobly, but where is the mass? The hope of success in this, as in most other matters, lies with the many.

The eleven subscriptions already recorded are all we have now to report, so that, by the scale submitted for consideration, in which all capacities may find an easy place, we are waiting (anxiously waiting) to hear from upwards of eleven hundred persons, in addition to the supposed collections from most of our chapels.

Whether procrastination or want of interest be the thief, both are equally fatal to success.

Third—Let me once again exhort officers of churches to be up and doing during the next few weeks, so that they may enable the committee to present a satisfactory report at the coming Association.

At the risk of repetition, we again submit the table for subscriptions and donations, the payments to be made quarterly, half-yearly, or yearly, and may extend over a period of five years.

10 donations or subs.	£100 each,	£1000
20	50	1000
50	25	1250
100	10	1000
200	5	1000
300	2 10s.	750
500	1	500

That the Connexion appear not feeble in the estimation of the public, viz., in proposing to do and not performing, let there be immediate, earnest, and united effort.

J. ROPER, *Sec. pro tem.*  
Leicester, April 10.

## NORWICH.

MR. EDITOR—

Dear Sir,—Kindly oblige me once again with a brief space in your columns.

On behalf of our new school-room, and improvements so urgently demanded in the approach to, and in the interior of, our chapel, the Christian public of Norwich have generously contributed £105.

	£	s.	d.
Wisbeach .. .. .	26	19	0
Peterborough .. .. .	5	1	1½
March .. .. .	2	12	6
Louth and Thirlby Grange ..	2	19	6
Boston (through Miss Wollard)	0	8	0
Sutton—Mr. Scott .. .. .	1	0	0
Holbeach—Rev. J. Cotton ..	0	10	0
Melbourne—J. Earp, Esq. ..	5	0	0
Leicester—J. Noble, Esq. ..	5	0	0
Quorndon—Mr. Stubbins ..	0	10	0
"A Working Man" .. .. .	0	2	0

Total .. £155 1 1½

With the "Working Man's" two shillings came the enclosed letter, which have the goodness to annex to this. I make this request in the hope that its publication will not only benefit Norwich—which, however, I need hardly say is my *first* desire—but that other churches in like circumstances may obtain the help they need.

That good brother is no doubt what he modestly styles himself, "a working man"—his letter is so thoroughly practical. He has my *best thanks*, whoever he may be, for this expression of sympathy and interest in the work we are so anxious to accomplish for Norwich ere we quit this interesting field of labour. I sincerely hope his letter will have the desired effect.

I am, dear Mr. Editor,

Yours most truly,

GEO. TAYLOR.

*Sussex-street, April 17.*

P. S. The fear of trespassing too largely on your pages has prevented my giving in detail the names of our

generous subscribers, all of whom have our best thanks, and will enjoy, I trust, the smile and blessing of Him whose cause they seek to serve.

"147, Howard-place, Shelton,  
Staffordshire Potteries,

April 16, 1866.

Dear Sir,—There are times when we could wish to have large and well furnished purses. Those were my feelings when I read your appeal in the Magazine, on behalf of Norwich, for this month. A course has been suggested to my mind, simple in detail, and, I think, quite practicable. My plan is as follows:—If 12,000 of the 20,000 General Baptists would at once give sixpence each, the thing might be done at once and no one be worse for it, thus leaving 8,000 of the most indigent and niggardly to go scot free. †

By adopting some such plan as the foregoing, we might dispose of at least one such case as Norwich every six weeks, for the small sum of one penny per week, thus gladdening the heart of many of God's pious labourers situated like yourself.

Oh, when will the time come when Baptists will learn the potency of the pennies? We want more sympathy and more union amongst us. If you were to send a circular to each of our churches, kindly requesting to remit you sixpence each from something like two-thirds of its members, you might have the money in hand in a month or six weeks.

I herewith send you twenty-four stamps as my share of the £300, and should our churches take the matter up, as I hope they will, I shall be willing to contribute my mite again. Wishing you a very large share of the Master's presence, with kind regards to your dear family,

I remain,

Yours respectfully,  
A WORKING MAN."

MR. EDITOR—

Dear Sir,—I sincerely hope the urgent appeal of the Rev. G. Taylor, of Norwich, in your last number, will meet with the practical sympathy of our friends, which I am sure it deserves. I feel very much for the church at Norwich; of late they have been much encouraged and prospered by the self-denying labours of Mr. Taylor, and as the Connexion, through the Foreign Mission Committee, are depriving them of his services, the earnest desire of Mr. Taylor to leave them in an improved position is worthy of considera-

tion and help. From what I know of the people and the present state of the cause of Christ at Norwich, I do not think a more deserving case can be well presented. While I rejoice at the thought of our Mission having so efficient a labourer again in the field, I cannot but regret the loss which it entails on the cause at home. What any friend may be disposed to do, however, should be done quickly.

I remain,

Very affectionately yours,  
J. E.

April 13, 1866.

GOOD NEWS FROM REV. J. G.  
ONCKEN.

[We very gladly give publicity to the following letter.—ED.]

London, April 14, 1866.

My dear Brother,—You will probably have heard already that on the 1st of January, 1866, the Lutheran State Church has gone the way of all flesh. Senate and Bürgerschaft have decreed the dissolution between Church and State. The registration of all births has given place to infant sprinkling, and civil marriage as binding on all, no one excepted, instead of religious marriage. Instead of certificates of baptism and marriage from church books, they will henceforth be issued by the Civil Registrar. I am sure you will rejoice with us for such tangible proofs of the gracious declaration of our adorable Redeemer when he says, "All power is given me on earth and in heaven." But greater things than even these call for our hosannas to David's Lord. A wonderful work of conversion among the children of our members has been going on during the last eight weeks. Just before I left home a fortnight ago, I baptized seventeen believers in Jesus among them—fifteen dear children between nine and sixteen years of age; and from a letter just received it appears that an equal number have since then obtained peace in believing in Jesus, and are now waiting to be baptized into Christ's death. When the fact became known, a few weeks ago, that we intended to baptize children, the whole city was thrown into a state of excitement, and

the throng was so great that hundreds could not obtain admission. You will see from my appeal that we have commenced to build a house which will seat 2,000 persons. If you can induce any of the brethren to aid us, I shall feel very much obliged. The task which has devolved upon me is heavy, but our dear Lord has done so much

for us in the past that we can expect much greater things from Him, and I am fully persuaded that this work will be also brought to a desirable close.

With warmest love,  
Ever your affectionate and grateful  
brother,

J. G. ONCKEN.

The Rev. T. W. Mathews.

## Preachers and Preaching.

### WHITEFIELD'S SKILL AND INTREPIDITY.

FOR many years, from one end of Moorfields to the other, booths of all kinds have been erected for mountebanks, players, puppet-shows, and such like. With a heart bleeding with compassion for so many thousands led captive by the devil at his will, on Whit-Monday, at six o'clock in the morning, attended by a large congregation of praying people, I ventured to lift up a standard amongst them, in the name of Jesus of Nazareth. Perhaps there were about ten thousand in waiting, not for me, but for Satan's instruments, to amuse them. Glad was I to find that I had for once, as it were, got the start of the devil. I mounted my field pulpit; almost all flocked immediately around it; I preached on these words, "As Moses lifted up the serpent in the wilderness," &c. They gazed, they listened, they wept, and I believe many felt themselves stung with deep conviction for their past sins. All was hushed and solemn.

Being thus encouraged I ventured out again at noon. The whole fields seemed, in a bad sense of the word, all white, ready not for the Redeemer's, but for Beelzebub's harvest. All his agents were in full motion. Drummers, trumpeters, merry-andrews, masters of puppet-shows, exhibitions of wild beasts, players, &c., all busy in entertaining their respective auditors. I suppose there could not be less than twenty or thirty thousand people. My pulpit was fixed on the opposite side, and immediately, to their great mortification, they found the number of their attendants sadly lessened.

Judging that like St. Paul I should

now be called, as it were, to fight with beasts at Ephesus, I preached from these words, "Great is Diana of the Ephesians." You may easily guess that there was some noise among the craftsmen, and that I was honoured with having a few stones, dirt, rotten eggs, and pieces of dead cats thrown at me, whilst engaged in calling them from their favourite but lying vanities. My soul was indeed among lions, but far the greater part of my congregation, which was very large, seemed for a while turned into lambs. This Satan could not brook. One of his choicest servants was exhibiting, trumpeting on a large stage, but as soon as the people saw me in my black robes and my pulpit, I think all to a man left him and ran to me.

For a while I was enabled to lift my voice like a trumpet, and many heard the joyful sound. God's people kept praying, and the enemies agents made a kind of roaring at some distance from our camp. At length they approached near, and the merry-andrew got up on a man's shoulders, and, advancing near the pulpit, attempted to lash me with a long, heavy whip several times, but always with the violence of his motion tumbled down.

I think I continued in praying, preaching, and singing (for the noise was too great to preach) for about three hours. We then retired to the tabernacle, with my pockets full of notes from persons brought under concern, and read them amidst the praises and spiritual acclamations of thousands. Three hundred and fifty awakened souls were received in one day, and I believe the number of notes exceeded a thousand.

## USEFULNESS.

AN eminent Scotch divine, Rev. Ralph Erskine, visiting a poor crippled woman, she thus addressed him—

“O, sir, I am just lying here, a poor useless creature.”

“Think you so!” said the minister.

“I think,” added she, “that if I were away to heaven I should be of some use to glorify God without sin.”

“Indeed,” replied the good man, “I think you are glorifying God now by resignation and submission to his will,

and that in the face of many difficulties and under many distresses. In heaven the saints have not your burdens to groan under. Your praise, burdened as you are, is more wonderful to me, and, I trust, acceptable to God.”

The great secret of Christian usefulness is to be awake to opportunities, and intent on doing what we can, rather than bewailing that it is in our power to do so little; and, in this respect, he who faithfully improves the one talent bids fair to be intrusted with the five or ten.

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## Sabbath Schools.

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## HOW TO WIN A CHILD'S HEART.

THE heart of a child is easily won. It needs no besieging, no formidable preparation for a grand assault, no advancing by regular approaches. You have only to go, in the name of love, and demand a surrender; and without parleying the prize is yours.

“Love begets love.” Anger and hate beget anger and hate. Smiles are like musical voices amid the hills, which come back to those who utter them with all their original sweetness. Did you ever smile on a child without receiving an answering smile? On the contrary, when you have looked down coldly, perhaps with a frown, into the eyes of a child, have you not seen the reflection of your manner and expression in the mirror-like face of the little ones?

Love children, and they will love you. Let children feel that you care for them—that you are interested in all that interests them, that you sympathize with them in all their little sorrows, and rejoice with them in all their little joys, and that you are their true and unselfish friend; and in those feelings you have the key to their hearts.

One word for you, dear teachers. You want to be loved by your scholars: then love your scholars. If you do love them, it will not be necessary for you to say so, in order that they may be conscious of the fact.—Children read hearts intuitively. They read your

affection for them in every line of your face, in your moistened eye, in your unforced smile. They hear the declaration of it in every tone of your voice. They have the assurance of it in your manner—in your actions, which “speak louder than words.”

Happy are ye who have the love of the little ones under your care. It is a fountain of no common joy to your own heart, and it gives you an influence over them which can be obtained in no other way. Thus may you win those dear young hearts to Jesus. God help you to do it!

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### THE SHEPHERD AND THE SHEEP.

THE following anecdote, designed as an illustration of John x. 4, 5, is both beautiful and in point, “And the sheep follow him: for they know his voice. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers.”

A man in India was accused of stealing sheep. He was brought before the judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their claims, so that it was not easy for the judge to decide to which the sheep belonged. Knowing the customs of the shepherds, and the habits of the sheep, the judge ordered the sheep to be brought into court, and sent one of the two men into another room, while

he told the other to call the sheep, and see if it would come to him. But the poor animal, not knowing the "voice of a stranger," would not go to him. In the mean time, the other man, who was in an adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of "chuck," upon which the sheep bounded away towards him at once. This "chuck" was the way in which he had been used to call the sheep; and it was at once decided that he was the real owner.

#### "ONLY A LITTLE BROOK."

A SIMPLE but very touching incident has been related, in connection with the last moments of a beautiful little girl in —, who lately died at the age of nine years and eleven months. A very little while before she died, as the sorrowing friends stood around her, watching the last movings of the gentle breath, the last faint fluttering of the little pulse, they became aware from her broken words, that she shrank with natural dread from the unknown way that was opening before her. She had come to the borders of the mysterious river which separates us from the dim hereafter, and her timid feet

seemed to hesitate and fear to stomp the flood. But after a time her fears subsided, she grew calm, and ceased to talk about the long, dark way, till at the very last she brightened suddenly, a smile of confidence and courage lighted up her sweet face, "O, it is only a little brook!" she cried, and so passed over to the heavenly shore.

#### TEACHERS' MAXIMS.

1. Never teach what you do not quite understand.
2. Never tell a child what you could make him tell you.
3. Never give a piece of information without asking for it again.
4. Never use a hard word if an easy one will convey your meaning; and never to use any word at all unless you are quite sure that it has a meaning to convey.
5. Never begin an address or a lesson without a clear view of its end.
6. Never give an unnecessary command, nor one which you do not mean to see obeyed.
7. Never permit any child to remain in the class, even for a minute, without something to do, and a motive for doing it.

## Christian Work.

### THE FOUNDER OF THE LONDON CITY MISSION.

THE name of David Nasmith is imperishably associated with this noble enterprise. He was a native of Glasgow, born in 1799. He engaged in business, but all the while he redeemed time to the advancement of the cause of truth and godliness. He became the secretary of a variety of religious institutions in Glasgow, which were carried on in connection with one central home. In 1826 he established the Glasgow City Mission. At the end of the first year there were eight missionaries at work. His health failing him in 1828, he was invited to Dublin, and there also established a City Mission. He travelled in the north of Ireland with the same object in view,

and in 1830 he visited the United States. He received everywhere the most cordial welcome for himself and his darling enterprise. He established many local missions, and roused many to active evangelistic work among those around them. Returning in 1831 to Scotland, he proceeded to Ireland, and thence to France, where he established Christian missions in Paris and Havre. Ultimately he came to London in 1835 with the following introduction to the Christians of the metropolis. Just about this time the Hon. and Rev. B. M. Noel addressed a remarkable letter to the Bishop of London on the spiritual destitution of the metropolis. The facts were most alarming and painfully impressive. The difficulty was to carry out the

plans of Mr. Nasmith, which were based on the cordial co-operation of churchmen and dissenters. But perseverance and prayerful courage prevailed. On the 10th of May, 1835, two persons, Messrs. Dear and Bullock, met at Nasmith's lodgings—(a Rev. Mr. Hamilton had lost his way)—and “after prayer,” wrote Nasmith, “we then formed the City Mission, adopted our constitution, assigned offices to each other, and, after laying the infant mission before the Lord, desiring that He would nurse and bless it, and make it a blessing to tens of thousands, we adjourned.”

Walking with God, and numbered among those

“Who ply their daily task with busier feet  
Because their secret souls a holy strain repeat,”

Nasmith called into existence a new and powerful agency. At first it seemed but like a tiny stream which the foot of man might bridge over; but it deepened and broadened until it has become a river whose streams make glad many a spiritually desert waste in the metropolis, and make it rejoice and blossom as the rose.

The “comparative view of the annual receipts of the London City Mission” is most cheering and suggestive. At the end of the first year, 1835-36, there had been received £2,714 9s. 8d.; in the third year it was £3,887 16s. 4d.; in the seventh year £5,538 17s. 9d.; in the twelfth year (exclusive of a legacy), £13,933 16s.; in the sixteenth year, £23,053 19s. 4d.; in the twentieth year, £30,706; and in the thirtieth year—1864-65—£40,041, in addition to £733 8s. 7d. to the Disabled Missionaries' Fund.

Gratifying as this onward development is, it is yet a melancholy fact that one-half of the metropolis remains unvisited and unblessed by the City missionaries. Masses of people are thus left—as far as this agency is concerned—to live and die in darkness. Well may the title page of the annual report—in connection with a map of the metropolis and the words “population in 1861” (within the limits of the Metropolis Local Act), 2,803,034—quote the affecting words of one of the Evangelists (Matt. ix. 36), “When he saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.”

## PUBLIC-HOUSE MISSIONARY IN LONDON.

ONE of these devoted men thus writes:—“The more I labour in public-houses the more do I feel the greatness of the work. There are several reasons why it is an important work; two reasons in particular appear to be pressing upon my attention at the present time.

“There are numbers of persons who attend public-houses who never attend church. By their customs and habits they are very frequently drawn into a public-house, and at the same time there is no prospect of the ordinary means that are used being successful in getting them to a place of worship; for it is a well-known fact that if calamity or trouble overtake these people, a public-house is the first place they go to ‘to get something,’ as they say, ‘to cheer them;’ or, if prosperity should be their portion, the public-house is the first place to which they wend their way on purpose to drink in commemoration of the event; if it is a funeral that they are called by Providence to attend, a public-house must be attended; if a birth, christening, or a wedding occur, it is the same; if it is hot there is an excuse for them to go, if cold it is just the same. It matters not what may be the circumstances in which this sort of people are placed, a public-house must receive the first and the last of their attention. It appears as if they look upon it as a settled fact that the whole of the happiness of their lives must be in connexion with a public-house.

“I find also that the public-house is the place in which to find the male portion of the working classes, and to have free intercourse with them, for if they are followed into their workshops or places of employment, it is seldom that an opportunity is offered to have so free a conversation with them. If they are at piece work, they do not like to be hindered; on the other hand, if at day work, the employer or his deputy will soon interfere, and remind the missionary that it is very improper to hinder any person when his time is paid for by another, and probably the missionary may be informed in tones not very agreeable that his visits are prohibited.

“The topics of the day are sure to be



brought into a public-house, and I am compelled to have some little to say about them.

"When I have heard working men speaking in a mourning tone about the cattle plague, I have sympathized with them, acknowledging that it is hard for them, especially with those who have large families. While I have been doing this, I have drawn them to the interest they have in Jesus through the Gospel, and how deeply it concerns them, as sinners, to attend to the food of their souls, for if they do not attend

to it they certainly will find the want of it in the next world. While the disease has attacked the ox and made that particular animal scarce, we certainly have other food which we can substitute for beef; but if we deprive ourselves of the salvation which God has so bountifully provided for us in Christ Jesus, there is no other food that will keep the soul alive in the next world to which we are all hastening; therefore how necessary is it that we should seek after the food that cometh down from heaven."

## General Baptist Incidents.

### CIRCULAR LETTERS.

THE method of addressing Circular Letters to the churches, and sending them with the Minutes of the Annual Associations, was early adopted, and found useful. The first epistle of this kind was sent from the Association at Loughborough in 1772. It was drawn up, during the intervals of the meeting, by Mr. Dan Taylor, at the request of his brethren; and contained exhortations to heavenly-mindedness, diligence, self-examination, carefulness not to grieve the Holy Spirit, and regard to eternal concerns. Mr. Taylor read it likewise at the meeting of the southern branch of the Connexion at Bessell's Green, June 11, 1772; and it was signed by all the ministers of both the Associations. It seems that no other Circular Letters were sent till 1777, when it was unanimously resolved by the Association at Castle Donington, "That an Association Letter should be every year drawn up; and that Mr. D. Taylor write one this year, before the ministers separate, on the nature and obligation of church-fellowship." This was done; and similar addresses seem to have been issued by several succeeding Associations, mostly composed by the same hand. Mr. D. Taylor drew up the epistle for 1801, on "The Concurrence of People with their Ministers in Promoting the Interest of Christ." In 1802, no Letter having been prepared, the same minister was requested to write "an Address to the Connexion

founded on a view of the State of the Churches." The Letter for 1805, on "The Atonement of Christ;" and for 1809, "On Covetousness," were also by the same author. Mr. W. Felkin addressed the churches in 1803, on "The Nature and Objects of Saving Faith;" and, in 1808, on "Spiritual Mindedness." Mr. J. Freeston wrote the Circular for 1804, on "The Doubts and Fears of Christians, their Source and Cure;" and, for 1806, on "Private Prayer." Mr. W. Pickering, in 1807, recommended "A Conscientious Attendance on Meetings for Prayer, Exhortation, and Church Business;" and, in 1816, animated his brethren to "Christian Zeal." In 1810, Mr. John Taylor wrote a long letter on the important subject of "The Religious Education of Children." Mr. J. Jarrom, in 1811, explained "The Importance and Influence of Religious Principle." Mr. R. Smith, in 1812, wrote the circular on "Perseverance;" and, in 1813, Mr. T. Stevenson exhorted his brethren to "Public Spirit in Promoting Religion." In the following year, the death of Mr. Burgess, who had been requested to write the Circular Letter, disappointed the expectation of his friends; but, in 1815, Mr. Bissill took up the subject, "Directions and Encouragements to Christians in Times of Temporal Distress." In 1817, Mr. J. Pike was required to state and enforce the "Scriptural Motives for Vigorous Exertion in Spreading the Gospel among the Heathen."

## Science and Art.

**HOW TO PURIFY WATER.**—A few drops of permanganate of potass will speedily purify any water. Where the water is turbid, and tastes and smells of decayed organic matter, a few drops of the solution of permanganate will make it in a few minutes as clear and sweet as spring water. Medical gentlemen travelling in India have found a small bottle of this invaluable.

**GAS MELTING IRON.**—M. Schlösing has discovered an arrangement by which ordinary gas can be made to melt iron. The principle of his contrivance is, the combustion of a proportionate amount of gas and air within a confined space. A copper tube, carefully pierced, is the chief instrument of securing these results.

**SPARROWS FOR AUSTRALIA.**—The Acclimatisation Society of Melbourne, Australia, have sent to Vienna for a large number of sparrows for propagation in the colony, to check, if possible, the ravages of caterpillars.

**MOABITE ART.**—The Duke de Luynes has presented a bas-relief on black marble, representing a warrior armed with a lance, to the Louvre. It was discovered by M. de Saulcey on his first expedition to Palestine, but was brought away by the Duke during his late scientific excursion around the Dead Sea. It is the only specimen of Moabite art known in the French Museums.

**NATIONAL PORTRAIT EXHIBITION.**—This exhibition numbers more than a thousand pictures, and has already been open to private view. The whole of the portraits are to be photographed, and the best examples coloured.

**NEW PHOTOGRAPHIC TOY.**—The London Stereoscopic Company has invented a new photographic toy. Some bits of paper are given to a child, with instructions to slip one of them into water, lay it on another, and press the two bits gently together. A photographic portrait is immediately developed.

**PADDLES AND SCREWS SUPERSEDED.**—A successful trip has been made with the *Nautilus*, a steam-vessel fitted with the hydraulic propeller. The new mo-

tive apparatus differs greatly from paddles or screw-propellers. The engine and boiler are the same, but the steam power is applied through a wheel inside the vessel. This wheel takes up water, which is admitted into the metal case containing it, from the sea by holes in the bottom of the vessel, and drives it out again with great force through two nozzles, one on each side of the vessel above the water line. The power thus exercised is said to be similar to the recoil produced by firing guns. The advantages of this system are, great power at a less cost of fuel, the absence of vibration, and more efficient control in rough weather. The inventor is Mr. Ruthven, of Edinburgh.

**THE NEW ATLANTIC CABLE** is being manufactured at the rate of one hundred miles per week. At the end of June, or early in July, the *Great Eastern* will again commence laying the cable.

**ROYAL ACADEMY.**—Among the hundreds of pictures which this year's Exhibition will contain will be "The Death of Nelson," by Maclise; "Hagar and Ishmael in the Desert," by F. Goodall; an illustration to the second "Idyl of Theocritus," by F. Leighton; "The last moments of Raphael," by O'Neal; three pictures by Rankley; two by J. Barker; a gorgeous Venetian sunset by Dillon; a characteristic picture from the quaint and philosophic Marks; Spanish pictures by Andsell; the President (Grant) contributes four; Mr. Hall, jun., sends one, entitled "The Ordeal;" Mr. Ballantyne, a portrait of David Maclise working on his great water glass picture of the "Death of Nelson;" Mr. Faed, a small picture, in which he is said to have raised a small common-place *genre* episode of two country girls feeding poultry into the realms of high art. Millais and Holman Hunt will be unrepresented. It is generally supposed that the exhibition will be a good one.

**STATUE TO WATT.**—Birmingham is about to erect a statue to Watt. Muuro has the commission. The cost will be nine hundred guineas.

## Literature.

### BAPTISM AND REGENERATION.\*

DECIMUS TELL is the most recent illustration of the old proverb—"None are so blind as those who won't see." The most patent fact in modern England is, that the papists are quietly looking on whilst Puseyites and Ritualists are doing their work, just as the Tory party complacently leave the renegade Liberals to fight their battles. The number of "perverts" received by the Papal church from the English Establishment may be reckoned by hundreds; and some of their most conspicuous advocates and dignitaries were once "priests" within her pale. And yet, despite all this, Decimus Tell assures us, "that there is no so effectual a bulwark against the encroachments of Rome on our own civil and religious rights, as the Church Establishment." Nay, he even introduces us unto a new kind of Dissenter, with which Mr. Venables ought at once to become acquainted: a Dissenter who, as M.P., "always voted with the Church on Church questions, because the Establishment is so bound up with the religious liberties and sympathies of the country, that it affords the best security for the continued freedom of all denominations of Christians!" The only explanation we can offer about this Dodo among Dissenters is—that he is an old Wesleyan. We would advise Decimus Tell to know rather more of the history of Dissent and the Establishment before again venturing on such hearsay descriptions of Dissenters.

The pamphlet before us aims at three things—(1) to prove that infant baptism is opposed to the teaching and example of Christ and his apostles; (2) to point out that the doctrine of baptismal regeneration is based upon a misinterpretation of our Lord's words to Nicodemus, as recorded in John iii. 5; and (3) to offer a new interpretation of the words, "born of the water and the Spirit." In touching upon the

first point, Decimus Tell repeats the arguments with which every Baptist is familiar. He gets out of the difficulty of the Prayer Book account of baptism by affirming that since Confirmation (which supposes repentance and faith) is enjoined, infant baptism is regarded as defective; "*in other words, all who die before confirmation, die unbaptized.*" He contends that in the discourse with Nicodemus, "there is not the slightest allusion either to baptism or infants; and that regeneration is through the word of God, and the Spirit of God."

This pamphlet shows one thing—that the open and undisguised teaching of the High church party is beginning to awaken the more thoughtful laymen in the Establishment to examine things for themselves. At this we heartily rejoice. Once let the spirit of inquiry be awakened, and good will follow.

### EVERLASTING TORMENTS UNSCRIPTURAL.\*

MR. WARD has not yet acquired the grace of a Christian controversialist. The opponents of his own views, and especially Mr. Barker, of the Pastor's College, and Mr. Spurgeon, are treated to no little vituperation. Because Mr. Spurgeon refused to answer his letters, Mr. Ward thinks Mr. Spurgeon "has proved that he cannot be courteous to any one who does not bring him *pelf or praise.*" Because men preach of the woes of the lost, they advocate a doctrine which "demonises the hearer, and that ruins the preacher with Pharisaic pride." Because Mr. Ward holds that Christ made "an end of sin" by his death on the cross, he therefore maintains that "this is diametrically opposite to his (Mr. Spurgeon's) everlasting torment, the Tabernacle's unending shriek." Because these men hold the separation of "the good and the bad" by the Judge of all the earth, they therefore teach "that the saints are to be cheered by the sufferings of the

\* Hints on Baptism and Regeneration. By Decimus Tell, a layman of the Church of England. London: Lougmans & Co.

\* By W. G. Ward. London: Elliot Stock.

damned, and their joys lighted up by the flames of hell." Because they urge that the same words are used to describe the duration of the joys of the righteous and the duration of the sorrows of the finally impenitent, therefore they "utter a wail of selfishness," and are "not willing to shorten their day of pleasure to lessen the misery of some fellow creature." Because they advocate the doctrine that the soul is immortal, and quote Mr. Drew in support of it, they write "nonsense," and bolster it up with "muddy stuff." Surely, after this, our readers have had enough of Mr. Ward. Whatever may be said in favour of the views he holds, *this* is not the way to say it, nor is this the temper in which it should be said. To object, as Mr. Ward does, to the *results* of sin, is as reasonable as to complain that *sin is sin*.

*The Happy Man*.\* There is very much that is good in this book, if there is not much that is freshly put. Mr. Pugh gives us eight characteristics of "the happy man"—peace of conscience, a rectified disposition, a mind at rest respecting the truth of revelation, habitual reference to God's providence, endeavour after the attainment of knowledge and mental improvement, a habit of availing himself of various subsidiary means of happiness, spending the present life with a view to eternity, and the display of some special virtues adapted to particular events

\* By John Pugh, B.A. Elliot Stock.

and circumstances.—*The Holy Bible, with Illustrations by Doré*.† There are four illustrations in this specimen-number, and each one of them is worth the cost of the whole:—"the betrayal of Jesus;" "the judgment of Solomon;" "Jesus healing the sick;" and "the return of the ark to Beth-Shemesh." The grouping in the "judgment" is excellent; but neither in the "betrayal" nor in the "healing" does the countenance of the Saviour seem even conventionally good. The difficulty of producing any face that will satisfy one's own ideal seems insurmountable. Perhaps the best engraving is the "return of the ark." The beautiful shimmer of an eastern sun-rise, the morning mist which partly reveals and partly conceals the line of camels, and the rapt attention of the reapers in the foreground, make one burn to see this engraving in all the glory of colours in oil. This illustrated edition of the Scriptures will stand first and foremost, perhaps for many years to come.—*The Glorious Gospel of the Blessed God*.‡ A very admirable pamphlet.—*The Pestilence: why inflicted: its duration and desolating character*.§ Mr. Biden thinks that the pestilence is intended to work out a momentous result, "*no less than the cure of the diseased earth*;" the raising of men from idolatry, and their present temporal and spiritual well-being.

† London: Cassell, Petter, & Galpin.

By John Pulsford. London: Elliot Stock.

‡ By James Biden. Gosport: J. P. Legg.

## Intelligence.

### Our Churches.

#### CONFERENCES.

**MIDLAND CONFERENCE.**—The next Midland Conference will be held at Hugglescote, on Whit-Tuesday, May 22. Rev. R. Kenney, of Burton-on-Trent, will preach in the morning. Service to commence at eleven o'clock.

J. JACKSON GOADBY, Sec.

**THE YORKSHIRE CONFERENCE** assembled at the Todmorden Vale chapel, on Easter-Tuesday, April 3.

In the morning the Rev. J. Maden, of Gambleside, conducted the introductory service, and Rev. W. Taylor, of Leeds, preached from Micah vi. 6—8.

The Conference met for business at 2 p.m. The Rev. R. Ingham, minister of the place, presided, and the Rev. B. Wood prayed. The names of representatives were then called for, and from

their reports it appeared that, since the last Conference, thirty-three had been baptized, and thirty candidates remained. The doxology was then sung, and the following attended to:—

1. The minutes of last Conference were read and confirmed.

2. *Dewsbury*.—The Home Missionary Committee reported, and, on their recommendation the following was agreed to:—(1.) That the church recently formed at Dewsbury be received into this Conference, and recommended for reception into the Association. (2.) That as soon as a minister approved by the Home Missionary Committee can be obtained for Dewsbury, this Conference guarantees fifty pounds per annum, for two years, towards his support.

3. *Home Mission Amalgamation*.—Our Secretary had corresponded on the above subject with Rev. J. Maden, of Macclesfield, Secretary of the Cheshire Conference, and read a letter received from him, in which he promises to bring the subject before the next meeting of their Conference, and to communicate the result.

4. *Rochdale*.—The deputation appointed at our last Conference to visit Rochdale reported. The proposal of the Rochdale friends to unite with the Particular Baptist church in West-street, and to exist as a branch, had been declined. They had therefore sold the chapel to the Plymouth Brethren for £200, from which sum the trustees expected to retain a small surplus, which they promise to pay over to the treasurer of the Yorkshire Home Mission. This sad termination to our efforts at Rochdale occasioned both regret and humiliation.

5. *Edgeside*.—The brethren appointed to assist in getting a “Loan” on the new chapel property at Edgeside, had not succeeded. The church now appealed to the Conference for a loan of £100, without interest, to be repaid by instalments in six years. Agreed—That the request from the church at Edgeside be granted.

6. Rev. J. Taylor, of Call Lane, Leeds, was welcomed by vote into the district and Conference.

7. *Northallerton*.—The Rev. W. Stubbings reported that the trust deeds of their recently purchased chapel was ready for the signatures of trustees, and that the property was conveyed therein

to the General Baptist denomination. He was advised to get a clause inserted requiring the trustees, in case the place should get into difficulties, to seek the approval of the Yorkshire Conference, and, if necessary, of the Association, before the chapel be offered for sale. Mr. Stubbings expressed grateful acknowledgments to the churches and friends in the Yorkshire district for the pecuniary aid they had received.

8. Agreed—To recommend the reception of the church at Northallerton, Yorkshire, into the Association.

9. The church at Denholme informed the Conference that they intended to build a new chapel during the summer, to cost £1000, and requested the promise of additional pecuniary help. Having previously promised £100 towards the Denholme new chapel, the Conference was not prepared to enter into further engagements.

10. Some slight alterations in the plan for the rotation of the Conference were suggested and agreed to, and the Secretary engaged to send it for insertion in our Magazine.

*Plan of the Yorkshire Conference for five years, viz., from 1866 to 1870 inclusive.*

1866.

Easter ..... Todmorden Vale  
Whitsuntide..... Heptonstall Slack  
Autumn ..... Leeds, Call-lane  
Christmas..... Burnley, Enon

1867.

Easter ..... Lineholme  
Whitsuntide..... Birchcliffe  
Autumn ..... Bradford, 1st church  
Christmas..... Todmorden

1868.

Easter ..... Stalybridge  
Whitsuntide..... Shore  
Autumn ..... Allerton  
Christmas..... Halifax

1869.

Easter ..... Burnley Lane  
Whitsuntide..... Queensbury  
Autumn ..... Edgeside  
Christmas..... Leeds, Byron-street

1870.

Easter ..... Gambleside  
Whitsuntide..... Bacnp  
Autumn ..... Clayton  
Christmas..... Bradford, 2nd church

The next Conference to be held at Heptonstall Slack, on Whit-Monday,

May 21. Rev. R. Hardy is requested to preach in the morning (Rev. O. Hargreaves, who was not present, having declined to accede to the appointment of Conference); and in the evening a Juvenile Missionary meeting will be held.

In the evening a Home Missionary meeting was held in the chapel, and a collection made on behalf of the Yorkshire District Home Mission. Rev. T. Horsfield, of Louth, presided; and addresses were delivered by Revs. W. Gray, J. Finn, T. Gill, and J. Wolfenden. The weather during the day was favourable, and the attendance, all things considered, good.

THOS. GILL, *Secretary*.

THE CHESHIRE CONFERENCE was held at Wheelock, near Crewe, on Tuesday, April 17. The Rev. E. Bott, of Tarpoley, preached the morning sermon from Gen. v. 24.

The brethren met for business at 2.30 p.m., when the Rev. R. Pedley presided. The reports of the churches were read, from which it appeared that only three had been baptized since the previous Conference. After a protracted conversation on the subject of our Home Mission, it was resolved—

1. That at present we cannot see our way clear to join the Yorkshire Conference in our Home Missionary operations.

2. That the next Conference be held at Stoke-on-Trent, on the first Tuesday in October.

3. That the thanks of this Conference be given to the Rev. E. Bott for his sermon in the morning.

JAMES MADEN, *Secretary*.

#### BAPTISMS.

COVENTRY, *White Friars Lane*.—On Easter-Sunday, April the 1st, after a sermon by the minister of the place, Rev. H. Cross, from Acts ix. 18, 19, eight persons were baptized, and after the evening service received into church fellowship.

WHITTLESEA.—Our pastor baptized three candidates on a profession of their faith in Christ, on Lord's-day evening, March 25, who were received into fellowship on the following Sabbath.

LEICESTER, *Dover-street*.—On March 28th, two young friends were buried with Christ in baptism.

LOUTH, *Northgate*.—On Thursday, March 1, after a sermon by Rev. Thos. Burton, from Mark xvi. 16, three persons were baptized by the pastor, and on the following Sunday were received into the fellowship of the church.

COALVILLE.—On Lord's-day, April 8, three believers were baptized after the morning service, and were received to the fellowship of the Lord's Supper in the evening.

NORWICH.—On March 4th the ordinance of baptism was administered to six persons; and on April 15th eleven others put on Christ by immersion.

G. T.

PETERBOROUGH. — On Lord's-day, April 1, four candidates were baptized, and received into church fellowship.

#### MINISTERIAL.

HOLBEACH.—*Farewell Meetings, &c.*—The Rev. J. Cotton being about to terminate his connection with the church at Holbeach, after a pastorate of nearly ten years, arrangements were made for a tea meeting, and a testimonial to be presented at a public meeting to be held afterwards. The tea meeting, which was numerously attended, was held on the 26th March, and was followed by a large public meeting in the chapel in the evening, representing all classes in the town and neighbourhood. The chair was occupied by one of the deacons; and after singing and prayer, Mr. Kingerly, a member of the congregation, in a very kind and appropriate manner, presented Mr. Cotton with a purse containing £29. In acknowledging the gift, and thanking all who had contributed towards it, Mr. Cotton took occasion to refer especially to the kindness of those gentlemen and friends in the town and neighbourhood connected with other bodies who had contributed by far the greater part of it. He also referred to the goodness of God to him in enabling him to do what he had done in the liquidation of debt, and in alterations and improvements in the chapel and school-rooms; and made an earnest appeal to the members of the church on their own behalf, on behalf of the cause, and of his successor in the pastorate, whoever he might be. The Rev. J. P. Tetley followed, and was succeeded by the Rev. J. R. Berry (Wesleyan), and Rev. J. Pendle (Primitive Methodist), who spoke in strong

terms of the esteem in which Mr. Cotton was held by them and by their friends, and of their deep regret at his leaving the town. The other speakers were the Rev. E. Foster, and Mr. T. Sharman—a deacon of the Spalding church. The children in the Sunday school presented Mr. Cotton the day before, through Mr. Marshall, one of the superintendents, with a beautiful inkstand, and Mrs. Cotton with an equally beautiful sugar basin and cream jug; Mr. Marshall observing that the subscription to purchase them originated entirely with the children, and furnished in its progress many touching proofs of their esteem and love. F. L.

[Our esteemed friend, Rev. J. Cotton, is now open to receive a call from another church, and we shall be glad to hear that his services have been secured. His present address is, Fleet, near Wisbech.—Ed.]

**LINEHOLME.**—On Good-Friday, March 30, and Sunday, April 1, very interesting services were held in connection with the ordination and settlement of the Rev. J. Wolfenden as pastor of the General Baptist church, Lineholme. The Rev. D. Blagbrough, of Sowerby Bridge, gave out the opening hymn, read Scripture, and offered prayer. The Rev. J. Alcorn, of Burnley, delivered an eloquent discourse on the nature and constitution of a Christian church. The questions to the church and pastor were proposed by the Rev. C. Springthorpe, of Heptonstall Slack, to which very appropriate and satisfactory replies were given. Mr. W. Greenwood, in responding on behalf of the church, referred to the success which had attended the efforts of the young minister during the sixteen months he had presided over them as a church, and the zeal, earnestness, and untiring energy he had brought to bear upon the great work of extending the Redeemer's kingdom. The Rev. W. Gray, of Birchcliffe, offered the ordination prayer. In the afternoon the Rev. T. Gill, of Shore, conducted the preliminary services. The Rev. R. Ingham, of Vale, delivered a charge to the newly-ordained pastor. The Rev. T. Gill concluded the service. In the evening the service was opened by the Rev. J. Wolfenden; after which the Rev. R. Hardy, of Queensbury, delivered an address on the duty of church members to each other and to the world. On the Sunday evening following the

Rev. B. Wood, of Bradford, Mr. Wolfenden's former pastor, delivered the charge to the church. Large numbers attended these very interesting and profitable services.

**COVENTRY, White Friars Lane.**—On Easter-Tuesday, a tea and public meeting was held, in connection with the third anniversary of the settlement of the Rev. H. Cross as minister. Upwards of 150 sat down to tea. The public meeting, which was numerous attended, was presided over by the minister. Several of the ministers of the town were invited, but were all, excepting the Rev. W. Box (Wesleyan), unavoidably absent. The chairman therefore called upon several of the deacons, who delivered very suitable addresses. Mr. Box spoke in a very lively and interesting manner. He was followed by the junior superintendent of the school. The doxology having been sung, Mr. Box closed the meeting with prayer.

**CROWLE.**—Mr. J. Stutterd, late of Leeds, has accepted the invitation of the church at this place to be their minister, and entered upon the engagement on the second Sabbath of April.

#### CHAPELS.

**BIRCHCLIFFE.**—*Extinction of Debt.*—Good-Friday, March 30, was a day of rejoicing at Birchcliffe. Once again this ancient church is out of debt. For more than one hundred years there has been a house for God on this hill-side, "whither the tribes have gone up." In that time many alterations and additions have been made, and at considerable expense. The latest improvement, involving any large outlay, was the erection of a commodious dwelling house for the minister, and also new vestries for the use of the church, when about £400 was expended. This sum had been gradually reduced, till about four years ago it stood at £130, and it was resolved to clear it off. But just then the "cotton panic" set in, and put a stop to all further proceedings of that kind. As trade has revived, and prosperity again returned, we resolved just before last Christmas that we would clear off the debt—then £114—by Good-Friday. Subscriptions were entered into for that purpose; and though our people are working people, and have not much to spare so soon after a four years' panic, still they seemed intent on doing it, as they were encouraged by one or two liberal

promises. On Sunday, March 25, Rev. R. Horsfield, of Leeds, preached two sermons, after which collections were made; and on the Friday following we held a tea meeting in the school-room, the total cost of which was borne by six persons, the whole of the proceeds going towards the debt. The tea, as usual, was well got up, and gave great satisfaction. After tea the company adjourned to the chapel, and a meeting of an interesting nature was held. Our treasurer, James Lister, Esq., was chosen to preside, and he had the pleasure of announcing that the debt was gone, and there was a balance of £10 in hand, the total proceedings being upwards of £124. The congregation sang in true Yorkshire style, "Praise God," &c. Suitable and enlivening addresses were afterwards delivered by Messrs. Bamber, Lockwood, Atkinson, and the pastor of the church, and also Mr. Binns, of Halifax, who generously left us £1 for the honour of speaking at Birchcliffe. All the speakers congratulated the church on being free from debt, and some advised us to get in again as soon as possible—advice which doubtless will soon be taken. The meeting closed a little after nine, and all went home glad at heart. W. G.

**GREAT BERKHAMPSTEAD.**—The annual tea meeting in aid of the Building Fund of this place of worship was held on Good-Friday. An excellent tea was provided in the school-rooms, of which a large company partook. A public meeting was held in the chapel in the evening, over which the pastor, the Rev. J. Lawton, presided. Addresses were given by Revs. W. B. Bliss, of Hemel Hempstead; E. Dyson, of Long Crenndon; I. Preston, of Chesham; and T. Snell, of the Congregational Church. The chairman announced that fifty-two trays had kindly been given for the tea. The sums received for the chapel amounted to £1,676 12s. 3½d.; £1,676 11s. 11d. had been paid. More than £300 had been borrowed, for which seven friends had agreed to pay the interest. One kind member had quickly managed to procure the necessary funds to purchase a beautiful timepiece for the chapel. The chapel had also been licensed for marriages. The amount raised during the day was £24. During the evening a valuable English lever gold watch was presented to the chairman by Mr. Sanders, one of the deacons,

as an expression of the affection and Christian sympathy felt by the congregation toward their pastor. Mr. Lawton very affectionately responded. He trusted his hearers would assist him in any amendment necessary respecting punctuality. G. L.

**SWADLINCOTE.**—During the past few years several General Baptist friends residing in Swadlincote and neighbourhood have conducted divine worship in a cottage. Wishing to establish a cause in this populous district, many obstacles have stood in their way, so that their wishes have been deferred; but now a chapel is in course of erection. On Monday, March 12, a tea meeting was held in connection with this erection; about 250 persons sat down. At the public meeting after, the Rev. R. Kenney, of Burton, presided, and addresses were delivered by the Revs. W. Dyson, Measham; T. Kent (Primitive Methodist), Church Gresley; W. Chapman, Melbourne; Mr. E. W. Cantrell, Chilwell College; Mr. Cooper, Newhall; and Messrs. Wardle and Vickers, Burton. Judging from the interest manifested at this meeting, the new chapel will have many warm-hearted friends, and prove a successful undertaking. J. B. H.

**STALYBRIDGE.**—On Good-Friday, March 30, a tea meeting was held in the school-room; upwards of 300 persons were present. In connection with the tea meeting there was a stall of fancy articles for sale, the object being to raise funds for the purpose of painting and beautifying the chapel. The trays were gratuitously provided by the friends, and the sum raised was upwards of £26. The evening's entertainment consisted of singing by the chapel choir, and a few friends gave readings from different authors. A very pleasant evening was spent. J. B.

**BURTON-ON-TRENT.**—On Good-Friday, March 30, our annual tea meeting took place, when about 430 persons partook of tea, cake, &c. The public meeting commenced at half-past six; our pastor, the Rev. R. Kenney, presiding, who, with Rev. D. B. Joseph, Burton, Messrs. Cantrell and Bishop, from Chilwell College, and Mr. Cooper, Newhall, addressed the meeting on various topics. The choir sang several pieces of sacred music, which considerably increased the enjoyment of the evening. The trays were



furnished gratuitously, and the proceeds in advance of previous years.

J. B. H.

LEICESTER, *Dover-street*.—On Sunday, March 25, our pastor, Rev. J. Jackson Goadby, preached the anniversary sermons. The collections were better than they have been for several past years. On Easter-Monday, April 2nd, the annual tea meeting of the church and congregation was held. The attendance was larger than usual. At the after meeting, the Ladies' Committee for the reduction of the chapel debt, representatives of the Sunday school, the singing class, the mutual improvement class, the benevolent society, and the fortnightly winter lectures, each gave in their reports. The Ladies' Committee had collected upwards of £100 towards the reduction of the debt. It is gratifying to know that during the same period the ordinary collections were in advance of former years, and that the amount contributed to the Orissa Mission is more than double. A few friends, as an acknowledgment of the kindness of our pastor in arranging for the fortnightly winter lectures, had subscribed and purchased Bishop Ellicott's Pauline Epistles, which were presented, after a suitable speech, by Mr. C. Harding. On Thursday Evening, April 19, Rev. W. Landels, of Regent's Park chapel, preached. The congregation, though not large, represented every congregational chapel in the town. The collection was over £12. It is proposed to warm, relight, ventilate, and improve the chapel, and a subscription for that purpose has been commenced.

GOSBERTON.—On Good-Friday a social tea meeting was held in the Baptist chapel. About one hundred people sat down to tea. The trays were provided by friends. The proceeds of the tea were given to the fund for building a new chapel. The work has since been commenced. The new chapel will cost, when completed, about £450. It will stand at the end of the old chapel, which is to be made into school-rooms. The land for the chapel, and £50, has been kindly given by Mr. Isaac Muxlow. Other friends are giving very liberally toward the Building Fund, but we, being a small church, solicit the sympathy and help of friends in the different churches belonging to the Connexion. The chapel will be an ornament to the village, and an honour to the General Baptist body.

Contributions will be thankfully received by T. G. Long, Gosberton, or by the minister of the church, Rev. J. A. Jones.

#### MISCELLANEOUS.

CONTINUED DISTRESS AND SCARCITY AT CUTTACK.—Mr. Buckley, writing from Cuttack, March 1, says:—"Notwithstanding the excitement and gaiety of the past fortnight, it must have been to the poor a time of very great distress. *Rice has been dearer than ever.* It has been selling at *six seers and six seers and a half* the rupee. To mention this to those who know India is enough to show the intensity of suffering which is felt, but to others it may be sufficient to state that this time last year it sold at *twenty-four and twenty-six seers* the rupee. The market is very variable, but the last two or three days there has been a slight improvement, and the present price is seven or seven and a half seers. The Lord have mercy on the suffering poor. What will the end of these things be? My apprehensions of the future are very gloomy. God's judgments are abroad in the land, and it may be feared that pestilence will follow famine, and that we shall witness a frightful increase of mortality. The Lieutenant-Governor, in his durbar speech, referred to the prevailing distress in the following terms:—"I have been asked, since I came to Cuttack, to attempt to mitigate the prevailing scarcity and dearth of food by compelling the dealers of grain to sell their stores at fixed prices. If I were to do this, I should consider myself no better than a dacoit or thief, who plunders his neighbour's property for his own use. It has been common in many countries, in times of ignorance, to attempt to cheapen food by such expedients; but such attempts are generally failures, and even if they temporarily succeed, are sure to be followed by disastrous results, and to perpetuate the evil they are designed to cure. Dealers in grain are often supposed to be public enemies, but in fact they are the best friends the people have; for without them there would be no stores of grain, the harvest would be eaten as soon as reaped, and the first bad season must produce starvation and misery to a degree which is now impossible. The more grain dealers there are the better, for their competition will prevent them from unduly profiting by general distress; but if grain dealers are under the belief

that their dealings are likely to be controlled by state interference, the trade will remain in the hands of a few, and the people will be at their mercy.' Much of this is without question sound and good, but in view of Prov. xi. 26, it is difficult, very difficult, for us to believe that the grain dealers here are our friends, still less our best friends. The grasping covetousness and trickery of the grain merchants here have been patent to all, and their money will perish with them unless they repent. The old Book says, 'He that getteth riches, but not by right, shall leave them in the midst of his days, and at his end shall be a fool.' Pray for us, and pray that multitudes in this day of distress may be stirred up to cry to the Lord. I have thought of the word of the Lord to Israel of old by the prophet Jeremiah—'I spake unto thee in thy prosperity, but thou saidst, I will not hear.' So God has spoken to many in Orissa in the day of their prosperity, but they have not heard. May they hear the voice that is calling to them from heaven in this day of adversity!"

COALVILLE.—The Sabbath school sermons were preached at Coalville, April 15th, by the Rev. E. Stevenson, of Loughborough. The chapel was crowded on the occasion, many having to go back for want of room. The collections amounted to £27 13s. 8d., being over £8 more than the last year.

CHILWELL COLLEGE.

General Account.      £   s.   d.

Mr. R. Y. Roberts, student ..	20	0	0
Mr. N. Shaw ..	5	0	0
Rent of College Land, &c. ..	15	10	0

Purchase Account.

A Friend at Bourne .. ..	0	10	0
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**DECLINE OF THE CHURCH MISSIONARY SOCIETY.**—The annual meeting of clergymen of the dioceses of Chester and Manchester, known as the Southport Combined Clerical Meeting, was held in the Southport Town Hall, on Tuesday and Wednesday, April 17th and 18th. One of the papers read was by the Rev. J. Venn, prebendary of Hereford, on "The duty and necessity of increased effort on behalf of the work of the Church Missionary Society." He asked whether the claims of the heathen were receiving due attention. Estimating the number of heathen at 590 millions, and Mahometans at 140 millions, there were 730

millions to whom the name of Christ was totally or comparatively unknown. The Church Missionary Society had attached to it 2,435 ministers and labourers, and 148 stations or centres. There were three great mission fields in which the Society operated—Africa, India, and China. In Africa there were nearly 200 millions of persons, having 200 languages, only ten of which had been made a vehicle of Christian truth. In that country the Society had 102 labourers and 15 stations; other Protestant denominations increased the missionary force to four or five times greater than that of the Church Missionary Society. In India there was a population as large as in Africa, and the Society had 71 stations and 1,572 labourers. The 36 Protestant societies which had entered into that large field only increased the whole number of labourers to 6,300, and the number of converts was estimated at only 140,000. China was the greatest of the mission fields; with a population of 400 millions it had only 91 ordained missionaries, or 24 less than in 1860. The number of converts was estimated at 3,000, and the labourers and ministers attached to the Church Missionary Society was not more than 28. The Society was getting crippled for want of funds, which, if not forthcoming, must lead to a limitation of their labours. The number of labourers, too, was less than they had hoped for. During the last three years, there had only been a third or a fourth of the men in the mission field from Oxford and Cambridge that were there during previous years.—[In some Midland towns a house to house visitation has been commenced by ladies. We greatly question the propriety of such a course, either for this religious organization, or for any other.]

PREACHING AT RECENT EXECUTIONS.

—At the execution of Leigh, at Lewes, the crowd, numbering 3,000 or 4,000 persons, was addressed by seven different lay preachers for between two and three hours. The preachers came from London and Brighton. Lady Ogle, of Brighton, provided 20,000 tracts for distribution. At the execution of Robert Coe, at Swansea, the crowd was also addressed for three hours by four preachers, including Mr. Short, the town missionary. About 10,000 persons were present. The Religious Tract Society provided 8,000 tracts for these two places.

## Obituaries.

REV. SAMUEL WRIGHT

For twenty-one years pastor of the General Baptist church, Lincoln, expired on Tuesday, April 17, 1866, at half-past four o'clock in the afternoon, aged 72 years. He retained his faculties up to within half an hour of his decease, and transacted his usual business up to the previous Saturday. He was taken worse on Thursday evening, and only laid in bed one whole day. He has been Assistant Secretary to the Penitent Females' Home in Lincoln since its establishment. He lived honoured and respected by his fellow citizens for upwards of forty years, and I have never heard a word spoken against him as a man of integrity, uprightness, and Christian virtue. He had a large family, and was poor; but the Lord hath delivered him out of all his trouble. He often told me he had a fear of dying, though it was only a shrinking of the flesh. A short time before he expired his son asked him if he felt Christ precious. He replied, "O yes!" He again asked, "Can you trust Him?" "O yes! I am happy in one sense, but in another I am not; but I am resigned to God's will; I feel about to expire." He died without a struggle. His son prayed by him that God would receive his spirit; and he slept the sleep of death. He has left a widow and four sons and two daughters. His wife was Miss Susanna Castell, of Wisbeach. Mr. Wright was at Mr. Jarrom's Academy with the late Mr. Goadby, of Leicester, Mr. Scott, of Norwich, Mr. Ingham, of Vale, and others, for whom he ever retained a very affectionate regard, and of whom he was fond of speaking. He was buried on Saturday afternoon, April 21, in the cemetery, by the Rev. W. K. Armstrong, Particular Baptist minister. He died a member of the church over which Mr. A. is pastor.

HARRIET MARSHALL was born at Sawley, Feb. 24, 1837. Her childhood was spent in that village, and the immediate neighbourhood. While she was yet young, her parents removed to Derby, and with their family attended the ministry of the late Rev. J. G. Pike. Harriet was always of a gentle and amiable disposition, and when she was about fourteen years of age she showed marked signs of spiritual life. She was then at Kegworth, in the school of Mrs. Taylor. One of her schoolfellows was under religious impressions at the same time. Sympathy of spirit drew them

together. After lesson one Sunday afternoon, the two withdrew from the rest, and commenced talking on religious subjects. During the conversation, her friend proposed to Miss Marshall that both of them should at once give their hearts to God. She readily consented, and from that day began in earnest to seek the Saviour. It was not long before light dawned upon her mind. She threw herself into the arms of Jesus, and felt happy in the assurance of His love. She then wished to join the church; and on the 5th December, 1852, she was baptized.

Her conduct while at Kegworth seems to have been most exemplary. Mrs. Taylor writes—"I love to think of Harriet's school days. She was so amiable, so obliging, and so noble-minded, that the school was the better for her being in it. Her prayers and her pious example seemed to be a means of good to many. Several who were at school with her became awakened, and professed to find the Saviour. Some of these are now useful members of Christian churches in different parts of the world, and others, like Harriet, are 'fallen asleep in Jesus.'"

In March, 1858, she was honourably dismissed from the Baptist church at Kegworth, and cordially received into Christian fellowship at Sawley. She continued a member of this church until her death, and her conduct throughout was such as to adorn her profession. She was regular and punctual in her attendance on the means of grace. Her humility, modesty, and unaffected kindness endeared her to all who knew her. Nor was she indifferent to the spiritual welfare of others. She laboured diligently as a Sabbath school teacher, as a tract distributor, and in a variety of other ways, to extend the Redeemer's kingdom. She was also for many years a collector, both for the cause at home, and for the Foreign Missionary Society. The pastor and officers of the church found her always willing to co-operate in every good work, and her assistance oftentimes was most valuable.

As a friend she was constant and true. Her affections were warm and strong, and when once an attachment was formed it was seldom ever broken off. She was always kind and sympathizing towards the needy and distressed; and although she exercised a watchful jealousy over herself, she was very charitable in regard to others—always more ready to commend than to censure. In every relationship of life, indeed, it may be safely said, that she

strove to do her duty, and to adorn the doctrine of God her Saviour in all things.

Her physical constitution had never been strong, and in the summer of 1863 unmistakable symptoms of disease appeared. She continued to fulfil her duties, however, until the following Christmas, when, by the advice of friends, she gave up her school, and went to reside at Derby with her sister. She was now very ill, but it was hoped that rest, the kind attentions of friends, and medical skill, would have the effect of restoring her to health. This expectation was not realized. She rallied for a short time, and then gradually grew worse. On the 10th January she wrote as follows:—"For the last few days I have been very poorly—just a narrow escape from inflammation. The pain in my right side has been so acute that I did not know how to bear it. However, with my Heavenly Father's blessing, I feel better. Sometimes I wonder what is in the future for me. All looks dark and uncertain; but on the helm there rests a hand other than mine. O, for faith! Even now I see in a measure the kindness of my God in thus gently weaning me from that which I loved so much. I have first given up one little duty and then another, but I know the trial will come, when I leave you all and say, Good-bye; but I will try to hope and trust."

From this time there was no material improvement. She lingered on till the close of the year, and although she suffered much, she bore it with patience and resignation. She never experienced that rapturous joy which God's children sometimes feel as they draw near their "Father's house." Occasionally, indeed, she looked forward to the great transition with somewhat of anxiety and fear, yet, upon the whole, she was remarkably calm and peaceful, sustained by a firm faith in her God and Saviour, and a good hope of a glorious immortality.

On the 15th December she became much worse. Her medical attendant told her relatives she could not live through the day. A Christian friend was called in. He asked if she still felt the Saviour precious to her. She said she did. He offered prayer on her behalf, and shortly afterwards withdrew. In the evening of the same day she fell asleep in Jesus.

#### MR. JOHN BARKER.

On the 11th of January last, the church at Vale, near Todmorden, lost one of its estimable members and valued deacons in the removal by death of Mr. John Barker. He first made a profession of religion when residing near to Heptonstall Slack. He united with that church, being bap-

tized on the 12th December, 1839. Living nearer to Broad Stone than to Heptonstall Slack, he became more actively identified with the operations of that branch, becoming a teacher and superintendent in the Sunday school, in which school he took a warm interest to the end of life—after removing to the neighbourhood of Vale, annually aiding their funds, and generally paying them an annual visit. He united with the church at Vale in 1856, and during the same year was chosen a deacon. He subsequently became the treasurer and a superintendent of the Sunday school, and held these offices along with others at the time of his decease. He had a vigorous constitution; he was industrious, provident, and successful in business, for many years carrying on business extensively as a grocer, and for a few years also as spinner and manufacturer. With these he was more engaged than his friends or he himself desired; but he arranged to attend some of the week evening meetings, and was happy to spend the Lord's-day in devotional exercises and in holy and benevolent activities. He had also arranged to be liberated from the business of grocer in a few months. It has pleased the Lord to grant him a more complete liberation. His strength was weakened by the way. The strong man bowed himself. Rheumatic fever in a few weeks brought him into the dust of death. A widow and children, a father, brothers, sisters, and Christian friends, are left to mourn their loss, to bow to Him who neither errs nor is unkind, and to make the Uncreated One increasingly the object of trust, worship, and obedience, and the increasing source of consolation and blessing.

During the brief and final affliction of our brother he did not speak largely and particularly concerning the state of his mind. Words of gratitude and praise for present favours and past mercies were frequently uttered. His favourite Scripture was the Psalm beginning, "I will bless the Lord at all times." He expressed the consolation he felt that his times were in the Lord's hands. He assured us that none other than Jesus was his trust. The "dear dying Lamb" whom it was his pleasure on earth to sing, having called him to Himself, it is our desire that his widow and children, all his relations and Christian friends, may so value, trust in, and cleave to, the precious blood of Christ, as the only and all-sufficient hope of salvation, evincing faith by works, that all may at last, amid the ransomed throng, sing sweet, and loud, and evermore, and Christ be all the song. The departed was aged fifty-eight years, and his death was improved on the 28th January, from 1 Cor. xv. 29.

## Notes of the Month.

### ECCLESIASTICAL.

THE annual spring session of the Baptist Union was held on Monday, April 23, at Upton chapel, Lambeth-road, London, Rev. J. Aldis, of Reading, in the chair. From the report it appears that the present rate of increase in the entire Baptist body is about five or six thousand per year; seventy-nine ministers, fifty-nine of whom were from various colleges, had settled during the past twelve months; twenty-five new churches had been originated in the same period; and between October 1864 and 1865, fifty-six new chapels were erected, supplying sittings for about twenty-five thousand persons. Reference was also made to the London Baptist Association, the second quarterly meeting of which has just been held. Great things are expected to issue from this organization. We hope now to hear less than formerly of the Baptists being "a rope of sand." An invitation has been received from Liverpool to hold the autumnal session in that town, and has been accepted. The address to the King of Saxony, it was expected, would obtain for the Baptists of that country the liberty they desired. The plan proposed at the autumnal meeting for securing a really good education for ministers' sons, was also submitted to the Union. The resignation of Rev. J. H. Hinton, who has so long acted as one of the secretaries of the Union, was received with regret. The chairman's address was on "The true nature of Dissent, and its consequent claims on ourselves." He defended Dissenters from the misrepresentations which he considered had been made against them by the adherents of the Establishment, and explained the real position held by the Baptist denomination. Their only care was, to hold the truth, breathe the spirit, and do the work of Christ. "They were Christians, and it was the fault of others that they were Dissenters." With what Mr. Aldis said on "politics," we have no sympathy whatever. Mr. Aldis also referred to the recent sad occurrences in Jamaica, and ably vindicated the Baptist missionaries in

that beautiful island from the aspersions which had been cast upon them. The speakers were Revs. Dr. Angus, Regent's Park College; Dr. Burns; J. Drew, Margate; J. G. Owen, Rhyl; W. R. Stevenson, Nottingham; N. Haycroft, of Bristol, who has accepted the invitation to the new Baptist church in Leicester; Dr. Hoby; Dr. Evans; Dr. Underhill; M. H. Bompass, Esq., of St. John's College, Cambridge; Dr. Foster, of University College, London; Revs. C. W. Denison, Philadelphia, U.S.; and J. Girdwood, Massachusetts, U.S. The following is the resolution adopted respecting Jamaica:—"That the Baptist Union hereby records its entire and unabated confidence in their honoured and beloved brethren, the missionaries in the island of Jamaica, and the churches under their care. That, deeply touched by the painful trials through which they are still passing, the Union fervently prays that these trials may be sanctified to their enlarged spiritual prosperity, and affectionately commends them, under their present necessities, to the loving sympathy and assistance of the churches at home." Rev. W. R. Stevenson, M.A., of Nottingham, whose paper on "Systematic Beneficence" was omitted at the Bradford autumnal meeting through the press of other matters, was read, and referred to a committee, with a view of taking into consideration the suggestions therein contained towards increasing Christian beneficence among Baptists, and, if possible, to add something to the present low incomes of many of our ministers. A board was formed for the education of ministers' children. The evening session was held in Mr. Spurgeon's chapel. Prayers were offered by Revs. Dr. Price and C. Clark, after which Rev. J. P. Chown addressed the meeting in an impassioned manner on the wisdom of unity in religion. Rev. J. Clifford, M.A., offered prayer, Rev. C. H. Spurgeon gave out a Psalm, and Rev. Mr. Evans, of Llanberis, delivered a timely address. After prayer by Rev. B. W. Carr, Newcastle, Mr. Spurgeon spoke, dwelling chiefly on prayer. He

referred to revivals as being a species of fanaticism, and thought that many who took part in them were insincere. Mr. Aldis concluded the meeting with prayer.—The United Methodist Free Church held their ninth annual missionary meeting the same evening in Exeter Hall. The statistics of this body of energetic workers are worth repeating. They have sixteen hundred chapels, nearly three hundred round preachers, over three thousand local preachers, and over four thousand leaders. They have missions at home, in the colonies, and in Africa and China. The annual income of their mission is £8,000!!—Few English Protestants have any idea of the use made by the Romish church on the continent of the season of Lent as a great preaching season. Rev. H. Pigott, the Wesleyan missionary in Milan, has furnished a very graphic description of the three classes into which he thinks their preachers may be divided. We hope to give some account of these reapers of the Pope's harvest next month.

#### GENERAL.

THE Reform Debate is the one topic now uppermost in England. The haters of reform are unblushingly revealing themselves; and some of the bitterest of this class are found among the professedly Liberal ranks. It will be in vain for them ever to expect again to be regarded as anything but Tories. The speeches have been of unusual length. Perhaps Mr. Mill and Mr. Bright have hitherto carried the palm as to temper and excellence. The division will have taken place before this Magazine reaches our readers. All kinds of rumours are afloat as to the issue of the present historical debate. "The Queen's government *must* be carried on;" but by whom? The country will have to decide, if the majority for the second reading of the Franchise Bill be small. Should a general election take place, we urge all our readers who have votes to be very chary of giving them to that hybrid politician, a Liberal Conservative. Let us have honest men, who, like Cromwell's soldiers, "will make a conscience of the matter;" and no mere jokers and fashionable loungers at clubs; and especially, let Dissenters take care that they help to

return no members who will be as profuse as Absalom with promises on the hustings only to laugh afterwards at the gullability of their supporters. "Honest men to do honest work"—let that be our motto.—One of the most graceful acts of the Queen has been the acknowledgment, by autograph letter, in terms of the greatest delicacy and kindness, of Mr. G. Peabody's more than princely gift to the workmen of London. We doubt not that that letter will touch thousands of hearts on the broad continent of America. Let us hope also that it will tighten the cords of amity and peace between us.—The American President and the legislature are at open rupture. The Bill of Rights, which he had vetoed, has passed both houses, and with an unmistakeable majority of votes. In his anxiety to conciliate the South, Mr. President Johnson is fast alienating from himself the good opinion of the North. We have no fear that the remarkable variance will issue in good, and that another lesson will be given to Europe how grave matters of state can be managed in a Republic. There has been some rumours of "difficulties" through the termination of the treaty about the rights of fishing off the British North American coast, of which the Fenians have been hoping to make capital. They will hope in vain.—The *Times* has been the dupe of a cruel hoax. A letter was received by the editors of that journal purporting to be from the Foreign Office, and announcing that war was imminent between Prussia and Austria. We are glad to find that the prospects of peace are brightening.—The Czar Alexander has been shot at by a man in the dress of a peasant. The quick lifting up of the would-be assassin's arm by a bystander, saved the Czar's life. The bystander was at once created a noble. It is thought that the cause of this act was the assassin's loss of property through the recent emancipation of serfs.—The court "Jeames" of the Tuilleries has been feasting the minds of lovers of gossip with a minute account of the "manner of life," studies, and precocity of the young prince imperial. An English writer suggests that either the prince is unhealthily precocious, or the "Jeames" is guilty of the grossest and most fulsome flattery.

## Marriages.

March 12, at the Baptist chapel, Evenjob, by the Rev. G. Phillips, by licence, Mr. Joseph Knight, son of the late Mr. Joseph Knight, of the Hym's Farm, Radnor, to Miss Hannah Jones, daughter of Mr. John Jones, of Newcastle-court Cottage, Evenjob, and formerly of the Rise Farm, Lyons-hall, Herefordshire.

March 15, at the Baptist chapel, Rochdale-road, by the Rev. Mr. Taylor, John Greaves, Esq., of Oldham-road, to Mary, eldest daughter of the late Mr. James Lowe, Chapel-street, Salford.

March 21, at North-street chapel, Leeds, by the Rev. R. Horsfield, Thomas, youngest son of Jas. Blakey, Esq., Spencer-place, to Sarah Ann, eldest daughter of Joseph Adamson, Esq., Leeds.

March 21, at Lee Chapel, by the Rev. R. J. C. Marten, B.A., William Willis, Esq., barrister-at-law, eldest son of William Willis, Esq., Luton, Beds, to Annie, eldest daughter of John Outhwaite, Esq., Melville House, Lee-road, Blackheath.

March 30, at the Baptist chapel, Attleborough, by the Rev. W. S. Brown, Mr. William Holl, of Eltham, Kent, to Miss Mary Ann Drake, of Stow Bedon.

March 31, at Camberwell New-road chapel, by the Rev. E. T. Gibson, assisted by the Rev. W. P. Tiddy, uncles of the bride, G. N. Moore, Esq., of H. M. Civil Service, to Mary, daughter of the late Mr. E. R. Tiddy, of the Baptist Mission.

April 4, at St. Mark's church, Nottinghill, Thomas Foster Hartridge, of East Farleigh, Kent, to Jemima Jane, second daughter of the late David Nasmith, founder of the London City Mission, &c., of Lansdowne-road, Kennington-park-west.

April 5, at Regent's Park Chapel, by the Rev. Wm. Landels, Edward Waltham, of Stockwell, to Sarah Ann, second daughter of James Coxeter, of Ivy Lodge, Junction-road, Kentish-town.

April 15, at the General Baptist chapel, Gosberton, by the Rev. J. A. Jones, Mr. W. Rayner, to Miss Mary Ann Booth, both of Spalding.

## Deaths.

March 9, at Stapleford, in the 18th year of her age, Elizabeth Watkinson, the beloved and only daughter of John and Milicent Frettingham. She was cut down in the bloom of life, and removed by the hand of mercy to a higher and happier clime. She was interred at Beeston, by Mr. Underwood and Mr. Hunter.

March 19, at 61, Long-lane, Smithfield, Mr. W. A. Pratt, eldest son of the Rev. W. C. Pratt, of Keynsham, near Bristol, aged 24.

March 26, at Louth, Mr. Frederic Esberger, who was thirty-one years a member of the church at North-gate, and sixteen years a deacon. "He was a good man, and feared the Lord above many."

March 30, very suddenly, at his residence, Tame Valley, Dukinfield, Mr. S. Woolley, in his 63rd year, and for more than forty years a consistent member of the General Baptist chapel, Stalybridge.

March 31, John, eldest son of Mr. J. R. Gould, of Epping, in his 15th year.

April 7, at 10, Bedford-place, Bristol, Mr. James Holroyd, of Froane, of pthisis. His last words were, "Blessed Jesus."

April 10, at Coventry, after a short illness, aged 62 years, Mr. Joseph Cooper, senior deacon of the church assembling in White Friars Lane. His end was peace.

April 14, Miss S. Lister, the beloved daughter of Mr. J. Lister, timber merchant, Hebben Bridge, in the 22nd year of her age. Our beloved young friend had endeared herself to a large circle of friends, and her loss is deeply felt both in the Sabbath school at Birchcliffe, in which she was a teacher, and by the chapel choir, where she "played on the instrument."

April 18, at Nottingham, Sarah, the widow of Nathan Hurst, of Nottingham Park, in the 85th year of her age.

April 25, at Little Bowden, Market Harborough, Janet, relict of Mr. Robert Symington, of Sanguhar, Dumfries, in the 86th year of her age.

Recently, suddenly, whilst sitting at his desk, J. E. Ryland, M.A., of Northampton, son of the late Dr. Ryland, of Bristol. He was a man of varied learning, modest deportment, and thoroughly christian spirit. "He rests from his labours, and his works do follow him."

## Missionary Observer.

### VISIT OF THE LIEUTENANT GOVERNOR OF BENGAL TO CUTTACK, DURBAR, VISIT TO MISSION SCHOOLS, &c.

OUR usually quiet station has for several days been in a state of excitement in consequence of the visit of the Honourable Cecil Beadon, Lieutenant Governor of Bengal, who left with his party last night for the Light House. He was accompanied by his private secretary, Major Raban, Colonel Nichols, superintending engineer, Mr. Cockburn, (than whom Orissa has never had out of the Mission a warmer friend,) and Mr. Heeley, a gentlemen who was for some time Assistant Magistrate here. His Honour arrived early on Thursday morning, and a notice was shortly after circulated that he would be glad to have an interview with the gentlemen of the station at twelve o'clock. We went, of course, as the representatives of the Mission, made our bow, and had the honour of an introduction to the Lieutenant Governor. As soon as he understood who I was, he came with Mr. Ravenshaw, our present Commissioner, and said how interested he should be to see the Mission Schools and Printing Office, and I assured him of the interest and pleasure we should feel in his doing so. It was very gratifying to us all to see Mr. Cockburn again in Orissa, looking as kind and benevolent as ever, and with a pleasant smile for every one. The interview lasted for an hour, or perhaps for an hour and a half; and as his Honour stood, the rest of us had of course to do the same. After the levee he visited the Government School, Commissioner's Office, Collector's Office, Civil Hospital, Jail, and Lunatic Asylum. Report says that his inspection was a very searching one, and that observing something irregular, or amiss, in the Collector's Office, he remarked on it with unsparing severity. Quite right, I think, that European officers, who expect obedience from their native subordinates should be themselves called to account if negligent or inefficient; and if there was more of this supervision, it would be all the better.

One principal object of his visit was

to examine the works of the Irrigation Company, from which he confidently anticipates the most important and valuable results to Orissa. To this Friday was devoted. He went with Colonel Randall, Chief Engineer, and other officers, to Naraj, and was much interested with all he saw there, and with the admirable manner in which the work had been executed. On Saturday morning, at eleven o'clock, a grand Durbar was held in a large pavilion belonging to the Irrigation Company, when the native officers of Government in superior positions, the Zemindars, and tributary Rajahs, were presented to his Honour. He described it as "one of the best ordered Durbars over which it had been his good fortune to preside." Some of the Bengali Babus very unwisely raised a question which was agitated in Calcutta some years ago, and which was fairly and justly settled by the Government. The case is this. A Hindoo going into the presence of a superior, takes off the shoes from his feet. An Englishman uncovers his head. The Government wisely allows the educated natives to adopt the custom of their country, or of ours, as they may prefer, but they cannot have their head and feet both covered. It would be an insult to the Governor to whom they are introduced, and to the other native gentlemen presented who have uncovered their feet. In this case the Babus who presented themselves in their shoes and turbans gained nothing by their undignified procedure but a mortifying repulse. They were told in a peremptory manner that if their shoes were not taken off, orders would be given at once to the chuprassies (inferior officers) to take them away. Their shoes were, as you may suppose, quickly taken off, and they went into his Honour's presence in their stockings. The address which the Lient. Governor delivered in Durbar to the Zemindars and Rajahs was long and in many respects highly adapted to the occasion. I could not commit myself to an approval of every sentiment, but it contained many excellent remarks. He addressed them as "My friends." He did not assert "that the British Government had done all, or nearly all, that it is



bound to do for the people of this province, or for the country generally, or that the institutions under which you live are not capable of much improvement," but he added, "I know that you all cheerfully and thoroughly acknowledge that its aims are benevolent and just; and that it has ever been actuated by the most sincere desire for the general good." He expressed his regret that he came amongst them at a time when they were suffering from the calamitous effects of drought, adding that such visitations of Providence as these no Government can do much either to prevent or alleviate. He bore the most emphatic testimony to the great advantages which the province was about to derive from the great system of irrigation and inland navigation which had been undertaken by the Irrigation Company, under the sanction and with the assistance of the Government. He remarked that it was perhaps natural that they should not at first comprehend all the benefits which by these works they would certainly derive. He further said, "It is not too much to say that by the agency of this Company the wealth of this province will in a very few years be doubled, and the possibility of any general scarcity will in all future time be prevented." "I am confident," he said, "that in a very few years all classes of the community will thankfully acknowledge the blessings they derive from it, and their deep obligations to the enterprising and able men by whom it has been undertaken. When the cultivators perceive that by using the water of your magnificent river—which now flows uselessly to the sea, but which will soon be distributed over the country by a thousand channels—they can grow two crops in the year on land which now only produces one, and make every begah of land produce at each crop double, or it may be treble, the weight of grain it now yields, there will be no reluctance to take the water freely offered to them at a price which, while it remunerates the owners of the canal, is far below the value of what it gives in exchange." He referred pointedly to another question in which many of his hearers felt a deep and anxious interest—the approaching settlement of the estates paying the Government revenue. I suppose my readers know that most of the Indian revenue is derived from the land tax,

and that Orissa has never had, like Bengal, a permanent settlement. The assessment, or settlement as it is more generally called, has been made periodically. The last was made in 1837 or 1838, and was for thirty years, so that another settlement must soon be made, and all of course are anxious to know how their estates will be assessed. He assured them that the question was under the careful consideration of the Government; that the rights of all classes would be carefully respected and preserved; that the great principles of the present settlement would not in any respect be departed from; that the assessment would be light, bearing in no case a greater proportion to the value of the produce of the soil than it did at the last, and in most cases probably much less. It is easy enough to see that the assessment will be higher, and I believe all competent judges think it quite right. A few well-chosen words were addressed to the tributary Rajahs, and the loyalty of the late Maharaja of Keonjhar was becomingly acknowledged. This important speech, I may add, has been translated into Oriya, and will no doubt be extensively circulated and carefully read.

The scene at the Durbar is described by all who witnessed it as a very imposing one. Nothing equal to it has ever before been witnessed at Cuttack. Ladies were present. This, though common in the North West, has not been so in Bengal, but doubtless it added much to the interest and loveliness of the scene. I have described it from the report of others, not from personal observation. I regretted much that I could not be present, but the time fixed for visiting the Mission was immediately after the Durbar, and as the distance was three miles from our house, I feared that I should not be back in time to receive our distinguished visitor and his party. So I stayed at home, but very reluctantly.

I must now introduce my readers to another scene, and one much more of a Missionary character than those already narrated. Very shortly after the Durbar, the carriage, in which his Honour and party were, drove up to our door, and I had the honour of introducing Mrs. Buckley and other friends to the Governor of thirty millions of people. He came in his official dress, for which he apologised; but we were very glad that he did, as he appeared to our Chris-

tians and orphan children so much more like a great Governor than he would have done in the ordinary dress of an English gentleman. After a little chat, we went first to

#### THE GIRLS' SCHOOL.

The elder girls read Matt. vi., sang several lively native tunes, and at his Honour's suggestion, a few questions on geography were asked. Their copy books and needlework were also examined, and with all that he saw and heard he appeared much interested. I then conducted him to the school compound, the entrance to which had been decorated with flowers, and over the door of their sleeping rooms was a garland of flowers, with the following inscription:—

"In the year 1866, and on the 18th\* February, the children give you their best salaam, and bid you welcome."

All this, I should say, was entirely their own idea, and he appeared pleased to learn that it was so. Most of the Mission circle were with us and other friends warmly interested in our work. We then went to

#### THE MISSION COLLEGE,

where it had been arranged that an address should be presented to him by a deputation of our native Christians. About fifty were ready to receive him in the College. The address, which was read in English by Babu Kortas Chundra Ghose, and in Oriya by Babu Sundamund Jacheck, and afterwards given to him, was as follows:—

"TO THE HON. CECIL BEADON,  
LIEUT. GOVERNOR OF BENGAL, CAMP CUTTACK.

Hon. Sir,—We, the undersigned Native Christians, representing a community at Cuttack, Choga, Khundittur, and Piplee, of about one thousand persons, beg leave respectfully to express the unfeigned pleasure we feel in your Honour's visit to Orissa, and gladly avail ourselves of the opportunity it affords of expressing our hearty loyalty to Her Most Gracious Majesty the Queen, and our prayers to Him 'by whom kings reign and princes decree justice,' that she may long live in health and peace to reign over us.

We thankfully acknowledge the many blessings which, in the providence of God, we enjoy under British rule; and desire especially to record our gratitude that it

pleased God in this way to bless us with the Gospel of Christ, which, while inspiring the hope of the life to come, teaches us to live soberly, righteously, and godly in this present world. We fully appreciate the enlightened and liberal legislation of the Government in matters affecting Native Christians; while we trust that, by a wise and impartial administration of the laws, the difficulties which frequently attend the renunciation of Hindooism and the profession of Christianity may be mitigated, and the right of every one to act for himself in matters relating to religion without being hindered or molested by any may be fully secured.

The present is a period of great and general distress; but we trust, honoured sir, that your visit to Orissa may be not only agreeable to yourself, but productive of much good to ourselves and to all our fellow subjects.

We are, honoured sir, in behalf of the native Christian community,

Your most obedient servants."

He then rose to reply, and we all of course rose too. "Fellow Christians," he said, "I am very glad to meet you and to address so many by that name." It was, he said, a great gratification to him that there were in that district as many as a thousand native Christians, and he regarded it as a noble tribute to the zeal and faithfulness of the Reverend Missionaries who had laboured for nearly half a century for the good of the people. He was not sure, he added, whether he fully understood the remark about the difficulties connected with professing Christianity: he did not know whether reference was made to general difficulties, or to any special ones; but he could assure them that it was the policy of the British Government not to favour any class, but to do justice to all. It was not the wish of the Government to interfere with the religious observances of any, "least of all to hinder those who wish to profess the same faith as ourselves." In regard to special difficulties, if there were such, he recommended them to communicate through the Reverend Missionaries with the Commissioner, who, he was sure, would render them what assistance he could, and he was confident that those who were charged with the administration of the law would do what was just and right. He added that should the law in its present state not be sufficient for the protection of such, he had no doubt that on sufficient reason being

\* It should have been 17th.

shown, an alteration of it might be obtained. After a few other suitable remarks, and wishing continued success to the Mission, he respectfully and kindly bade them farewell. It was particularly gratifying to our people that he addressed them as "fellow Christians." At the close of the address we introduced to him the native gentlemen who had read the address, and also several of our native preachers, especially Gunga Dhor, Ghanoo Shyam, Jugoo, and Paul, and as a living illustration of the meaning of the paragraph in the address about the difficulty of professing the gospel, we introduced our persecuted and suffering brother, Makunda Sahu. He then went over the Printing Office, the Mission English School, and the Male Asylum, under the care of brother Brooks, but he had spent so much time in the Girls' Asylum, and in the College, that there was not opportunity to make any lengthened examination. It will interest and encourage our friends if I copy from the visitors' book his Honour's remarks on the schools, especially as such a testimony has not previously been given by one so high in office.

"I visited the English Mission Schools on the 17th instant.

The Girls' School is one of the most interesting and best conducted I have ever seen. The elder girls read a chapter from the Gospel of St. Matthew in Oriya, and all joined in singing some hymns in Oriya set to simple native tunes. The elder girls also answered questions in Geography with readiness. Their domestic arrangements, which I was permitted to see, were as neat and orderly as could be.

I also visited the English School and the Vernacular School for boarders, both of which appeared to me to be in a healthy and generally satisfactory condition.

The Reverend Missionaries who have done so much for the good of the people of this district during the last half century have my most hearty wishes for the continued success of their labours.

CECIL BEADON."

Cuttack, 19th Feb., 1866.

I may add that I heard in other ways that he several times expressed in private conversation how deeply he had been interested in the Girls' School. On Saturday evening the Rajah of Dhenkanal, who was one of the Rajahs who had been presented in the morning, came to see us, and spent half an hour in free and friendly conversation.

On Monday afternoon the Irrigation Company gave a magnificent tiffin—*dejeuner* it was called—in honour of the visit of the Lieut. Governor to Cuttack. All the Mission party, male and female, were invited, and all (with one exception, occasioned through indisposition,) went. A larger number of Europeans sat down at the festive board than had ever before done so at Cuttack—the number, I believe, was about eighty. The senior Missionary was called on to give thanks. In the regretted absence of G. W. Brothby, Esq., Agent and Manager of the Company, (which was occasioned by injury received in falling from his horse,) Colonel Rundall, Chief Engineer, presided with much ability. After the Queen's health had been drunk, he proposed in fitting terms the health of our distinguished visitor. In responding to the toast, the Lieut. Governor expressed in the strongest terms the high gratification he had experienced in examining the works and having every thing explained to him. He bore the most decided testimony, as he had done at the Durbar, to the importance of the works carried on by the Company, remarking that if he were to say all that he really believed as to the extent to which Orissa would be enriched and benefitted by them, he might be suspected of the most absurd exaggeration. He also bore a well-earned tribute of praise to the ability and efficiency of the Agent, the Chief Engineer, and the staff of officers.

In the evening his Honour and party left for the False Point, where the *Feroze* steamer was waiting for them. He has favourably impressed us all with his ability and energy, as well as with his gentlemanly and affable manners. His visit will no doubt do much good. We were all very glad to see Mr. Cockburn again in Orissa, though it was necessarily a very hurried visit.

I have mentioned some things in this paper not so directly missionary as our communications usually are; but I do not apologize. I am a servant of Him who halted on his way to Calvary to relieve the suffering and wretchedness that met him in his path; and, as a Missionary in Orissa, I am interested in all that pertains to the welfare of the people, both for the life that now is, and that which is to come.

J. BUCKLEY.

Cuttack, Feb. 20th, 1866.

## CONFERENCE AT CUTTACK.

I RESUME the report of our recent Conference. On Thursday morning, Nov. 9, we met in the College with our native brethren, and it was a very pleasing and interesting meeting. It was regretted that none of the native ministers from Berhampore, or Russel Condah, could be present with us, but the peculiar circumstances of both the stations, with the difficulty of obtaining supplies on the road, fully justified their non-attendance.\* The preachers present were our veteran brother, Gunga Dhor; Sebo Patra and Damudar, both of whom have borne, and borne well, the burden and heat of the day; Ghunoo Shyam, Jugoo, Thoma, Dunai, and Pursoo; and our two assistant brethren from Jajapore, Rama Das and Sanantani. Damudar offered prayer at the commencement and Gunga Dhor at the close, both with much appropriateness and devotional feeling, the latter especially so. What benevolent and Christian heart but thrills with gratitude and delight at the recollection that these have been rescued by the grace of God from loathsome idolatry, and called to preach the unsearchable riches of Christ. Oh that their number was much greater! for we must never forget that the hope of India is in its native ministers. It is an affecting circumstance that the number of Missionaries is not, on the whole, increasing. In some Societies it is declining, the new arrivals not being sufficient to supply the places of those who are removed by sickness and death. This is deeply to be deplored. In the service of Government, and of private companies, and mercantile establishments, the number of those who speak our language is greatly increasing. Wherever golden prizes are to be secured, there are many ready to toil and struggle to secure them, but a higher recompense is little heeded. The salvation of souls is with many a small matter. Alas! that it should be so, for he who "saves a soul from death" accomplishes the highest and noblest object for which a child of Adam can sojourn in a house of clay, and the fruit of his labours will be seen in the light of eternity, when the proudest productions of human ingenuity and skill shall be forever forgotten as an idle dream, yea, when the heavens shall pass

\* During the last few days the removal of several Regiments has been countermanded owing to the impossibility of obtaining supplies on the march.

away with a great noise, and all that selfish worldlings admire shall be burned up.

Another question which came before us, and which indeed regularly does, was the accounts of the Conference with various societies. It would not either interest or edify your readers to enter into detail on this point, but I must say that a balance sheet is with me a sacred thing when it relates to monies given and expended for the diffusion of the gospel of Christ. If in the future day of glory "every pot in Jerusalem and in Judea shall be" like the holy vessels used for sacrifice, then surely every pound, shilling and penny, devoted to the cause of Christ is "holiness to the Lord of hosts." The sovereign given to the Mission is to outward appearance like all other sovereigns: the shilling does not differ from other shillings: the penny, like all other pennies, has passed through many hands and been devoted to many purposes; but when given to further the cause for which the Son of God died on a shameful cross, and for whose success He pleads within the veil, it is no longer filthy lucre, or unrighteous mammon: it is holy money, and as such is to be administered. Has the reader remarked how careful and even scrupulous the apostle Paul was in satisfying the churches that he acted honourably and faithfully in administering funds which the bounty of the churches had entrusted to him? 2 Cor. viii. contains instruction on this point which superficial readers overlook. 20th and 21st verses are especially worthy of attention. "Avoiding this, that no man should blame us," shows that he was resolved to give no occasion even to those who were ill affected towards him to censure him as to the administration of church funds; and the primary signification of 21st verse, "Providing for honest things not only in the sight of the Lord, but also in the sight of men," which is often quoted with a wider application, is, that he would take care to do what was "honest," i.e., what was right, becoming, and proper before God and man with the monies contributed by the churches and committed to him. And what a noble view does ix. 12 give of "the administration of this service," not only as benefitting the saints but exciting "many thanksgivings unto God!" Paul was in this, as in all other respects, a model Missionary. May all Missionaries, and Missionary Societies, learn from his

disinterested and noble example how public monies, a large portion of which is contributed by the poor of Christ's flock, should be expended.

Another question which came before us, and was discussed at some length, was the state of the law as to native converts obtaining their wives, children, and property. By direction of the last Conference, an official letter was sent to the Honorable H. S. Maine, expressing our high approval of the principles enunciated by him in introducing the Converts Re-marriage bill, and our hope that the measure would be a satisfactory one. A very courteous reply to our letter was received from this gentleman. It is right to say that the measure is, as it appears to us, susceptible of improvement, but as we have freely stated our sentiments to the high authorities, with whom the decision rests, I need not enlarge here. The measure will be again before the Legislative Council in a few days, and we shall carefully watch its progress.

The case of Makunda Sahu, one of the Bonamalipore converts, who was baptized nearly two years ago, was considered at length. He has not yet obtained his wife, or children, or property. His house has been destroyed. His children have been withheld. The Courts decreed that he had a right to have the charge of his children, except the youngest, who was to be given to him when a year older, and till then remain with the mother; but when he went to bring them away he was shamefully beaten. We cannot feel satisfied that the authorities have done all that they ought in the case. A heathen Zemindar ought not to be allowed to set at nought with impunity a solemnly pronounced judicial decision, and to instigate his emissaries disgracefully to maltreat an innocent and unoffending father when going to receive his own children. It is not to the honour of the Government that such offences are so lightly dealt with. We do not ask or desire that the authorities should actively interfere in the propagation of Christianity. We should be recreant, if we did, to principles that we have long and firmly held, but we have a right to expect, and the Christian people throughout the United Kingdom expect, that a man who from intelligent convictions has renounced idolatry and embraced the Christian faith shall be protected in the enjoyment

of his rights. The Conference recommended that full particulars of this case should be sent to our Society, and suggested the desirableness of a wholesome ventilation of the question in this country. We are just now hoping that in a few days Makunda may obtain his children, but we have been so often disappointed before, that we are afraid of being too confident, lest our hopes should be blighted again. I trust that all our friends will remember our tried and persecuted brother at the throne of grace. We believe he is endowed with abilities for usefulness. May a gracious Saviour give him "a hundred fold in this life" for the losses and persecutions he has endured, and in the world to come may he enjoy life everlasting. Nor should we forget the trying and painful circumstances of our friend, Dal Singh, of Piplee. He has received his children, but his wife has deserted him; nor, indeed, does he now wish her to return, as she is not acting like a virtuous woman; but in the present unsatisfactory state of the law he cannot re-marry. I hope, however, that Mr. Maine's measure will remedy cases of this kind.

It would be pleasant to have a little more chat with your readers, but early to-morrow morning I must, if the Lord will, leave home for labours in the country, and other duties claim attention. In once more laying down my pen, remembering how many years have passed since I first reported in your pages the doings of the Orissa Conference, I seem to hear the Master's voice, "Occupy till I come. The night cometh when no man can work." JOHN BUCKLEY.

#### PERSECUTION OF A CHRISTIAN CONVERT BY A ZEMINDAR.

In the March Magazine we gave some particulars of an alleged persecution of a native Christian by a Zemindar. *The Friend of India* states that the publication of the particulars of this persecution which occurred on 21st December last, led to the immediate interference of Government. The commissioner has been called on for a report on the case, and as he is Mr. T. Ravenshaw, justice is sure to be done. Up to this hour the unfortunate father has failed to obtain his children, and the decree of the civil court and the efforts of the police have been laughed at by the persecuting Zemindar.



LOUTH, North-gate.			£	s.	d.	WISBECH.			£	s.	d.
Cash on account	..	..	45	0	0	Cash on account	..	..	30	0	0
NUNEATON.						WOLVEY.					
Public Collection	..	..	1	1	0	Public Collections	..	..	3	6	5
QUORNDON.						Sac. Coll. for W. & O.	..	..	0	10	0
Sac. Coll. for W. & O.	..	..	0	9	0	Collected by Miss Sutton—					
RIPLEY.						W. Crofts, Esq.	..	..	1	1	0
Sac. Coll. for W. & O.	..	..	0	11	9	Rev. C. Payne	..	..	0	10	0
ROCHDALE.						A Friend	..	..	0	14	11½
Sac. Coll. for W. & O.	..	..	0	6	6	Other Sums	..	..	1	19	0½
SHEEPSHED.						<hr/>					
By Miss Proudman— Little						By Mr. Elliot—					
Books	..	..	0	7	0	Mr. Elliot	..	..	1	5	0
SHEFFIELD.						Mrs. Elliot	..	..	1	5	0
Sac. Coll. for W. & O.	..	..	1	8	0	A Friend	..	..	0	10	6
STOKE-UPON-TRENT.						Mr. Toone	..	..	0	10	0
Public Collections	..	..	6	16	0	<hr/>					
Mr. Bembridge	..	..	2	2	0	Collected by Mrs. Cooper	..	..	3	10	6
Sunday-school Scholars	..	..	2	14	9	Juvenile Collecting Books—					
Collecting Boxes—Miss Boulton	0	13	0	0	0	Master T. Hobill	..	..	0	17	4
Collected by Mrs. Taylor	..	..	0	18	4	Elizabeth Samuels	..	..	0	17	6
Juvenile Collecting Books—						Elizabeth Walker	..	..	0	17	0
Thos. Charlesworth	..	..	0	17	4	Mary Oughton	..	..	9	6	4½
John West	..	..	0	8	8	Elizabeth Quinney	..	..	0	13	1
Thos. Jones	..	..	0	1	6	<hr/>					
George Ollier	..	..	0	4	2½	Total	..	..	15	11	1½
Charles Pratt	..	..	0	17	4	Less Expenses	..	..	0	5	6
<hr/>						WYMESWOLD.					
15 13 1½						Public Collections	..	..	2	13	8
SUTTON-IN-ASHFIELD.						Collected by Miss Wootton and					
Sac. Coll. for W. & O.	..	..	05	6	0	Miss A. Bennett—					
THURLASTON.						Mrs. Wale	..	..	1	0	0
Public Collection	..	..	2	6	1	Mrs. Mann	..	..	0	5	0
Sac. Coll. for W. & O.	..	..	0	9	0	Rev. T. Hoe	..	..	0	5	0
Small sums	..	..	3	3	1	Mr. Whyman	..	..	0	5	0
<hr/>						Mr. Wootton	..	..	0	5	0
5 18 2						Mr. Stevenson	..	..	0	5	0
WALSALL.						Mr. Bennett	..	..	0	5	0
No Particulars	..	..	37	13	0	Mr. E. Charles	..	..	0	5	0
WHITTLESEA.						Small sums	..	..	1	7	10
Public Collections	..	..	3	8	4½	Juvenile Collecting Books—					
Collected by Mrs. Towler	..	..	1	5	1	Miss C. Sheppard	..	..	0	3	0
Mr. Towler	..	..	0	10	0	Miss H. Frearson	..	..	0	2	6
Juvenile Collecting Books—						Master W. Stevenson	..	..	0	16	0
Sarah Letall	..	..	0	0	10½	Master W. R. Charles	..	..	0	13	0
Martha Lenton	..	..	0	1	6	Mr. W. F. Charles	..	..	0	5	0
John Jinks	..	..	0	1	6	<hr/>					
Joe Ashby	..	..	0	1	6	8 16 0					
Willie Cherington	..	..	0	3	0	The Treasurers and Secretaries of					
Mrs. Hillam	..	..	0	3	4	Auxiliary Societies are respectfully re-					
Alice Jackson	..	..	0	3	11½	minded that by the rule of the Society all					
M. A. Sisman	..	..	0	4	8	Contributions intended to appear in the					
Sarah Witney	..	..	0	14	4	next Report should be received on or					
Elizabeth Green	..	..	1	1	9½	before May 31st.					
Mary Green	..	..	1	2	0½						
Sarah Tinkler	..	..	1	2	9½						
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10 4 9											
Less Expenses..	..	..	0	5	11						

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. Hill, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE

# GENERAL BAPTIST MAGAZINE.

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JUNE, 1866.

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## THE WISH OF GOD AND THE WORK OF CHRIST.

— “ God our Saviour, who will have all men to be saved, and come to a knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus ; who gave himself a ransom for all, to be testified in due time.”

1 *Tim. ii.* 3—6.

THIS is part of the Apostle's argument for supplications, prayers, intercessions, and thanksgiving for all men. Writing to a young minister, “ his true child,” on the subject of public prayer, he gives directions as to the topics, but no directions as to the form of prayer. Evidently, then, the expressions were to be left to Timothy ; and no argument in favour of a liturgy can, therefore, be derived from these directions. They only contemplate what we know as “ free prayer,” in contradistinction to prayer the words and forms of which are already prescribed. But the remarkable thing in these directions is, that Paul specially singles out “ kings, and all that are in authority.” Now it was by no means the Apostle's idea that Christians were good Christians when they became the tools of despots, or when they tamely submitted to any and every affront to their civil rights ; although in our day some good people seem half inclined to look upon Paul, from the tenacity with which he clung even to the appearance of respect to these rights, and the readiness which he always manifested to claim them and to resist every encroachment upon their full enjoyment, as a “ political Apostle.” He who replied with indignation (when told by the converted jailor that the magistrates had sent word that himself and companions might be liberated)—“ They have beaten us openly, uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily ? Nay, verily : but let them come themselves and fetch us out”—was the last man in the world to take submissively and be thankful anything the rulers might chance to give him. We cannot, therefore, regard the reason he gives for praying on behalf of kings—“ that we may lead quiet and peaceable lives in all godliness and honesty”—as intending to teach exclusively, as an eminent writer suggests, “ that we may lead a life of quietude and submission ;” nor yet “ that they may thus let us live in quiet ;” but rather, “ that through their *good government* we may enjoy peace ;” be able to discharge our duties to men and our duties to God. To pray for this “ is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come to a knowledge of the truth. For there is one God, and one



mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

There are, then, two points in this argument, *the wish of God and the work of Christ*. Perhaps we shall best put before ourselves the first point of the Apostle's argument if we reverse the order in which he has stated the various parts of it. We do no violence to the argument itself by this transposition, but rather open it up in a way which will help us more exactly to see its force. The first part of his argument, when so presented, is, *the unity of God*. "For there is one God." The Apostle may be uttering a protest against polytheism, with its "lords many and gods many." The Polytheist invented one deity to preside over Justice, another to govern Peace, another to govern War; and for every branch of life, for almost every act of life, the Polytheist had adopted some special divinity. Even the very emotions of the heart had their several gods. There was plenty of evidence of this all over the then Roman empire. Alas! that we should also have to say, that the same thing still exists in lands which own the sceptre of our own Sovereign. Or the Apostle's protest may be against the Jewish objectors to Christianity, who from the mode of speaking concerning Christ everywhere adopted by Christians, and from their habit of "addressing themselves in a form of prayer to Christ, as to some God," to use the words of Pliny, had argued as if Christians were deniers of the divine unity. As an emphatic answer to them Paul reiterates the truth—"there is one God." As to the mysterious union of the Father, Son, and Holy Spirit, it is vain for man ever to hope to attain any adequate conception. From the very nature of it, the subject is far beyond the reach of human ken. It is very dangerous to dogmatise upon any question, but most of all upon this. Be it ours rather to adore Him who is, and was, and is to come,—*"the Lord Almighty."*

The second point is *the unity of man*. The apostle's expression "for all men" carries with it this idea of unity. He is regarding men as one. One blood runs in their veins, one common character distinguishes them whatever the bounds of their habitation. Not that there is no diversity; but that underneath all that there is a vital unity. This is not a very palatable doctrine to some in these days; and would-be philosophers are far more anxious to discover supposed traces of diversity, and, as they think, of dissimilarity, than of unity, in the great family of man. The Apostle appears to us to use the phrase "*all men*" very much as we use the term *man*; that is, of men as distinguished from all other beings, and as one great corporate whole. Even the very differences of nation, sex, and position, according to this Apostle, are done away through Christ. Contempt of foreign nationalities, the degradation of women, slavery—all these received their death-blow through His Gospel. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

Another point yet remains to be noticed. This is—*the unity of God's wish*. "Who will have all men to be saved, and come to a knowledge of the truth." "He wishes in serious earnestness of wish."\* Not that there are different Beings wishing different things; but One Being

\* Thus Bengel. Ellicott renders this passage—"seeing His will is;" and Alford, "God who (*i. e.* seeing that He) willeth that all men should be saved." The Dean of Canterbury adds, "Calvin most unworthily shuffles out of the decisive testimony borne by this passage to universal redemption. 'Apostolus simpliciter intelligit nullum mundi vel populum vel ordinem salute excludi; quia omnibus sine exceptione evangelium proponi Deus velit. . . . De hominum generibus, non singulis personis sermo est; nihil enim aliud intendit, quam principes et extraneos populos in hoc numero includere.' As if kings and all in eminence were not in each case individual men."

wishing one thing: one Being, one wish. God is one in essence: He is also one in desire. This is the very opposite of favouritism. The wish is toward "*all men*;" not toward a few of all, or great numbers of all, or nearly all, but *all*. There is no escape from the plainness of this teaching. Neither, as it appears to us, is this wish toward "all men" to be confounded with universalism, with the idea that, sooner or later, all will be saved somehow. It is clear from certain Scriptures that some of all are not saved. Why? Not because God has offered an inadequate provision for all; not because His wish is not that all should be saved, and come to a knowledge of the truth; but because God deals with men as men, and does not destroy the nature He himself has made. It would be strange indeed if He did. Now what is that nature? This, in a word: that man is not merely a separate being, but a separate cause; and whatever our theories about this cause, God treats us as though we were free to use the power as we will; and we ourselves are giving a hundred proofs every day that we act as though we were thus free. The facts, then, are on the side of freedom; and pre-eminently the great facts of the Divine address to and solicitation of man. God wishes all men to be saved; God makes adequate provision for the salvation of all; but, in the nature of the case, the provisions are not forced upon men. The conditions annexed to the provisions are simple, but indispensable. If man does not choose to comply with them from any reason whatever, upon man must be the blame; and upon man the blame is put by Christ himself. He did not tell the Jews that God would not let them come, or that there was or could be anything on their part which rendered their coming impossible. All he said was this—"I would, but ye would not." Of course if there be *compulsion*, there would be no grace. Nor if there were compulsion would there be either blame for evil or praiseworthiness for good. If I am compelled to be evil, he is to blame who compels me; and if I am compelled to be good, his alone should be the praise who, in this instance, compels. The responsibility of man is altogether eliminated, if man is compelled irresistibly either way. But God has never thus destroyed man's responsibility; and, in the very nature of the case, God never can and never will. That God wishes all men to be saved, and come to a knowledge of the truth, is one thing. It is quite another to speak of His compelling *some* to be saved and come to the knowledge of this truth, and of compelling *others* to keep from both. This, then, in one sentence is, as it appears to us, the sum of the Apostle's teaching here—*God is one; man is one; God's wish toward man universally is one.*

The other part of the Apostle's argument touches upon *the work of Christ*. There is the same idea of oneness running through this; nay, the wish of God and the work of Christ are themselves inseparably one. The necessities of human speech and of human weakness lead to their presentation as separate. It is God in Christ who reconciles the world to Himself; or, in the language of the Pastoral Epistles, the great work of human redemption is begun, carried on, and completed by "*God our Saviour.*"

Observe, however, that the Apostle calls attention to the nature in which Christ performs His work:—"The man Christ Jesus;" or, as the article is wanting—"a man Christ Jesus." Christ is a man pre-eminently, as well as in very deed. He is not only no phantom, no mere coinage of the brain, but has "flesh and bones." He is the Man emphatically—the head and crown of humanity; without the tie of

kindred, without the bias of nationality, without the limitations of descent; peculiarly, sublimely man—in the wholeness and completeness of human nature. As a man His ties are universal, His nation mankind, His circle of relationship “every creature.” Christ is one and indivisible, and yet everywhere, always, a real, living, individual, universal man—“a man, Christ Jesus.”

There is *one ransom for all*. “All the modern theories of the atonement,” says the Bishop of Gloucester, “seem to forget that God hates *sin as sin*, not as a personal offence against Himself.” But perhaps some have thought that modern preachers leave out of sight the sacrificial character of the death of Christ, because they so commonly insist upon its great lesson of self-sacrifice. This is to confound things which differ. Christ offered “Himself for our sins;” and in that there can be no imitation by us. All *we* can imitate is the self-surrender which was shown in it. “Christ gave Himself a ransom for all.” The “ransom” was as world-wide in its purpose as the wish of God. “That for which a price is given is in some sort more an object of desire to him who gives the price than the price itself.” It was “all men,” rather than His own ransom, that in the giving of the ransom Christ contemplated. As the flaming sword of the cherubim in Eden which kept and guarded the tree of life “turned every way,” so the pitying eye of the uplifted Sufferer is turned every way, not that He may forbid approach, but that He may draw all men unto Him.

And lastly, there is “one Mediator between God and man;” not two, nor twenty; but one. If One alone stands between man and God, then that One must stand for all; then indeed all are comprehended as standing equally before the Mediator. The way to God is open, but through *one* door: Christ is that door. “He openeth, and no man shutteth; He shutteth, and no man openeth.” We see at a glance how this simple truth sweeps away at a single blow all the internunciaries of later Jewish superstitions, all the intercessors of Greek and Romish churches. It is a false humility which craves a mediator between a mediator; and priests in all ages have been but too ready to take advantage of this false humility for their own ends. They may not have invented the superstitions, but they grew out of their own half-statements of truth; and when once they had been originated, the priests did their best to give them general favour. It will not do in these days to hide any truth, and least of all this—that there is *one Mediator*. Fascinated by beautiful hymns to the “mother of Jesus” which a mistaken piety in former days composed, and weary of the bald, hard, unsympathetic services of too many of the Evangelical party, some are now turning step by step away from the simplicity of the Gospel, and especially on the subject of mediation. Be it ours heartily to hold and as heartily to announce that there is “one mediator between God and man, a man Christ Jesus;” *a real man doing a real work*.

If these things be so: if God be one, and man one, and God’s wish one; if Christ be one, and His work, whether of ransom or mediation, one; what ground is there for one universal hymn of praise! What motives for the ascription of the saintly ones above, “Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne and to the Lamb for ever!” Where can be found any room for despair, or doubt, or darkness? “Behold the Lamb of God which taketh away *the sin of the world*,” which therefore taketh away *gours*; and which removeth it for ever.

## Theology.

### CHRISTIAN LONELINESS.

IMPATIENCE of solitude is a bad religious sign. Whoever dreads to be alone has reason to dread the hereafter. If he is afraid of being left to himself, how shall he dare to meet the searching of his Judge? It becomes quite indispensable to the wholesomeness of a man's spirit, that he should escape from crowds. As much moral peril as physical lurks in the air and poisons the breath of dense communities. Too much company scatters the sublimity of the human will; it intoxicates the sober reason; it flatters pride; it debauches the conscience; it puts our independence under a base apprenticeship to the popular caprice; it sets our steadiest purposes whiffing in every wind. And so it happens that the mind whose habit is to dwell habitually in mixed assemblages of men is overtaken, by and by, with a humiliating sense of having squandered itself. That is the foretaste of its after-retribution. And remember *this*, that if your sensibility fails to be thus mortified for its immodesties, it is for the alarming reason that the defection from truth has been so wide that the simplicity of the soul has been lost amidst the necromancy of the senses; dissipation has luxuriated into satisfaction; remorse has been gossiped out of being; and perpetual publicity, after drenching the character in exposure, has left it too soft in fibre for resistance,—too shameless for self-reproach.

Yes: something must have gone terribly wrong with us, if we are afraid to be shut up with none but God. They are not valiant souls that are frightened to find themselves in the unfamiliar and strong hands of His Truth, shaking their

false proprieties, oversetting their timid hiding-places, and tearing open dangerous concealments. It is a stern safety; and to shuffle ourselves out of it into the superficial intimacies where we are more at home, is not the way to maturity of spiritual life. It is the way of evasion. There is no escape from the law that makes the work of regeneration into higher spiritual states personal, reserved, separate. There is no social salvation excusing the individual. Society is a great interest, but it can never shift responsibility from you and me. Men must go into the kingdom of heaven, if they go at all, just as they go into any grand experience,—be born again just as they are born into the life that now is,—one by one, and each for himself. The fight with the adversary is a single combat, after all. What earnest men want is not flatteries and pageants, but the simple and steady verities that they can stand on for eternity.

Nay, this is demanded from us in mere fidelity to Truth herself; for when we begin to esteem her for the multitudes she fascinates, when we begin to count up her adherents and ask whether she draws large audiences, we have already broken from the true loyalty. Next to the sordidness of wedding Truth for her dowry, which Stillingfleet satirises, is that of choosing her because all the world admires her. We need to remember—we of this public age, we of these supple times—that very often the living energy of an idea is not proved till it is *voted down*. For when it rises again a resurrection-power is born with it. So the finest qualities of persons are not developed, sometimes, till they are crowded out of favour, and banished

kindred, without the bias of nationality, without the limitations of descent: peculiarly, sublimely man—in the wholeness and completeness of human nature. As a man His ties are universal, His nation mankind, His circle of relationship “every creature.” Christ is one and indivisible, and yet everywhere, always, a real, living, individual, universal man—“a man, Christ Jesus.”

There is *one ransom for all*. “All the modern theories of the atonement,” says the Bishop of Gloucester, “seem to forget that God hates *sin as sin*, not as a personal offence against Himself.” But perhaps some have thought that modern preachers leave out of sight the sacrificial character of the death of Christ, because they so commonly insist upon its great lesson of self-sacrifice. This is to confound things which differ. Christ offered “Himself for our sins;” and in that there can be no imitation by us. All we can imitate is the self-surrender which was shown in it. “Christ gave Himself a ransom for all.” The “ransom” was as world-wide in its purpose as the wish of God. “That for which a price is given is in some sort more an object of desire to him who gives the price than the price itself.” It was “all men,” rather than His own ransom, that in the giving of the ransom Christ contemplated. As the flaming sword of the cherubim in Eden which kept and guarded the tree of life “turned every way,” so the pitying eye of the uplifted Sufferer is turned every way, not that He may forbid approach, but that He may draw all men unto Him.

And lastly, there is “one Mediator between God and man;” not two, nor twenty; but one. If One alone stands between man and God, then that One must stand for all; then indeed all are comprehended as standing equally before the Mediator. The way to God is open, but through *one* door: Christ is that door. “He openeth, and no man shutteth; He shutteth, and no man openeth.” We see at a glance how this simple truth sweeps away at a single blow all the internunciaries of later Jewish superstitions, all the intercessors of Greek and Romish churches. It is a false humility which craves a mediator between a mediator; and priests in all ages have been but too ready to take advantage of this false humility for their own ends. They may not have invented the superstitions, but they grew out of their own half-statements of truth; and when once they had been originated, the priests did their best to give them general favour. It will not do in these days to hide any truth, and least of all this—that there is *one Mediator*. Fascinated by beautiful hymns to the “mother of Jesus” which a mistaken piety in former days composed, and weary of the bald, hard, unsympathetic services of too many of the Evangelical party, some are now turning step by step away from the simplicity of the Gospel, and especially on the subject of mediation. Be it ours heartily to hold and as heartily to announce that there is “one mediator between God and man, a man Christ Jesus;” *a real man doing a real work*.

If these things be so: if God be one, and man one, and God’s wish one; if Christ be one, and His work, whether of ransom or mediation, one; what ground is there for one universal hymn of praise! What motives for the ascription of the saintly ones above, “Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne and to the Lamb for ever!” Where can be found any room for despair, or doubt, or darkness? “Behold the Lamb of God which taketh away *the sin of the world*,” which therefore taketh *yours*; and which removeth it for ever.

## Theology.

### CHRISTIAN LONELINESS.

IMPATIENCE of solitude is a bad religious sign. Whoever dreads to be alone has reason to dread the hereafter. If he is afraid of being left to himself, how shall he dare to meet the searching of his Judge? It becomes quite indispensable to the wholesomeness of a man's spirit, that he should escape from crowds. As much moral peril as physical lurks in the air and poisons the breath of dense communities. Too much company scatters the sublimity of the human will; it intoxicates the sober reason; it flatters pride; it debauches the conscience; it puts our independence under a base apprenticeship to the popular caprice; it sets our steadiest purposes whiffing in every wind. And so it happens that the mind whose habit is to dwell habitually in mixed assemblages of men is overtaken, by and by, with a humiliating sense of having squandered itself. That is the foretaste of its after-retribution. And remember *this*, that if your sensibility fails to be thus mortified for its immodesties, it is for the alarming reason that the defection from truth has been so wide that the simplicity of the soul has been lost amidst the necromancy of the senses; dissipation has luxuriated into satisfaction; remorse has been gossiped out of being; and perpetual publicity, after drenching the character in exposure, has left it too soft in fibre for resistance,—too shameless for self-reproach.

Yes: something must have gone terribly wrong with us, if we are afraid to be shut up with none but God. They are not valiant souls that are frightened to find themselves in the unfamiliar and strong hands of His Truth, shaking their

false proprieties, oversetting their timid hiding-places, and tearing open dangerous concealments. It is a stern safety; and to shuffle ourselves out of it into the superficial intimacies where we are more at home, is not the way to maturity of spiritual life. It is the way of evasion. There is no escape from the law that makes the work of regeneration into higher spiritual states personal, reserved, separate. There is no social salvation excusing the individual. Society is a great interest, but it can never shift responsibility from you and me. Men must go into the kingdom of heaven, if they go at all, just as they go into any grand experience,—be born again just as they are born into the life that now is,—one by one, and each for himself. The fight with the adversary is a single combat, after all. What earnest men want is not flatteries and pageants, but the simple and steady verities that they can stand on for eternity.

Nay, this is demanded from us in mere fidelity to Truth herself; for when we begin to esteem her for the multitudes she fascinates, when we begin to count up her adherents and ask whether she draws large audiences, we have already broken from the true loyalty. Next to the sordidness of wedding Truth for her dowry, which Stillingfleet satirises, is that of choosing her because all the world admires her. We need to remember—we of this public age, we of these supple times—that very often the living energy of an idea is not proved till it is *voted down*. For when it rises again a resurrection-power is born with it. So the finest qualities of persons are not developed, sometimes, till they are crowded out of favour, and banished

into a minority. Good men have very often to be ridiculed and thwarted, all their lives through, and their vindicator never comes till their coffin comes. Where conscience counts her ten that are willing to save a city, popular compliance has counted her ten thousand willing to ruin it, and be ruined with it. But, then, principle does not count men; she *weighs* them. If numbers tested truth, there never was a time, since history began, when falsehood would not have been on the throne, and right in exile or at the block. We have got to do Christ's work, in the world and for the world, without anticipating the world's verdict, or we shall never do it at all.

A Christian loneliness, the solitude that has Christ in it, renews man's strength. It fortifies his resolution. It establishes his peace. It clears away the dust of the earth's day-delusions and the damps of its night-sorrows. It enables us to look abroad with an untroubled eye on the future. It makes the mind populous with beautiful imagery from regions of the invisible. It sends the thoughts on cheerful pilgrimages to all the holy shrines of the Bible and the universe. It lets in happy memories through the open door of our affections to console our misery, and blessed promises to animate our faith. The Father is with us.

"I have trodden the wine-press alone." Human suffering, in all its forms, is solitary. Tenderest sympathies may flock abundantly and graciously to visit it and minister to it. But there is something in it that their kindest offices cannot reach; something appointed by Providence to be left alone; and it is well. Bear holy witness, all you who have been purified by heavenly discipline, and found your light afflictions turning to an exceeding weight of glory, and the sadness

of your countenance prophesying crowns of life,—bear witness that it is well! Grief is of many kinds, but all grief that is really terrible sends the soul into speechless secret solitude. Human love may reach out ready hands, eager to help and to soothe; but it cannot reach down to that lowest centre of anguish where the pang throbs in intensest pain. So true is it that the heart knoweth its own bitterness, that not only the stranger, but the friend, cannot intermeddle with its distress. Here is a healthful group of confiding friends; so long as they are glad and well, every shade of happy feeling may be mutually communicated and shared. But let sickness stretch one of them in wasting fever, and, as the dark mystery of disease closes round the clouded senses, there rises up a silent wall of impenetrable loneliness between the sufferer and the watchers. There are experiences busy in that failing frame that cannot be told, thoughts that cannot possibly pass over from one to the other. I have seen a sick child that was so frank by nature that concealment was all impossible to her, and yet, when the solemn spell of dissolution was coming slowly down upon the features, no entreaties of affection, not the longings of trusted parents and loving sisters, could draw out from that august silence one whisper of the struggle where life and death were wrestling for the mastery.

"She saw a hand we could not see;  
She heard a voice we could not hear;  
It beckon'd her away."

Even the little child must tread the wine-press alone. By some it has been believed that the young spirit has a consciousness of this, and feels "that if he should be summoned to travel into God's presence, no gentle nurse will be allowed to lead him by the hand, nor mother to carry him in her arms, nor little sister to share his trepidations.

King and priest, warrior and maiden, philosopher and child, all must walk those mighty galleries alone." It is always so; no cries of friendship can break the sacred stillness of the dying, or bring back more than some short syllable of exclamation. Let faith believe that this significant reserve in the depths of a great experience is meant to chasten our patience, to bid us wait with calmer hope our resurrection.

Bereavements—I need hardly tell you what the truly bereaved know so well, and what none but they can understand at all—must be borne, after all attempts at participation, essentially alone. And the falling away of those nearest to us, whether by the coldness of changed love away from ourselves, or through disgrace away from honour, must most emphatically be suffered alone. The world's mightiest tasks of reformation and regeneration have to be wrought out when lookers-on refuse their friendship, and the workers in them stand misunderstood, misinterpreted, reviled, persecuted, alone. All the deliverers of mankind from

wrong and sin must be men of sorrows and solitude, following the Saviour who had not where to lay His head. Even of that Divine Redeemer, who laid down His life for our sanctification, how often do we read that He went away alone to be strengthened; that when night came He was alone; that He went apart to pray! What loneliness in His spirit at the supper—let the table, as often as it is spread before us, refresh our remembrance—when He said, "All ye shall be offended because of me this night;" and on the cross, when He prayed in agony that the father "might not forsake Him!"

"I have trodden the wine-press alone." Alone we must go, and be prepared to go by prayer and faith, through all the deeper and more solemn exigencies of our life; alone through besetting temptation, and the loss of what is most precious; alone through the defection of friends and through personal discouragement; alone to the judgments of the Most High; alone from thence to reap as each hath sown.

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## Family Miscellany.

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### HOW HULDA OBEYED.

"CHILDREN, obey your parents in all things; for this is well pleasing unto the Lord." *How* must you obey? I will tell you.

Hulda was sitting on a pile of boards, with Mary and Annie Ross. It was a summer's evening, not quite bedtime, but almost. It was warm and beautiful, and the children liked to be out of doors.

"I should like to stay here all night," said Annie. "Very soon we shall see the fire-flies."

"Hulda, Hulda!"

"Your mother's calling you," said

Mary and Annie; "make believe you don't hear her. Stay till the fire-flies come. I would not go. My mother would have to call me more than once."

But Hulda jumped up *at once*.

"Good-night, Mary. Good-night, Annie;" and away the little girl ran into the house.

Hulda, you see, obeyed *promptly*. Her mother never had to call a second time.

One afternoon Mary and Annie went to see Hulda. She had not many playthings, but what she had she took out to show them.

After Mary and Annie had seen



them and got tired of playing in the house, they asked to go out in the yard and swing.

"Put your things away first, Hulda," said her mother, who did not like to have her little folks leave things in disorder.

Hulda placed her rag babies in a box, folded up their dresses, set back the stools, wiped her pewter cups and saucers, and even picked up the round bits of paper which they made-believe were money in playing at keeping shop.

"No matter about *those*," said Annie and Mary. "You are very particular, Hulda."

But Hulda *obeyed thoroughly*. When told to do any thing, she never did it carelessly, or left it half done.

Hulda one day sat down to study her spelling. It was a hard lesson, and she brought her book home on purpose to study it, for the little girl was next to the head of the class, and she, of course, wanted to keep there or else get up higher.

No sooner had she set herself to study quite in time for it, than in came mother with the baby in her arms. Baby was cross.

"Hulda," said her mother. "I feel worn out; take the baby and try to amuse him."

Hulda was disappointed, but she made no objections.

"Yes, mother," she answered, shutting up her book directly, "if you wish me to. Come, bubby, come to sis."

But bubby did not like that. He puckered up his fat lips, and began to scream. No matter; Hulda took him, and he kicked and kicked and kicked; but his sister did her best to pacify him, and finally brought the little fellow into some degree of good humour.

Hulda, you see, *obeyed cheerfully*.

True obedience must be *prompt, thorough, and cheerful*. That is the kind of obedience which is pleasing to your heavenly Father, my children.

## "MY MOTHER."

THE influence upon her child of a Christian mother's pure, unselfish love, is never lost. Worldly pursuits may cover it from sight; love, warm, and passionate, seems to burn it from her heart, but with subtle gentleness it still exerts its hallowed power. Many a dying bed has borne such testimony as the following:—  
"If I could only see my mother!"

Again and again was that yearning cry repeated—"If I could only see my mother!"

The vessel rocked, and the water chased by a fresh wind played musically against the side of the ship. The sailor, a second mate, quite youthful, lay in his narrow bed, his eye glazing, his limbs stiffening, his breath failing. It was not pleasant to die thus in this shaking, plunging ship; but he seemed not to mind his bodily discomfort—his eyes looked far away—and ever and anon broke forth that grieving cry—"If I could only see my mother!"

An old sailor sat by, the Bible in his hand, from which he had been reading. He bent above the young man, and asked him why he was so anxious to see the mother he had wilfully left.

"O! that's the reason," he cried, in anguish, "I nearly broke her heart, and I can't die in peace. She was a good mother to me—O! so good a mother, she bore everything from her wild boy, and once she said—"My son, when you come to die, you will remember all this."

"O! if I could only see my mother!"

He never saw his mother. He died with the yearning cry upon his lips, as many a man has died who slighted the mother who bore him. The waves roll over him, and his bones whiten at the bottom of the sea, and that dread cry has gone before God, there to be registered forever."

## WHEN A DAY BEGINS.

MOST nations begin to count the hours from midnight; but this plan was not adopted by men in the early ages of the world, and is not now used by full three-fourths of the nations of the earth. Some of the most ancient nations of the world, as the Babylonians, Persians, and Hindoos, began the day with the rising of the sun, as do the Greeks

of the present day. The Jews, and the ancient Greeks, looked upon sunset as the commencement of the day. The Egyptian day began at noon. This mode of reckoning is still observed by astronomers, because the particular instant called noon can be ascertained more nicely than any other part of the day. The Mohammedans begin their day at twilight.

## Poetry.

## "THE SHADOW FEARED OF MAN."

ONCE, only once, then never more  
We taste the bitterness of death,  
And deathless wonder that before  
We strove to keep our mortal breath.

Yet instinct cleaves to present life,  
Though joys refuse with life to blend,  
And dares earth's sorrow, sin, and strife,  
As dimly knowing death our end.

And love foresees, through brimming tears,  
The severance of each tender tie  
That grows more tender with the years,  
And sadder makes the time to die.

And then the unseen vast abyss  
From whence comes neither song nor  
groan,  
Untried before, is feared in this—  
We plunge its awful depths alone.

The best resolvings of the soul  
But briefly check fear's inward cry,  
Which quickly breaks our weak control,  
Confessing that we would not die.

O! earth, thou art but one vast tomb,  
And everywhere thy solid plains  
Bear witness to the general doom,  
Thy sullen ocean moans—"Death reigns."

And if with fortitude we wait  
That lonely agonizing doom,  
Our calmness does not conquer fate,  
Or courage light up death's deep gloom.  
*Skeffington, May, 1866.*

Our friend dies bravely—yet we feel,  
While gazing on his pallid frame,  
'Death's victor here beyond appeal,  
The kind, the good, the brave—is slain.'

Hark! calling through the ages still  
Some angel's voice we hear to-day,  
Clear sounding from the rocky hill—  
'Come see the place where Jesus lay.'

He died, and death seemed victor then;  
But now His empty grave proclaims  
Death vanquished—that for dying men  
The like grand triumph yet remains.

And though not victors when we die  
Yet death no lasting triumph gains:  
Faith feels that resurrection nigh  
Which Jesus' vacant tomb proclaims.

Dread fears, like night-birds, haunt the  
mind,  
And doubts, like night-mists, cloud the  
soul,  
But faith that blessed place can find  
Where night-birds fall, and mists unroll.

By leafless boughs and withered grass  
Let night-winds heave their moaning  
breath,

The saying yet shall come to pass—  
'That victory hath swallowed death.'

Who lean on Jesus' power to save  
This resurrection hymn shall sing—  
'Where is thy victory, O grave?  
And where, O solemn death, thy sting?'  
E. H. J.

## General Correspondence.

### THE ASSOCIATION RAILWAY ARRANGEMENTS.

MR. EDITOR—

Dear Sir,—At the last Association I was deputed to wait upon the manager of the Midland Railway, to secure, if possible, a special booking from all parts of the Midland system for the accommodation of visitors going to the Association at Loughborough.

I have to report that, generally, this application has thoroughly failed, though pressed with all the force of deputative responsibility.

For Leicester, Derby, and Nottingham I have secured the application of the Pleasure Party tickets, viz., the double journey for a single fare, by trains leaving at 9.8 a.m., 7.50 a.m., and 8.0 a.m., respectively, on the Tuesday, Wednesday, and Thursday. The tickets will be available for any train, on the return journey, on the day of issue.

The names of intending visitors must be given to Mr. W. Freer, High-street, Leicester; Mr. J. Baldwin, Long-row, Nottingham; and Mr. F. Earp, Saint Michael's, Derby; two days before the time they wish to go, so that proper provision may be made for them.

Visitors from a distance will find Loughborough easy of access, there being two through third class trains each way, from the most distant stations.

Yours, Mr. Editor,  
Very truly,  
J. ROPER.

*Southfields, Leicester.*

### THE AFTERNOON SERMON AT THE ASSOCIATION.

MR. EDITOR—

Dear Sir,—I fully concur in the proposal of Mr. Mathews that there shall henceforth be no sermon on the Wednesday afternoon. His reasons for the omission of the sermon need neither to be multiplied nor amplified. But I think the next Association will

be the most proper time to return to the former custom of only one sermon, which was sanctioned and confirmed by the revised Rules enacted at the last Wisbech Association, and which was infringed by brethren of ardent spirits who mistake change for progress and innovation for amendment. In consequence of the announced failure of the morning preacher and of his substitute, the Interim Committee has engaged the services of Mr. Salisbury for the morning.

I am, dear brother,  
Yours truly,  
ONE OF THE COMMITTEE.

### ASSOCIATION SCHEDULES.

MR. EDITOR—

Dear Sir,—Will you kindly allow me, through the medium of the Magazine, earnestly to request the churches to return the Schedules for the Association, with the statistics carefully inserted? By this means accuracy will be secured and trouble prevented. Should any church not receive a Schedule early in June, one may be obtained on application to Messrs. Winks & Son, Leicester.

I am, dear Sir,  
Yours truly,  
THOMAS BARRASS.  
*Peterborough, May 15.*

### THE COLLEGE BUILDING DEBT.

MR. EDITOR—

Dear Sir,—At the College Committee meeting held at Chilwell on May 7, it was resolved to ask the forthcoming Association to make a special effort for the total extinction of the Building Debt. The Committee also requested me to send a note to the Editor of the Magazine for insertion in the June number informing the Connexion of this resolution.

Knowing the objections that are felt to the appeals for money in relief of our encumbered Institutions which are made at our annual meetings, I could

be content with this bare compliance with the request of the Committee. But a sense of duty to the College urges me to write something more than the above notice. This addition, however, shall consist simply of a statement of the following facts:—*First*—Those who promised the various sums, which they have been paying by instalments spreading over the five years which are now closing, did so on the understanding that no further amount would be required from them. *Second*—While the effort to pay for the purchase of premises was a very general one at the beginning, and has been well sustained throughout, some persons of ability in different parts of the Connexion have never taken any share in it. *Third*—Since the purchase was made, and the pledges to pay for it were first given, many young friends have attained their manhood, and are now in positions which enable them to participate in the undertaking. *Lastly*—Two of the largest contributors have already engaged to give the last hundred pounds of the five hundred yet deficient when the other four are obtained.

Hoping that these and other facts may be considered sufficient to form the ground of the appeal which it is proposed to make when the business of the College is before the Association,

I am,

Yours truly,

W. UNDERWOOD.

#### WEEKLY OFFERING.

MR. EDITOR—

Dear Sir,—It strikes me, amidst many discouragements, that one of the most promising reforms which has arisen to give new life to Nonconformity in our day, is the weekly offering. Not the least recommendation of the system is the favourable contrast in which it stands to the obnoxious plan of pew rents, which preceded or still substitutes it. Rent, as applied to religious subjects, is a term which has something repulsive, not to say odious, about it. Being a payment for occupation, it appears to convey the idea of the rights of property, and foremost among these stands the prerogative of selfish use and exclu-

sive possession. Can any one reflect a moment, and not feel that such a notion stands in direct contrariety to the fundamental principles of Christianity as applied to the privileges of the sanctuary, and jars most discordantly upon every sentiment which should be uppermost in the mind while in a place of worship? So strong is the inherent disagreement between these secular principles of property and *gifts* offered for religious uses, that in the Church of England—a corporation notoriously overrun and corrupted by worldliness—this new and better system, under the name of the offertory, has obtained a wide and rapid prevalence, exceeding even the success which it has met with in Nonconformist congregations.

In reference to its success in the latter, very limited acquaintance with the circumstances of individual churches in our own, or other Nonconformist communities, renders me unable to give conclusive information. Suffice it to say, that in our own church (Mansfield-road, Nottingham), in Broad-street, and (I believe) in Mary's-gate, Derby, the experiment has been fairly tried, and has issued in a very large increase in the annual revenue, and has also removed all the disagreeable embarrassments and sorenesses which cannot fail to arise where a system of contribution prevails which is combined, in the case of defaulters, with the uncomfortable associations of *debt*. Nothing is more likely to drive a man from the house of God than the thought of a debt which he is either too poor, or too unprincipled, to pay. The first moral element of a pious offering is willingness. Mutilating Cowper, let me be allowed to say, that it is this which gives our offerings to God their lustre and perfume, and that the richest subscription is a barren weed without it.

I would fain advocate this system in your pages, Sir, by an extended use of facts and arguments which might repay the notice of your readers; but as my want of knowledge and time alike forbid it, permit me to suggest that at the forthcoming Association an hour or two should be set apart on one of the business days for the ventilation of this subject. In such a case, we have amongst us a man to whom

we are indebted, far more than to any one else in the denomination, for the knowledge we already have of it—(I refer, of course, to our esteemed brother, John Earp, Esq., of Melbourne)—and I would, with all deference, suggest that he be respectfully requested to bring the subject before us *in extenso*, and to communicate to us from the ample store of facts which he has collected in reference to the question, such information as he may deem necessary to furnish the material of a full and satisfactory discussion.

I think in this way the whole body would be furnished with the grounds necessary to enable them to decide upon trying the experiment in their respective congregations; and furthermore that the discussion would not be without important collateral influences, as to the *principles* which should regulate all our religious pecuniary movements.

I remain, dear Sir,

Yours very respectfully,

FREDERICK STEVENSON.

#### OUR DENOMINATION.

MR. EDITOR—

Dear Sir,—Permit me, through the pages of the Magazine, to offer a few remarks bearing on our denomination. We are approaching the Centenary of the denomination. Is it not very humbling to every enlightened mind amongst us to look back upon the little progress we have made as a people? The cause rests upon ourselves; for in proportion as we labour for God, may we expect His blessing; but He never promised to bless the inactive, the lukewarm, or the niggardly. One evidence of our true conversion to God is this, that we are anxious to do something for Him in return. The state of our denomination calls for deep humiliation before God, and earnest prayer that His blessing may be poured more copiously upon us; that He would cause His face to shine upon us, that greater prosperity may be enjoyed by our churches, and fresh attacks may be made upon the kingdom of darkness. In order to put forth more vigorous efforts, it is necessary that we should be united; for union is power, and for want of it our efforts

have proved weak and ineffective. It must be clear to every thinking man amongst us that all the power and energy we can bring to bear upon the Institutions of our body should be shown. Then, brethren, do not stand looking on with indifference, but let us be up and doing.

We need a better organization in many of our churches. Church business is either conducted in a disorderly manner, or altogether neglected. Order is the first law of nature, and where order is not the first law there is confusion. There will be order in heaven, and there ought to be in the church—in its worship, and in its secular matters. To do these things systematically (such as the support of the ministry and the Institutions of the body, and thus to make one part co-operate with another), we need greater denominational zeal. When is the time to come that indifference and lukewarmness shall give place to earnest efforts and practical zeal; not in words, but in action; not the mere passing of a resolution, but a hearty sympathy and work? I am far from thinking that the strength and resources of our body are fairly brought out. Only look what can be done by our people in building new chapels and supporting Sabbath schools when personal interest is called into operation. Set us acting on the self-sacrificing and disinterested principle, and we shall prosper more than in the past. How many of our friends who are removing to other towns and places are lost to the denomination. Amongst these, I am sorry to say, are some of our wealthier friends. Might not the pastors of our churches keep an eye upon them, and a correspondence with them, and, if possible, encourage them to raise a new cause where we have none, and thus retain their principles as General Baptists? If we had a firmer attachment to those distinguished doctrines held by us as a body, we should get on better than we do. Want of sympathy with our small churches is a serious defective in our body. Ought not the strong to help the weak? If we refer to the Word of God, many passages might be quoted in support of this principle. Since the year 1814 forty-five churches have become extinct, not including those which have

become branches of other churches, amongst which are the following large towns:—Manchester, Wolverhampton, Stockport, Salford, Chatham, Ipswich, Northampton, and Rochdale; the population of these towns amounting in the aggregate to 700,000. Might not some of them have been saved if timely aid had been afforded? When is this sad state of affairs to cease amongst us? Will not other churches share the same fate unless some means be adopted to prevent it by the denomination? How many churches have we that are destitute of pastors; and from whence are they to be supplied? During the last twenty years we have lost by death forty-nine ministers, while the College has supplied forty-eight, so that it has merely supplied the vacant places caused by death. The number of students ought to be increased, if we are to advance. It would take twenty years to supply our vacant churches at the present rate. Now could not some plan be hit upon by which our small churches might have some aid afforded them in supporting a pastor? and as our Home Missions are managed by the several districts, might not the Association establish an Itinerant Fund for this purpose, to be denominational, with a Committee to receive applications and manage its affairs? First, the churches should raise a certain sum, and for every two pounds raised for this Itinerant Fund the committee should give them £1 up to a certain amount. Second, the pecuniary aid should only be given to such places as are populous, so that success may be fairly expected. Third, that this aid should be given to such ministers only as the committee approve. This might have a three-fold aspect. In many of our churches there are a number of preaching stations where there is more labour than one minister can do efficiently. If a second minister was called in, no doubt they would prosper, with the same aid afforded as our small churches. If we had such a fund liberally supported, it would render, with our Building Society, good service in raising a new interest where at present none exists.

Ought not every church to have a Local Itinerant Society: its object to spread the Gospel in their respective

neighbourhoods; the pastor to meet the brethren who labour in these places (say, once a quarter) to consult on the best means to promote their prosperity? As some of our small churches are almost isolated, such as in Norfolk, and Hampshire, and Wiltshire, might not the former unite with the churches in Cambridgeshire to form a Conference, and the two latter form another? They would thus add to their usefulness. Why are not the following churches in the Association? viz., Asterby and Donington, Burgh and Monksthorpe, Kingsheath, Broadstairs, in Kent, Ruggbill, and Bulwell.

Yours sincerely,

R. P.

#### LAY PREACHERS.

MR. EDITOR—

Dear Sir,—I have again carefully read the letter of "G. B." as it appears in the March number of the Magazine, and as carefully read the one in the number for May; but I see no reason to suppose I have mistaken the diagnosis of his disease. I confess I like the tone of the last named letter much better, and have good reason to hope that he will soon be convalescent. You remember, Sir, how very much the word "encourage" perplexed me in the first letter, and now the figures in this second letter perplex me equally as much. What *do* they mean? Taking the two letters of "G. B." together, this is the logic of them—"The pastors of our churches refuse to encourage lay preachers, through a spirit of monopoly, therefore the denomination has lost 68 preaching places in twenty years." If I admitted the premises (which you know I do not), I could not admit the conclusion. It is recorded in history that certain empires had military stations in divers places, but, says the historian, *these were withdrawn, for they were always sources of weakness*. Are there none of these places to which this principle will apply? Again, it is true that the figures in 1845 and 1865 are as "G. B." says; but in 1845 we had 182 chapels, and in 1865 we had 213 chapels—an increase of 31. Are none of the 68 preaching places of 1845 counted among the 213 chapels in 1865? But

now suppose we take the 68 places with "G. B." as accurately representing a loss to the denomination; what is the cause of it? It is certainly an important question, and I should take great interest in ascertaining the cause; but to attribute it, as "G. B." does, to the conduct of our ministers, takes away that interest altogether. Does not the loss of these places say something in reference to the efficiency of lay preachers themselves? Now I cheerfully admit, and rejoice at the thought, that our denomination can number in it lay preachers of whom it might well be proud: men, who would successfully compare with a like number in any denomination of the Christian church; men, who are burning and shining lights, and are to us a tower of strength. And yet I fear that the character of the services rendered to some of these extinct places has been no mean cause of their loss.

As intimated in my former letter, and as somewhat more extended by your correspondent Jarvis Read, lay agency is not sufficiently "encouraged." It is no doubt true that many of our ministers look upon lay agency—or rather lay agents—with disfavour. Why? Not—yes, sir, *not*—"through a spirit of monopoly." I certainly think that our ministers are much more under the influence of the gospel they preach than such a supposition admits of. I am quite sure they rejoice to know that the gospel is preached, by whomsoever that preaching may be done. Monopoly! Why the field is the *world*. The idea of monopoly is absurd. No, it is not through a spirit of monopoly. To be candid, I fear much of the cause of the disfavour comes from the other side. Although I have admitted that many—the majority, if you will—of our lay preachers are men of high attainments, and whose services are of priceless worth, still, is it not a fact that many of our lay preachers bring forth to their pastors nothing else than briars and thistles? If some—yea, many—of our pastors were to speak out their minds, they could tell many a bitter tale of sorrow. My limited observation has furnished instances of ministers being most spitefully used, because they have discouraged men, whom to encourage could not result in other

than evil both to themselves and the church. I should like to see means taken that would protect ministers from this fearful scourge, and also secure to the church the use of this great and powerful agency for good. If some authority could be established that would bring lay agency into order, and under some control, I am quite sure it would no longer be looked upon by any of our ministers with disfavour. They would rather recognise it as a co-working agency for the reclaiming of the moral wastes of our land, and extending a knowledge of the Saviour's kingdom.

What requires to be done I do not think can be well stated in the pages of the Magazine. It seems to me only possible to do this by "Friends in Council." I am afraid that a "Local Preachers' Union" would not do this. If our Association would take the question up with that seriousness which it deserves, and appoint a committee of lay members, consisting of lay preachers and some of our thorough business men who are not lay preachers, I make no doubt of their being able to form a programme which would remedy the existing very deplorable state of the case. No doubt we should require various centres of authority that should take under complete control the entire field of lay agency. But as I said before, how to do this, and the various details connected with the doing of it, can only be arranged by conference.

I fear I have already transgressed the limits of your space, and therefore at once conclude, remaining,

Dear Sir,

Yours faithfully,  
SPECTATOR.

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#### THE WORKING MAN'S SCHEME ABOUT SIXPENCES.

MR. EDITOR—

Dear Sir,—In reading over the contents of this month's Magazine, I was pleased with the working man's note on the Norwich case with his 12,000 sixpences. It is now sixteen years ago since I drew out a similar scheme with the hope to enhance the Foreign Mission fund, which was very low at that time. I sent it to that dear man

of God, now reaping his reward in the realms of bliss, the lamented J. G. Pike. The enclosed is his reply to me. I regretted that the attempt proved a forlorn hope, and trust and pray the 12,000 *sixpences will not share the same fate*. The case at Norwich demands prompt and speedy attention. My wish and prayer is, that all who can subscribe that sum will do so without delay, and assist the dear friends at Norwich. I have not the pleasure of knowing Mr. Taylor, but hope that this will be done for the comfort and satisfaction it would be to him and his dear friends at parting. I will sub-

scribe my twenty sixpences, or ten shillings.

Yours very sincerely,  
Mountsorrel, May 12. JNO. ELLIS.

"Wisbech, March 9, 1850.

Dear Brother,—Yours came to hand, but amidst a multiplicity of business has remained unanswered. We are obliged to you for your letter, which I mean to mention at the next Committee Meeting. The difficulty in all such plans is, to carry them out, which, though it might seem easy, often proves impracticable.

Kind regards to Mrs. E.

Yours in the Gospel,  
J. G. PIKE."

## Preachers and Preaching.

### THE PREACHER'S OFFICE.

A MAN may believe in Christ, and yet not exercise aright the *Preacher's* office.

For example. A man may interpret Scripture, and yet not bring Christ out of it. He may delight himself in the study; he may be skilful in comparing Scripture with Scripture; he may perceive with a marvellous insight the doctrinal contrasts and harmonies which fill the Volume; he may be wise in combining and reconciling where careless readers see only contradiction and confusion; he may attract listeners by the clearness of his exposition and the variety of his illustration: and yet in all this there may be no savour of Christ and no unction of the Spirit. Men may come and go, depart and return, week by week, where he ministers; may find information, find instruction; but not find edification, because they find not Christ.

This is one possibility. Here is an example of a ministerial work whose end is to be burned.

Again, a man may be a sincere Christian, and may even in a sense preach Christ, and yet his work may be but as the wood or the stubble, because in the Divine he has lost the human: because, in other words, though he knows theology he knows not man; and though he understands something of the glory of the Saviour, he is ignorant

of the application of that Gospel to the hearts and lives of men. His doctrinal statements are correct and ample: he can discourse with feeling and beauty upon the great revelations of grace: but there is no connecting link, in his preaching, between heaven and earth, between truth and life, between the Saviour of sinners and the sinner whom He came to save. Therefore the Gospel which he enforces floats above his hearers in a region cloudy and inaccessible: they hear the sound thereof, but the voice they hear not: the revelation of Christ is become again in his hands as *the letter which killeth*, rather than as *the spirit which giveth life*. The man should have mixed with men: he should have lived in the homes, and dived into the consciences, and made his way into the hearts, of his people: he should have descended from the mount of Transfiguration, the glory still on his brow, to meet the demoniac child vainly struggling in the grasp of the strong man armed, and to say in Christ's name to the agonized father the all-powerful word, *If thou canst believe, all things are possible unto him that believeth*.

Or it may be that all the energies of a ministry have been turned upon controversy; that a congregation which came together to be fed with *the sincere milk of the Word that it might grow thereby*, has been occupied week by



week and year after year with vehement declamation or laborious argument against some form of error, supposed to be the peril of the times, and upon which the Preacher would concentrate all the anxieties and all the efforts of souls given him to guide and lives entrusted to him to regulate. Parishioners of country towns and rural villages have been warned from the Pulpit, Sunday by Sunday through a long ministry, against impending assaults of Romanism or lurking snares of Rationalism, as though these were the most formidable influences to be apprehended by men of flesh and blood, exposed to the daily temptations, in their grossest forms, of the world, the flesh, and the devil. And while the good sense of one class of hearers has been offended and shocked by what they felt to be an unprofitable restriction of topics and an unchristian vehemence of polemics, there have been those on whom the effect of such teaching has been yet more injurious; persons who have but too implicitly followed its direction and surrendered themselves to its influence; *straining out the gnat of heresy, only to swallow the camel of uncharitableness*; or, it may be, neglecting altogether the weightier matters of the Gospel Law, truth and mercy and piety and holiness, in the eager denunciation of errors which had no charm for them, or the suspicious investigation of stratagems which had no existence in fact. Of a ministry predominantly occupied with such objects, however sincere the piety or however earnest the zeal of the minister, we cannot but fear that the issue must in many cases be that which is delineated in the text, *A work lost and burned up; a workman saved, yet so as by fire.*

There is a fourth case, easily distinguishable from the former, in which a fatal deadness has fallen upon a ministry in the very attempt to communicate to it a vigorous life. In these days we are accustomed to loud complaints from the world, of the sameness and dullness and wearisomeness of sermons. We have been rebuked and we have been ridiculed for our inability to make preaching attractive; we have been told that it is the preacher's fault if an audience gathered at random cannot be made to listen to him with

the same interest which is quick and lively enough over a newspaper or a novel. No allowance has been made for the unavoidable familiarity of the great truths of the Gospel; none for the necessary repetitions of its doctrines and reiterations of its precepts; none for the repugnance of a fallen nature, alike to promises which it counts visionary, and to duties which it finds irksome; none for the all-true saying of the inspired Word itself, *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* And it is not wonderful if men charged with this despised ministry, and eager to rescue it from these reproaches, have looked this way and that for the power to give life to their sermons and (as they would say) reality to their Gospel. They have been told—and they partly feel it true—that, could they but arrest the attention, all would be easy; that without this all must be vain: that, if they can catch the ear, if they can interest the mind, if they can show that they are concerned with real things, if they can but persuade men that preaching is not synonymous with wearying, that there is a chance of a sermon not being dull, they may then go on to speak of things higher, things eternal; may introduce, now and then, or at last, something of the pure Gospel, and hope that, the ear once opened to listen, the heart also may eventually be moved to attend. In the meantime they have given themselves to the one aim of making their sermons lively. They have counted nothing below the level of Pulpit gravity; nothing too secular or too mundane to be made the starting-point of Sunday exhortation. They have spoken of *giving a healthy tone to common life*; and this, not by raising earth to heaven, but by bringing down the heavenly to the level of the earthly. They have forgotten that the Christian politician, and the Christian student, and the Christian man of business, come not together in the Lord's house to hear their own subjects discussed by one far less fitted to do so than themselves; but rather to be reminded of a subject higher and nobler than their own; a subject in which they may rest altogether from weekday toils

and cares, and realize a loftier aim and a deeper unity, in things unseen, things heavenly, things Divine. It is a fraud upon these worthiest members of a Christian congregation, when the preacher, asked for living bread, thus offers them the lifeless stone. And yet even for this he has had his temptation, and he will have his reward. The world will flock after a preacher who is willing to use its language and discuss its subjects: they will call his levity real, and his worldliness sensible. Thus more and more preaching is emptied of its solemnity; and the man who has enjoyed some reputation in his day as an *ambassador for Christ*

divested (if not *ashamed*) of his *chain*, may find, when the fire tries his work, that, in making it lively, he took out of it its life; that, in seasoning it for the world's palate, he lost for it all the pungency of the salt of grace. Bound indeed by every tie of duty to make his preaching forcible, and to make it real, and to make it vocal to the conscience, and to make it applicable to the life, the actual living life, of those to whom he ministers, the Preacher does not well to forget that he has a *stewardship* all his own, that a *necessity is laid upon him*, and that *woe is unto him if he preach not the Gospel!*

*Rev. Dr. Vaughan, Doncaster.*

## Sabbath Schools.

### DR. PAYSON ON THE BIBLE.

DESTROY this volume, as the enemies of human happiness have vainly endeavoured to do; and you render us profoundly ignorant of our Creator; of the formation of the world which we inhabit; of the origin and progenitors of our race; of our present duty, and future destination; and consign us, through life, to the dominion of fancy, doubt, and conjecture.

Destroy this volume; and you rob us of the consolatory expectation expectation excited by its predictions that the stormy cloud which has so long hung over a suffering world, will at length be scattered, and a brighter day succeed; you forbid us to hope that the hour is approaching when nation shall no more lift up sword against nation; and righteousness, peace, and holy joy shall universally prevail; and allow us to anticipate nothing but a constant succession of wars, revolutions, crimes and miseries, terminating only with the end of time.

Destroy this volume; and you deprive us, at a single blow, of religion, with all the animating consolations, hopes and prospects which it affords, and leave us nothing but the liberty of choosing—miserable alternative—between the cheerless gloom of infidelity and the monstrous shadows of paganism.

Destroy this volume; and you un-

people heaven; bar for ever its doors against the wretched posterity of Adam; restore to the king of terrors his fatal sting; bury hope in the same grave which receives our bodies; consign all who have died before us to eternal sleep, or endless misery; and allow us to expect nothing at death but a similar fate.

In a word, destroy this volume; and you take from us, at once, everything which prevents existence from becoming of all curses the greatest. You blot out the sun; dry up the ocean; and take away the atmosphere of the moral world; and degrade man to a situation from which he may look up with envy to the brutes that perish.

Who then would not earnestly wish to believe the Scriptures, even though they came to him unattended with sufficient evidence of their divine origin? Who can be so much his own enemy as to refuse to believe them when they come attended with evidence more than sufficient to satisfy all but the wilfully incredulous?

### HINTS FOR SUNDAY SCHOOL TEACHERS.

THE beginning of the lesson should arrest attention, the middle inform the mind, and the end, or application, affect the heart.

In teaching—*First*. Get the words

and the meaning of the words, and the understanding of the lesson clearly in the mind.

*Second.* Draw lessons of instruction from them all.

Never teach a child a useless truth.

Be sure each scholar gains something in every lesson. In order to draw out the lesson, but two things are necessary—

1. A knowledge of the facts.

2. An accurate perception whether they be good or evil. The practical lesson is but an echo of the fact. If evil, avoid; if good, then follow.

We should no longer endure a mode of teaching which hangs like a leaden weight upon all the energies of the children, and drags them blindfold and unaffected through all the glorious truths and prospects of the gospel.

A good Sabbath school teacher should have the following, among other qualifications:—

1. A teachable spirit—aptness to teach, simplicity of style, and a praying spirit.

2. Good motives.

3. Love to God and love to children.

4. Deep conviction of the Sabbath school work and power.

5. Faith in Christ, faith in his word, and faith in childhood.

6. Industry, earnestness, gentleness, patience, perseverance, preparation, self-denial.

A heart wholly consecrated to Christ is the great source of power for the Christian work.

“Be patient—salvation’s the prize;

Be patient—the cross thou must bear;

Be holy—be gentle—be wise—

Be constant—be fervent in prayer.”

## Christian Work.

### LODGING-HOUSE VISITATION IN DRURY-LANE, LONDON.

THE common lodging-houses of the district are occupied for the most part by street hawkers, songsters, crossing-sweepers, beggars, and thieves. It is rarely that a person would be found in either of these houses who did not belong to one of these classes. I pursue two kinds of visitation in these houses. On Sunday afternoons I go through them all, give a tract to each inmate, have a few words with some in each house, and then I invite all to attend a Bible-class, conducted by a member of my superintendent’s congregation, in a large room near the district. Many have become regular attendants at the class, and appear deeply interested in the proceedings. Upon other occasions I visit these houses, and have more lengthened conversation with the inmates individually. I would state that I have no difficulty in getting access to these houses. Attached to each of them is a kitchen (not always underground), a room about twenty feet by twelve, along which are ranged tables, with benches beside them. Here is a large fire, raising the temperature of the room to summer heat even in win-

ter. This room serves for dining-room and sitting-room. Here, upon an evening, about forty or fifty persons (men and women) are assembled. I enter the room, take off my hat, and say, “Good morning,” or “Good evening,” as the case may be. All eyes are at once fixed on me. I am saluted in return by name by some to whom I am known. They are variously engaged: some in cooking a herring or a slice of bacon; others in partaking of a meal; the rest, divided into groups, are engaged in conversation, telling the exploits of the day, relating prison experience, or discussing politics and religion. I attach myself to one of these groups, seat myself amongst them, and take the lead in the conversation, in which I do not fail to give prominence to the object of my mission. Thus I often spend two hours, or more sometimes, passing from group to group; and thus before I leave I have had the privilege of saying something to each present on the subject of salvation through Jesus Christ. It is not unusual for me to be assailed by a Romanist, an infidel, or some hardened ruffian. When I commenced these visitations the people used to indulge in many effusions of rude wit at my expense,

but I have now learned to silence them by some appropriate reply.

I have lately tried the experiment of holding meetings in the lodging-houses on Sunday evenings; so far they have succeeded admirably well; I have been helped by the assistant minister of Bloomsbury chapel, and by other friends. The meeting last Sunday night was particularly interesting. I will try to describe it. About nine o'clock, in company with four Christian friends, I entered the kitchen of the lodging-house No. —, — Street. There were about thirty women and half-a-dozen men in the room. I told them I had come, according to my promise, to hold a meeting with them, and I asked them to be orderly and give attention to what would be spoken, to which they assented. We then sang together the Evening Hymn, part of the fifteenth chapter of the Gospel of St. Luke was read, and some remarks were made upon the parable of the Prodigal Son, especially illustrating the willingness

of our Father in heaven to receive repentant and returning prodigals, however far they may have wandered from Him by sin and wicked works. The effect was marvellous; the greatest order and decorum prevailed, and tears flowed from the eyes of almost all present. We concluded with a few words of prayer. Before leaving I shook hands with each. Many said, "What a nice meeting we have had;" and others said, "When will you come again?" I feel persuaded that many of them will remember that meeting henceforth, and who can tell but that some of them have begun to pray? I have, however, but little hope of their position being improved, so far as this world is concerned. Some are worn out in the service of sin, and are quite unfitted for labour; others have committed such depredations against society that there is but little chance of their regaining the confidence of their fellow-creatures; and others are very abandoned characters.

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## General Baptist Incidents.

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### THE CHRISTIAN FUND.

THE "Christian Fund" was established in 1773 by a few members of the church at Fleet. After encountering various difficulties and reverses, it obtained considerable countenance among the churches in the Lincolnshire district. In 1817, it consisted of upwards of two hundred and fifty members: and had distributed during the preceding seventeen years more than two thousand two hundred pounds. These sums were raised by subscriptions of one shilling monthly from all the members, and the benevolent assistance of the more affluent, who, as honorary members, subscribed for the benefit of others. These generous friends composed, at least, one fifth of the number of subscribers. An annual general meeting of the friends and supporters of the institution was held in January at Fleet, when a sermon was preached, and the business of the society transacted. Similar institutions were established at

March and Tydd St. Giles', and the result was equally satisfactory.

### THE AGED MINISTERS' FUND.

IN 1808, a Fund was established at Loughborough, chiefly supported by the General Baptist churches in Lincolnshire, under the designation of "The Aged Ministers' Fund," of which Mr. Jarvis Miller was chosen Treasurer. Its object was to furnish assistance to aged and decayed ministers—to aid indigent churches in supporting their ministers—and to assist destitute congregations in obtaining proper supplies. For some years, it was little known, except in its immediate vicinity; but, towards the close of 1817, in consequence of repeated appeals in the *General Baptist Repository*, it obtained increased patronage. Previous to April 30, 1817, this laudable institution had advanced upwards of two hundred and forty pounds towards the accomplishment of its benevolent purposes.

## Science and Art.

**THE PALESTINE EXPLORATION.**—Capt. C. W. Wilson reports that at Tibneh all the tombs were carefully opened and visited; many of the "locali" contained great numbers of bones, and one perfect female skeleton, which crumbled to pieces as soon as touched. At Abna a fragment of a Greek inscription was found. Near Kefr Saba, portions of the old Roman road were discovered. At Cæsarea were found portions of the outer wall, the amphitheatre, a pool, and four aqueducts. At Jerusalem excavations had been made; one in front of the gate Gennath, and the other in front of the Bab-el-Burak of the Haram. A descent has also been made of Jacob's well.

**PROFESSOR LEPSUIS**, who has been staying in Egypt for the last few months, has found a treasure of greater importance than any since the digging up of the Rosetta stone. This is also a bi-lingual inscription, containing the same text in Egyptian hieroglyphics and in Greek, thus affording an opportunity for deciphering the one by the other.

**CURIOUS CALCULATION.**—In the time of Marshal Saxe, each man that was killed in battle represented a quantity of bullets equal to his own weight. Notwithstanding the invention of rifled guns, the proportion remains about the same. At Solferino, for example, the Austrians fired eight million four hundred thousand shots, while the number of killed among the French was but two thousand, and of the wounded ten thousand. Thus a man was hit by every seven hundred shots, and a man killed by every four thousand two hundred.

**STEEL FOR SAFES.**—W. K. Marvin, New York, claims as a new metal, or alloy, a composition consisting of chromium, cast iron, and wrought-iron compounded.

**NEW IRON PRESERVING AGENT.**—Dr. de Briou has discovered and patented a process for preparing from India Rubber what has been called *enamel paint*, which is absolutely proof against the action of the atmosphere, and also against the power of all liquids and the most potent acids. It can be

applied with ease, is very thin, and hardens at once, and forms a smooth lustrous enamel, alike air-proof, damp-proof, water-proof, and acid-proof.

**THE ROYAL ACADEMY.**—Landscape painting is only very sparingly represented, perhaps from the greater difficulty of figure painting and the wider interest which figures have to most persons. Among the animal pieces is Mr. Sidney Cooper's "Sabbath," representing a Scotch shepherd reposing amidst his flocks and herds on the slope of a hill; "Drawing Timber in Picardy," by Mr. Beavis; and "Casuals" by Mr. Goddard, in which there is a great variety of lost and starving dogs depicted. "The Summer's Golden Crown," by Mr. Vicat Cole, is an exquisite picture; a lovely sweep of ripe wheat-fields at the southern slopes of the Surrey hills, with the far-stretching weald in the distance. The most striking landscape in this year's exhibition is thought to be Mr. Graham's "Spate (or storm) in the Highlands." It is not merely that the effect of the waves of storm-cloud, and the sudden downpour, is finely realized among the darkling hills, and in the swollen, tumbling, peat-stained stream, but the zest of a fine colourist is evinced in the deep, rich hues, and also a masterly ability in the management of gradations which should lead up and give due value to that wonderful sun-gleam through the elemental war and wreck which lights into thick veils of dazzling snowy brilliancy those half-formed mist-wreaths.

**A NEW VEGETABLE.**—It is called the "Indian Radish;" grows about two feet high, with white cruciferous flowers, not unlike the common charlock of English corn-fields; and has slender, drooping pods, of a russet green colour. The pods are the only esculent portion of the vegetable.

**LOCAL ANÆSTHESIA.**—A new agent for the purposes of local anæsthesia has been suggested by M. Delcômiète. It is bi-sulphide of carbon. It produces refrigeration in less than a minute, and more completely than ether. The great objection to this fluid is its offensive smell, but this, it is thought, may be removed.

## Literature.

### ECCE HOMO.\*

THIS is everyway a very remarkable book. While by no means prepared to accept all the statements of the writer, it is impossible to read his "Survey" without the deepest interest. Perhaps it may satisfy some to know that he unhesitatingly holds to the Baptist idea of the mode and subjects of baptism. There are so many questions asking for a full examination which this book starts, and the space allotted in this Magazine is so limited, that we must content ourselves by simply introducing the book to those of our readers who have not yet met with it. They must not expect to find the phrases which are so dear to many; and they will miss all references to the purely evangelic cast of theology; but this they will be certain to find—old truths presented in new aspects, and sidelights thrown on questions which they may have accepted as incapable of further elucidation. The conclusion is forced upon the reader at every stage, which, in sight of the spectacle of the cross was forced upon the centurion—"Truly this was the Son of God!"

As one illustration of many of the author's originality and also delicacy of feeling, notwithstanding the apparent absence of the last feature in some of his comparisons of the Lord's supper, we give the following.

"We have insisted upon the effect of personal influence in creating virtuous impulses. We have described Christ's Theocracy as a great attempt to set all the virtue of the world upon this basis, and to give it a visible centre or fountain. But we have used generalities. It is advisable, before quitting the subject, to give a single example of the magical passing of virtue out of the virtuous man into the hearts of those with whom he comes in contact. A remarkable story which appears in St. John's biography, though it is apparently an interpolation in that place, may serve this purpose, and will at the same time illustrate the difference between scholastic or scientific and living or instinctive virtue. Some of the leading religious men of Jerusalem had detected a woman in adultery.

It occurred to them that the case afforded a good opportunity of making an experiment upon Christ. They might use it to discover how he regarded the Mosaic law. That he was heterodox on the subject of that law they had reason to believe, for he had openly quoted some Mosaic maxims and declared them at least incomplete, substituting for them new rules of his own, which at least in some cases appeared to abrogate the old. It might be possible, they thought, by means of this woman to satisfy at once themselves and the people of his heterodoxy. They brought the woman before him, quoted the law of Moses on the subject of adultery, and asked Christ directly whether he agreed with the law-giver. They asked for his judgment.

A judgment he gave them, but quite different, both in matter and manner, from what they had expected. In thinking of the 'case' they had forgotten the woman, they had forgotten even the deed. What became of the criminal appeared to them wholly unimportant; towards her crime or her character they had no feeling whatever, not even hatred, still less pity or sympathetic shame. If they had been asked about her, they might probably have answered, with Mephistopheles, 'She is not the first;' nor would they have thought their answer fiendish, only practical and business-like. Perhaps they might on reflection have admitted that their frame of mind was not strictly moral, not quite what it should be, that it would have been better if, besides considering the legal and religious questions involved, they could have found leisure for some shame at the scandal and some hatred for the sinner. But they would have argued that such strict propriety is not possible in this world, that we have too much on our hands to think of these niceties, that the man who makes leisure for such refinements will find his work in arrears at the end of the day, and probably also that he is doing injustice to his family and those dependent on him.

This they might fluently and plausibly have urged. But the judgment of Christ was upon them, making all things seem new, and shining like the lightning from the one end of heaven to the other. He was standing, it would seem, in the centre of a circle, when the crime was narrated, how the adultery had been detected in the *very act*. The shame of the deed itself, and the brazen hardness of the prosecutors, the legality that had no justice and

\* Ecce Homo. A survey of the Life and Work of Jesus Christ. Macmillan & Co.

did not even pretend to have mercy, the religious malice that could make its advantage out of the fall and ruin and ignominious death of a fellow-creature—all this was eagerly and rudely thrust before his mind at once. The effect upon him was such as might have been produced upon many since, but perhaps upon scarcely any man that ever lived before. He was seized with an intolerable sense of shame. He could not meet the eye of the crowd, or of the accusers, and perhaps at that moment least of all of the woman. Standing as he did in the midst of an eager multitude that did not in the least appreciate his feelings, he could not escape. In his burning embarrassment and confusion he stooped down so as to hide his face, and began writing with his finger on the ground. His tormentors continued their clamour, until he raised his head for a moment and said, 'He that is without sin among you let him first cast a stone at her,' and then instantly returned to his former attitude. They had a glimpse perhaps of the glowing blush upon his face, and awoke suddenly with astonishment to a new sense of their condition and their conduct. The older men naturally felt it first and slunk away; the younger followed their example. The crowd dissolved and left Christ alone with the woman. Not till then could he

bear to stand upright; and when he had lifted himself up, consistently with his principle, he dismissed the woman, as having no commission to interfere with the office of the civil judge.

But the mighty power of living purity had done its work. He had refused to judge a woman, but he had judged a whole crowd. He had awakened the slumbering conscience in many hardened hearts, given them a new delicacy, a new ideal, a new view and reading of the Mosaic law."

The wildest conjectures are rife as to the authorship of this startling book. In our judgment the most likely one is not that which assigns it to the Emperor Napoleon, but to Goldwin Smith.

*Work and Reward.\**—This is a very brotherly sermon on the life and character of a very worthy man, Rev. A. C. Thomas, Baptist minister, of Cross-street, Islington.—*Sunday Morning in Leather Lane.*†—The account of a visit paid to the celebrated fair held in this place on Sunday. It is not nearly so graphic as some which have been given by the agents of the London City Mission.

\* By W. T. Rosevear. London: Elliot Stock.  
† London: Bivingtons.

## Intelligence.

### Our Churches.

#### CONFERENCES.

THE WARWICKSHIRE CONFERENCE was held at Lombard-street, Birmingham, on Tuesday, April 24.

A preparatory devotional service was held on Monday evening, at which brethren Allsop, Cheate, and Willett prayed, and brother Lees delivered an address. There was a very good attendance, and the feeling in the meeting was very deep and fervent.

On Tuesday morning the meeting was opened with singing, and prayer was offered by brethren Cross and Parsons. Brother Allsop then read a very excellent paper on "The kind of literature we should encourage to be read by the members of our churches, and especially by the young." A discussion then fol-

lowed on various points raised in the paper, in which brethren Elkington, Holliday, Cosens, Lees, Parsons, Cross, and Harrison took part. The thanks of the meeting were unanimously given to brother Allsop for his excellent paper.

The meeting for the reception of reports from churches, and for transacting business, was held at half-past two in the afternoon. Reports from the churches showed that thirty-four persons had been baptized during the last four months, and that thirty-seven now stood as candidates.

A bill of 31s. for printing and stamps was promptly met by representatives of seven of the churches, who each contributed a share on behalf of their friends.

A report was presented by the deputation appointed to visit Netherton, and a discussion followed upon the propriety of receiving the Netherton church into the Conference. There was a very

unanimous feeling of disapprobation of the present position and character of the church. It was resolved—That under present circumstances we do not admit the Netherton church into this Conference.

Brother Lees, of Walsall, preached the Conference sermon in the evening from the text, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications," &c.—Zech. xii. 10.

*Arrangements for next Conference.*—Resolved—(1) The next Conference be held at Coventry, on Tuesday, Oct. 23. (2) That the subject of the morning paper be, "The best method of training the young men and women in our churches for Christian usefulness;" and that the Secretary be the writer. (3) That brother Parsons be the preacher of the Conference sermon.

The special efforts recently made to improve this Conference have been fairly successful. The new arrangements are a very great improvement upon the old, and promise to make our meetings both useful and attractive.

J. HARRISON, *Secretary.*

THE LONDON CONFERENCE met at Berkhamstead, April 24th. The place of holding this Conference was changed because the friends at Chesham were enlarging and improving their chapel.

Brother T. Goadby, B.A., of Commercial-road, London, preached in the morning from Matt. xvi. 2, 3.

The Conference met for business at halfpast two. Brother Sexton, of Tring, prayed. Many of the churches failed to report; but most of the reports presented were encouraging. Thirty-one had been baptized since the previous Conference, and twenty-three were candidates.

The Minutes of the previous Conference were read and confirmed.

The Secretary gave his report respecting the Special Meeting of the Home Mission at Leicester in November last. Resolved:—1. That the report of the Secretary now presented be received. 2. That the recommendation of the Special Meeting at Leicester respecting the union of the Home Missionary Society in this district with that in the Lincolnshire district, is favourably received by this Conference, and that the

Secretary correspond with the Secretary of the Lincolnshire Home Mission respecting the practicability of the proposed union, and also to inquire whether any station could be fixed upon for united effort.

The communication of Mr. Underwood in answer to the Secretary's inquiries respecting Rushall was read, and various additional statements were made, when it was resolved—That brethren Goadby and Quinney be requested to give attention to this case, and do the best they can.

Resolved,—1. That the times of holding the Conference be the first Wednesday in May and October.—2. That the next Conference be held at Praed-street, Paddington, on the 3rd of October, the business meeting at two o'clock.—3. That brother Preston, of Chesham, preach at the next Conference. Service at halfpast six in the evening.—4. That brother Lawton be requested to prepare a paper for the next Conference.

Brother Preston preached in the evening from Zech. iv. 6.

The brethren from London spoke of the new chapel at Berkhamstead in encouraging terms, and the fellowship of the friends through the day was very refreshing. J. LAWTON, *Secretary.*

THE MIDLAND CONFERENCE met at Hugglescote, on Whit-Tuesday, May 22. The attendance was good. Rev. T. Stevenson, of Leicester, read and prayed, and Rev. R. Kenney, of Burton-on-Trent, preached from Titus ii. 10, last clause. Rev. J. Salisbury presided at the afternoon sitting, and Revs. C. Clarke, of Ashby, and W. Hill, of Barton, prayed. From the reports, written or verbal, it appeared that ninety-eight had been baptized since the Shrovetide Conference, twenty-nine were now candidates for baptism, and five had been restored to fellowship. After the doxology had been sung, the minutes of the previous meeting were read. The following matters were attended to:—

1. *Resignation of the Secretary.*—In accordance with the announcement at the last Conference, the Secretary asked to be relieved of his duties by the appointment of a successor. It was agreed (1) That the best thanks of the Conference be given to Rev. J. Jackson



Goadby, for the efficient and courteous manner in which he had discharged the duties of secretary to the Conference during the last nine years. (2) That Rev. C. Clarke, B.A., of Ashby-de-la-Zouch, be the Conference Secretary for the three years next ensuing.

2. *Carley-street, Leicester.*—The following report was presented on this case:—"At the request of the church formerly meeting in this place, the last Association appointed a Committee to inquire into their affairs and to report to the next Midland Conference; but before the Committee could meet, the church had dissolved itself, had taken away all the moveable property in the chapel and school-rooms, and had shnt np both school and chapel. In this emergency, a meeting of the Leicester ministers was convened, with several leading members from each of the three churches, viz, Archdeacon-lane, Mr. J. Noble and Mr. T. Russell; Friar-lane, Mr. J. Bramley and Mr. W. Moss; and Dover-street, Mr. J. Harvey and Mr. J. Wilford. These brethren, acting as a Committee, have devoted considerable time and attention to this subject, and have had at least half a dozen meetings, some of them of the most protracted character. They find on inquiry (since the proposal to retain it as one of our chapels altogether failed) that the property is amply sufficient, if sold, to pay all claims. At present the chapel is let to the United Methodists; and the Committee recommend that the chapel, school-rooms, and cottage be sold to them. If the Conference approve of this, and will recommend the next Association to appoint some brethren to act with the trustees of both properties in order to effecting this sale at once, increased expenses arising from the payment of interest and of litigation will be avoided. In the judgment of this Committee, this, under the circumstances, will be the best conclusion of a very painful and very troublesome business. Moreover, the chapel trustees are anxious to have the sanction of the next Association for the sale suggested by the Committee; and the school trustees have been informed by the mortgagees that they shall only wait until midsummer, which places the school trustees in a very serious position, as, with one exception, they are all working men. Signed, on behalf of the Committee, J. Wilford, *Sec.*" It was agreed

—That the report now read be received and adopted, and forwarded to the next Association.

3. *Market Harborough.*—The Secretary was requested to make friendly inquiries of the church at Harborough as to its present condition.

4. *Baptismal Regeneration.*—Rev. J. C. Pike gave the substance of his paper on this subject, which was listened to with great interest. At its close, it was agreed—That the thanks of this Conference be given to Rev. J. C. Pike for his exposition of the delusive notions of so-called baptismal regeneration, and that he be requested to put the substance of it in a permanent form.

5. *Mr. J. F. Winks.*—It was reported that our well-known and devotedly denominational friend, Mr. Winks, was fast approaching the end of his days, and much feeling was excited by the announcement. It was agreed—That this Conference desires to express its sympathy and deep affection for our brother; and that Revs. T. Stevenson and J. C. Pike be requested to undertake the discharge of this duty.

6. *Subject for discussion at the next Conference.*—"The propriety of admitting persons of good Christian character to commune with us at the Lord's table." Rev. T. Stevenson, of Leicester, to introduce the discussion.

The collection for the incidental expenses was £3 18s. 6d., leaving a balance due to the retiring secretary of 10s. 8¼d.

The next Conference will be held at the new chapel, Friar-lane, Leicester, on the third Tuesday in September (18th). Rev. C. Clarke, B.A., of Ashby, to preach; or, in case of failure, Rev. W. Hill, of Barton.

J. JACKSON GOADBY, *Sec.*

#### BAPTISMS.

LONG WHATTON.—On Lord's-day, April 1, after a sermon by Mr. Jarratt, of Leicester, five candidates were baptized by Mr. Lacey, of Loughborough. On the last Lord's-day in April Mr. Lacey preached and baptized two candidates. May they all endure to the end. W. W.

NOTTINGHAM, *Stoney Street.*—On Lord's-day, June 6, we baptized nine friends, and on the same day at the Lord's table they were received into the fellowship of the church. B. Y.

**ROTHLEY.**—On Lord's-day, Feb. 4, after a sermon by Mr. Marshall, Mr. Riley baptized three candidates, one of whom was from Cropston. On Feb. 18, Mr. Lacey preached, after which the ordinance was again administered to one candidate by Mr. Riley. On April 1, Mr. Riley preached, and afterwards baptized four persons. On May 6, seven candidates were also baptized by Mr. Riley, after a sermon preached by Mr. Lacey. May they all hold fast the profession of their faith without wavering.

M. R. I.

**WOLVEY.**—On May 6th three young friends were baptized and received into the church.

C. P.

### MINISTERIAL.

**HOLBEACH.**—The service in connexion with the recognition of the Rev. Thos. B. Summerfield as pastor of the General Baptist church meeting in Albert-street, Holbeach, was held on Tuesday evening, May 22nd, 1866. Tea was provided for five o'clock, to which a goodly number of friends sat down. At seven, the people assembled in the chapel. After a hymn had been sung, prayer was offered by the Rev. J. Millar, M.A., (Independent.) The Rev. J. Staddon then addressed the audience upon "The Right Constitution of a New Testament Church." Mr. C. May, one of the deacons, afterwards gave a brief history of the church becoming acquainted with the pastor, and of their unanimously inviting him to settle among them as an under-shepherd of Christ's flock. The chairman (Rev. T. W. Mathews, of Boston) called upon the newly-elected pastor to give an outline of his spiritual history and of his religious belief, which he did very briefly. The Rev. J. Staddon offered a fervent designation prayer, to which many of the friends responded with a hearty Amen. The Rev. T. W. Mathews gave the pastor a solemn and appropriate charge. After this the meeting was addressed by the Rev. J. P. Tetley on "The Duties of Church Members;" and by the Rev. J. Millar, M.A., on "The Advantages of Christian Union," and was closed by prayer offered by the chairman. One of the most pleasing features of the meeting was the interest manifested by the pastor, deacons, and friends of the Independent church, Long Sntton.

### CHAPELS.

**MARKET HARBOUROUGH.**—On Sunday, May 13, two sermons were preached in the Baptist chapel, Market Harborough, by the Rev. J. J. Dalton, of Dunchurch, when collections were made on behalf of the chapel funds. On Monday the annual tea-meeting took place, the trays being given by members and friends of the church and congregation. In the evening a public meeting was held in the chapel; R. Harris, Esq., of Leicester, presided. Addresses were delivered by Revs. W. Clarkson, B.A., Harborough, M. Shore, Market Bosworth, J. J. Dalton, Dunchurch, T. Lomas, Leicester, and Messrs. Bilston, W. D. Smith, J. Garland, J. Hawley, and W. Hill, of Leicester.

### CHILWELL COLLEGE.

**THE TREASURER** begs to acknowledge the following sums received, and will feel greatly obliged if the churches will kindly favour him with their collections and subscriptions previous to the 12th of June, as the accounts must be closed on that day for the audit.

<i>General Account.</i>		£	s.	d.
Nottingham, Mansfield-road ..		13	16	7
" Stoney-street ..		7	2	7
Barton, Barlestone, &c. ..		6	3	2
Longford .. .. .		6	14	5
Stalybridge .. .. .		5	13	9
Ashby .. .. .		3	13	10
Ford .. .. .		2	10	0
Ilkeston .. .. .		2	10	0
Rev. R. Kenney, Burton ..		1	1	0
Mr. Calladine, Hucknall ..		0	5	0
Loughborough, Wood-gate ..		13	5	6
Packington .. .. .		4	1	0
Wolvey .. .. .		3	15	5
Mr. Scott, Sutterton .. ..		1	0	0
New Basford .. .. .		2	13	0
Beeston .. .. .		5	14	0
Clayton .. .. .		1	5	6

#### *Purchase Account.*

E. Sully, Esq., Nottingham ..	25	0	0
Messrs. D. & M. Orgill, Measham	2	10	0
Mr. S. Deacon, senr., Barton ..	5	0	0
Mr. J. Exton, Hugglescote ..	3	0	0

The spring meeting of the committee of this institution was held in the College Library, on Monday, May 7. It was numerously attended, and pleasantly conducted under the presidency of the Rev. Isaac Stubbins, late missionary in Orrissa. The tutors' reports were accepted as highly satisfactory, with the

exception of a reference to the failing health of one of the more advanced students. The two seniors have received most eligible offers to settle at the close of the present session; Mr. Atkinson was ordained to accept the call from the church in North Parade, Halifax, in conjunction with the Rev. R. Ingham; and Mr. Wooley that of the church in Archdeacon-lane, Leicester, to be assistant to the Rev. Thomas Stevenson. A selection was made from a number of applicants to fill up these vacancies. The funds were reported to be in a hopeful condition, but a deficiency still remains in the College Building Account. It was resolved to make an earnest appeal to the next annual Association of the General Baptist body for the removal of this debt. Two gentlemen who have already contributed largely have promised £100 more if the other part be raised.

**MEETING OF THE STUDENTS AT LOUGH-BRO' DURING THE ASSOCIATION WEEK.**—The former students of Sherwood Rise and Chilwell, together with the present students, intend meeting their much respected tutors at dinner on the Tuesday in the Association week (June 19.) The dinner will be at the "Bull and Anchor" Hotel, High-street, Loughborough, and notice of the time will be sent to the gentlemen who have signified their intention to attend.

#### MISCELLANEOUS.

**BROUGHTON.**—On the 22nd and 23rd of April the Rev. G. Taylor visited Broughton and Willoughby. On Sabbath morning, April 22, Mr. Taylor gave

some very interesting Missionary intelligence, after which a collection was made, and preached afternoon and night at Broughton. On Monday, 23rd, a very interesting Missionary meeting was held. Addresses were delivered by Messrs. Featherstone and Worthington, (Wesleyans,) Reid, Underwood, and Rev. G. Taylor. At all the services the congregations were very good. The collections amounted to £14 17s.—On Lord's-day, May 6th, two sermons were preached in the Baptist chapel, Broughton Sulney, in behalf of the Sabbath school, by Mr. J. Featherstone, of Hickling. The congregations were unusually large, and the collections nearly one pound in advance of last year. On Monday we had a very good tea-meeting, after which addresses were delivered by Messrs. Wilson, Reid, Underwood, and Featherstone.

**POST-OFFICE SAVINGS-BANKS.**—The annual return of the Post-office savings-banks has been issued. The amount due for principal and interest to depositors, which was £4,993,123 at the close of the year 1864, had risen to £6,526,400 at the close of 1865—an increase in the year 1865 of no less than £1,533,277, or above 30 per cent. The amount of business done in the year was very great; as much as £3,719,017 was received, and £2,318,610 paid out. The charges and expenses for the year amounted to £49,526. At the end of the year the sum standing to the credit of the Post-office savings-banks fund at the National Debt-office, with the balance in the hands of the Postmaster-General, amounted to £6,586,657, to meet the liability of £6,526,400.

## Obituaries.

**THE Rev. S. N. TAYLOR** was the eldest son of Rev. Isaac Taylor, of Calne, Wiltshire, where he was born, May 6, 1788. He was descended from ancestors chiefly remarkable for their eminent piety; and second only to their devotion to the cause of Christ, was their attachment to the principles of civil and religious liberty. Both these characteristics were prominent in the subject of our sketch, who was also an earnest advocate of the scripture doctrine

and practice of believers' baptism. He was early the subject of religious impressions, and when nineteen years old was baptized and joined his father's church. Giving evidence of gifts suitable for the ministry, he was encouraged by the church to exercise them, and subsequently entered Bristol Academy, then under the presidency of Dr. Ryland, to whom he became greatly attached, whose memory he always held in the highest esteem, and who, at the termi-

nation of his period of study, on the application of the church at Shipston-on-Stour for a pastor, recommended him to the friends at that place, whither he removed in the year 1814. He continued there till his death. During the thirty years of his ministry he was a laborious and useful preacher of the gospel, and honoured by God in the conversion of many precious souls, converts whose subsequent Christian career gave evidence of the effectual working of the Spirit of God on their hearts. He was also highly favoured as the instrument of comfort to many afflicted and distressed Christians, being a veritable "son of consolation." Soon after his settlement at Shipston he commenced preaching the word at Stretton-on-Fosse, a village three miles distant. He first preached there under a large tree, and ultimately in a meeting house, for which he collected the necessary funds. Great opposition was offered to this enterprise by some of the villagers, and he was subjected to much annoyance, but the Lord was with him, and his adversaries were soon convinced that there was no enchantment against Jacob, nor any divination against Israel. One of the most active of the disturbers became in after years a sincere friend and earnest supporter of the cause of Christ. Mr. T. continued his ministrations at both places till laid aside with a disease in the eyes which eventually resulted in the loss of sight; and now was exhibited, in a remarkable degree, the power of religion in supporting the Christian under the heaviest trials. Though blind for nearly twenty years, never was he known to utter a complaint, but ever manifested the most exemplary patience and cheerful resignation to the will of God. He who had so often comforted others, was himself consoled by the God of all comfort. Though laid aside from the regular ministry of the word, while health and strength permitted he occasionally supplied the neighbouring churches; and it was observed that, on the whole, his preaching was, if anything, more vigorous than formerly, and the novelty of a blind preacher was the means of gathering together a more numerous audience than usual. Much interest was sometimes manifested by people wishing to hear (as they expressed it) a blind man read a chapter in the Bible, for being well acquainted with the scriptures he sometimes repeated a portion before the sermon; indeed his knowledge of scripture was so extensive and accurate that to within a short period of his decease he would detect and correct any mistake or inaccuracy, however minute, that might

be made by any one reading aloud. His gift in prayer was remarkable, and though somewhat diffident as a public speaker, when approaching the throne of grace there was no semblance of backwardness; simple and eloquent, solemn and earnest, holy thoughts were expressed, not only with fluency, but also with a weight that exercised an influence of more than ordinary character on the minds of those present. His preaching was sound and solid, the argument well backed with scripture proofs, evincing much study and deep research, and had much of the character of the old puritans. If he had ever written a creed it would have borne more resemblance to the sentiments of Dr. Gill than to those of Mr. Wesley, yet his catholic spirit kept him on intimate terms with many of the followers of the latter, and he never hesitated to admit any evangelical protestants to the communion of the Lord's supper with the church over which he was pastor. Tenaciously holding his own opinions, he gave others the same liberty he claimed for himself. It was enough that they were Christians; he eschewed controversy in the pulpit, and set forth what he believed to be the truth rather than exposed what he did not approve, though he ever denounced that modern system of profession so severely satirized by Nathaniel Hawthorne in his "Celestial Railway." He took a great interest in missionary, tract, and Bible societies, especially those in connection with the Baptist denomination, and enjoyed the friendship of many Christians of different denominations who felt a like interest therein. He always took a lively interest in political affairs so far as the cause of liberty was concerned, not only by his advocacy on proper occasions but also by the constancy and consistency of his votes. That his political principles were based on a good foundation is evidenced by the fact that as he grew older he became still more advanced in his liberalism, and shewed no symptom of that conservatism which is said to belong to old age. Having patiently waited the Lord's time, a few weeks ago he had an intimation that his departure was at hand. On Lord's-day, Feb. 25, he fell asleep in Jesus. The Thursday following his remains were interred in Shipston cemetery, and on the next Lord's-day evening the Rev. G. Robson preached his funeral sermon to an unusually large congregation from 2 Cor. v. 8. I would not say our friend was perfect; but I would say, in the words of Dr. Rippon at the funeral of the elder Ryland, "After a long day the sun is set, but it shall rise again at the resurrection of the just, and shine

for ever. We now take an affectionate leave of the dear old man, our friend and father. God grant that when we come to die our defects may be as few as his, and our Christian virtues half as many. Amen."

Loughborough.

S. T.

MR. ALFRED ELLIOTT was born at Sawley, Derbyshire. The early part of his life was spent in the vanities of the world. He was converted to God under the ministry of the Rev. William Brand, by whom he was baptized in the river Trent. About the year 1826 he removed to Loughborough, where he enjoyed the ministry of the late Rev. T. Stevenson. To speak of the excellencies of our departed friends is pleasant and profitable. In scripture the virtues and faults of sainted men are faithfully given. We hold not the right to express or expose the failings of our friends, but we may pay a tribute of mournful gratitude to their departed worth. A deep feeling of thankfulness to God on behalf of our brother is felt by a large number of Christian brethren, neighbours and acquaintances. His friendly disposition and cheerful spirit made him extensively known and beloved. He highly esteemed his Christian brethren for Christ's sake. He was most ardently attached to his pastor, the Rev. Edward Stevenson, whom he held in constant admiration, and under whose ministry he sat for many years with great delight. He would often say there is no one like our Mr. Stevenson. His pastor, in return, bears him a most honourable testimony in these words, "I loved and esteemed him as much as any of my most devoted friends. When I look towards that part of the chapel where he most actively and gratuitously introduced friends and strangers to their seats, I miss him so much, for in this work he delighted and excelled." His silvery locks and benevolent face moving in the Lord's house with almost youthful quickness will not soon be forgotten. But in imagination we now see him engaged in that higher and inconceivably more glorious employment of praising God in heaven, for which holy service divine grace, shown in his love to the sanctuary on earth, had so delightfully prepared him. He could say, "I would rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." His naturally active mind, with much tact and clearness of perception, was constantly forming plans of usefulness for himself and others, especially such as would lead persons of all classes and stations in life to attend the ministry of the word; for this purpose he often gave a

kindly invitation (which he always thought important), a pleasant look and hearty shake of the hand, earnestly asking a promise that they would come again the next time the Lord's house should be opened. He likewise gave many a hint, as he called it, to his fellow members of the church how this might be done. The great day of accounts can only declare how many wanderers by his kindness have been shewn the way to our Father's house on earth and in heaven. His soul was often filled with holy joy, and his countenance beamed brightness when he hoped he had been made useful to any one. His mind was full of benevolent feeling and sympathy. To oblige and accommodate he was ever anxious. He maintained these and many more excellencies to the end of his course. His last affliction was short but somewhat severe, yet borne with much Christian fortitude. The faith of one who had fought the good fight was his. He left the church militant for the church triumphant, June 10th, 1863, and his departure was improved by his pastor on the following Sabbath. "Let me die the death of the righteous, and let my last end be like his." J. CHAPMAN.

MRS. GRAY.—Mary, the wife of William Gray, died February 8, 1865, aged 63 years. Our departed friend had not the advantage of pious training. She grew up gay and thoughtless. She came early in life to reside at Fleet as a servant, and occasionally attended the General Baptist chapel there. On one occasion her mind was deeply wrought upon by a sermon preached by the late Rev. T. Rogers; impressions were made which never wholly left her. Still no decision was come to to serve the Lord. She was married when very young. Her husband was not a pious man. After living together some years, he went to America, leaving his wife in England with four young children depending upon her for support. Shortly after his departure, the Lord saw fit to remove the two youngest by death. In her affliction she sought the Lord, and hastened to His house; there her soul's needs were pressed home to her conscience by the Holy Spirit. She found the great Healer there ready to comfort all that mourn, and to bind up the broken-hearted. Having found Christ as her friend and Saviour, she delayed not to show her love to him by keeping his commandments. She was baptized and added to the church at Fleet September, 1831. Some time after this event her husband returned to England. Though very much distressed in circum-

stances, she received him to her comfortable home that she had kept and improved during his absence by her industry. He promised to amend his ways, and to attend with her the house of prayer. Those promises were soon broken; he returned to his former practices, and became a bitter persecutor of his wife. Still she held on her way, seeking to glorify her blessed Saviour by suffering for His sake. Having suffered persecution for a few years, other sorrows were added to her cup: her eldest son, a youth about eighteen, sickened and died; and her husband at the same time was laid on the bed of affliction from which he never arose. Both father and son died within a few months of each other. In his affliction the father was led to consider his ways, and acknowledged and deeply mourned over his unkind treatment to his wife. He also earnestly sought the pardoning mercy of God. Our dear friend had the joy of witnessing his sorrow for sin, and endeavoured to guide him to the sinner's friend. Ere long he was enabled to exercise faith in Christ, and had an humble hope that he was pardoned, and died with a hope of heaven. A few weeks after the death of her husband, she gave birth to a son. Our dear friend was also called to pass through much personal affliction both before and after this event, from which it was thought she would not recover, but her heavenly Father saw fit in a good degree to restore her to health. She in return sought to live to His glory, and to train her children for Him. Amidst all the trials and affliction through which our friend was called to pass, she was cheered with the firm conviction of her acceptance in the Beloved, calmly resigned herself to His will, and often gave expression to her feelings in the language of one of our hymns—

"And can my heart aspire so high,  
To say, My Father, God?  
Lord! at thy feet I fain would lie,  
And learn to kiss the rod.

I would submit to all thy will,  
For thou art good and kind;  
Let every anxious thought be still,  
Nor one faint murmur rise."

After living a widow for some years, she was united in marriage to Mr. William Gray, who now lives to mourn the loss of a Christian wife. Our friend resolved, if ever she entered the marriage state a second time, it should be with one who served the Lord. To this she adhered. Her second husband, who had long been united with the church at Fleet, was able to instruct and encourage her in the heavenly path. Blessed with improved health, domestic peace and piety, she was

led to inquire, What more can I do for God? She entered the Sabbath school, and became a very efficient teacher. She sought out those who attended the means of grace, and spoke to them respecting their souls' salvation. In her the awakened sinner found a friend well able to give them counsel. She was often employed in visiting candidates for church fellowship. In the prayer meeting the voice of our friend was occasionally heard, always with pleasure. For the last few years the employment of the husband of our friend led to frequent changes of residence. In every place of abode she sought to worship with the General Baptists, often walking many miles that she might enjoy this privilege. In each place of abode she gained the esteem of many Christian friends. She at length returned to Fleet, sought her old companions, was again united with the General Baptist church, still manifesting a desire to be employed for God. Our sister was often the subject of severe affliction, and had it deeply impressed upon her mind that her end would be sudden. She therefore made herself quite familiar with death, and would often talk respecting her dissolution and the good land she had in prospect. One circumstance in connection with the family of our friend often pained her mind: whilst the children of her husband were all decided and united with the church, her own children were strangers to the grace of God. She earnestly prayed for them, and sought in various ways to lead them to Jesus. Some of her last words were words of deep solicitude respecting her youngest son, who had chosen a seafaring life, that he might be led to see the error of his ways. May her prayers be answered respecting all of her children, as they have been in that of her youngest daughter, who, with her husband, has since her mother's death been baptized and joined the church of Christ. The last affliction of our friend was very severe. She was not able to converse much, but what she said was delightfully expressive of her firm reliance upon Christ, looking to Him alone for salvation and eternal glory. Our sister remarked a short time before her death that faith in Christ and a firm reliance on His promises had been to her amidst all her trials and afflictions as a well of water springing up to everlasting life. Upon that glorious life we doubt not she has, through Christ, now entered. May her bereaved companion be divinely supported, and be brought ere long with their children, with the writer and reader of this sketch, to share those eternal glories with her.

A. F.

## Notes of the Month.

### ECCLESIASTICAL.

THE May meetings are now over. While the weather has been fine and the sun hot, the cold biting winds have not a little interfered with the comfort of visitors to the metropolis. A mere catalogue of the receipts and expenditure of the different religious and philanthropic societies would be most unattractive. We prefer, therefore, in place of giving these items, to repeat some of the things that have been suggested to us by the reports of the meetings. One is this—that there is no perceptible pause in the tide of Christian liberality. The vast aggregate of the sums yearly given to support missionary and benevolent projects at home and abroad is one of the best proofs that this tide is not ebbing. Year by year the financial statements of the different societies show the thousands of pounds which Christian and benevolent persons contribute from all parts of the country. Another is—that however excellent the societies themselves, it behoves their supporters to take heed lest they think they have purchased exemption from the great war against sin and misery by a money-payment. No conclusion would be more fatal to all right Christian progress, personal or relative, than this; and no conclusion is, considering the pressure of work on many in these days, so tempting. A third is—that in proportion as there shall spread a deeper spiritual life among avowedly Christian men will there be a decreased craving for immediate results. It is worth considering whether great harm is not done to many minds by trying to show in each annual report that there have been some striking cases of marked success, and leaving out of sight the precise difficulties of each particular agency. And a fourth is—that it cannot but be to every thoughtful Christian a source of deep satisfaction that the benevolent agencies now in existence contemplate not merely the relief of suffering, but its prevention. Very much yet remains to be done in this special direction. — The Congregational Union has held its spring session in Weigh

House chapel; Rev. Newman Hall, the chairman, gave an address on "Congregational principles as related to the spirit and necessities of the times." Mr. Hall, in his opening address, said, and with a touch of irony—"There are many usages, once considered almost essential, but now wisely regarded as open questions—such as those relating to the architecture of our buildings, and the forms of our worship. Consistently with Congregational Independence we may build in a style historically associated with our religion; and, rearing nave, chancel, transepts, spire, comply with general usage, and call the structure a 'church;' or, if we deem it more Christian, we may produce a bad imitation of a heathen temple, and, adopting the semi-Popish phraseology of a party, baptize it a 'chapel;' or, borrowing from Judaism, term it a 'tabernacle.' We may associate with it the memory of an apostle, or, if it seems to us more Scriptural and suggestive, the name of a street. We may employ a liturgy either our own, or (with slight yet significant amendments) the old and hallowed formularies which are rather the property of the nation than of any section in it. We may chant the very words of Scripture to music which has sounded in the Church a thousand years, or we may sing the sweet strains of modern poets to melodies which angels might be supposed to have recently murmured in the ears of their composers. We may cultivate the beautiful in the expression of our piety, or we may adhere to the plain and rugged Puritan grandeur of a different age. But such variations do not divide us. And though I would not say that the question of baptism is not of more importance, yet I venture to express my personal opinion (and I think that at least a majority of us share in the sentiment) that all evangelical churches which are Congregational and Independent should be confederated, and my confident hope that they will soon be found associated in counsel, prayer, and labour as fellow-members of one Congregational Union."—The United Presbyterian Synod has been held at

Edinburgh. The desire for union with the Free Church is growing, and the subject of union formed no unimportant part of the synodical discussions. Another subject also came up—and one the Baptists would do well more gravely to ponder—that of ministers' salaries. One of the suggestions we quote. It was thus: "That it be enacted as a general rule by the Synod that mission stations be not formed into congregations without some reasonable prospect of success—that small congregations in over-churched localities, or localities where there is no adequate population to work upon, be as speedily as possible united or suppressed, and that no congregation be constituted a permanent charge, with the view of receiving aid from the funds of the church, without the sanction of the Synod." If we are not greatly mistaken, this is one of the sources of our own denominational weakness. We divide and subdivide, until all the power for denominational extension is completely absorbed in fostering some feeble church. "Over-churched localities" are becoming vastly more frequent. No mistake can be greater than to suppose that evangelistic efforts are impossible unless there be a new and independent church. The reverse would be nearer the truth. In the face of churches that seem to be crumbling away, it is most suicidal to be over-solicitous to establish others in their immediate neighbourhoods.—Brother Ignatius has run his course. After his recent return from Rome, he doffed his cowl and sandals, and took to ordinary garments. Mediævalism is simply impossible in connection with Protestantism; and is less vital a thing among Papists than many suppose. Mr. Leicester's father tells the public in a letter addressed to the newspapers, that his son, the said Ignatius, has sunk more than a thousand pounds by his monkish vagaries. He has also undertaken to see his son through his difficulties, on the understanding that these vagaries are all given up.—Of course every reader of these notes has heard of church-rate contests in which the goods and chattels of inoffensive but nonconforming parishioners have been seized and sold to pay for "the decent and orderly maintenance of divine worship" at the parish

church. But perhaps they will hear for the first time that a clergyman has refused to pay church-rates. The name of this gentleman is, the Rev. William Trevelyan Keville Davies. He is a magistrate of Herefordshire, and an inhabitant of Leominster. The attorney of the clergyman has gone to work in the most thorough and straightforward style. He objects to several items in the estimate as illegal; and having done this, the bench declared at once that they had no jurisdiction. The amount of the rate is seven shillings and sevenpence.—There has been a very sharp church-rate contest in Hull, and the vicar has gained no little odium by closing the poll before all the votes had been recorded. A whole posse of voters yet remain to be polled. We shall be certain to hear more of this business.—It is characteristic of the Papacy, that while danger is rife, and the French troops are fast disappearing from Rome, the Pope and the Cardinals should be busying themselves in canonizing some Russian nobody and a Spanish inquisitor. From a recent pamphlet issued by a pervert to the Romish from the English establishment, it would appear that the English literature of the Papists is at a very low ebb. With all the finesse of the late Cardinal Wiseman, and all the polish of Father Newman, and all the vigour of Dr. Manning, the new cardinal of Westminster, good English seems to be a rarity in Papist literature. The common devotional books are complained of by Mr. Foulkes, the said pervert, as so lamentably defective, "that he scarcely knows of a Roman Catholic work for daily use, bearing upon religion, that he can read for an hour together without having his sensibilities painfully wounded by its bad English."—Rev. Dr. J. M. Bertram, of whose devoted and very successful missionary labours in the island of St. Helena more than one of our missionaries have spoken, and who has shown great kindness and hospitality to them when touching on the island, is still in England, collecting funds for the re-erection of his chapel and school-rooms, both of which have been destroyed by white ants. We hope to give a fuller account of this earnest man and his work next month.



## Marriages.

May 1, at Upper Norwood chapel, by the Rev. J. T. Brown, Mr. W. Young, of the Market-square, Northampton, to Priscilla, eldest daughter of Mr. Joseph Davis, of Hailsham.

May 2, at the Baptist Chapel, Coleford, Gloucestershire, by the Rev. W. H. Tetley, the Rev. Wm. Best, B.A., Baptist minister, Leeds, to Mary, eldest daughter of the late T. B. Trotter, Esq., of Coleford.

May 2, at the Baptist Chapel, Kingston-on-Thames, by the Rev. J. S. Stanion, Mr. W. Sellar, manager of the Bible Society, Constantinople, to Miss Helen Steele, youngest daughter of Thomas Steele, Esq., late of Clapham.

May 6, at the Baptist chapel, Lydbrook, by the Rev. T. H. Jones, Mr. George Mason, to Arabella, second daughter of Mr. Thomas Scott, both of Lydbrook.

May 8, at Aenon chapel, Burnley, by the Rev. J. Alcorn, Mr. Alexander McCaul, of Burnley, to Miss Martha Pickles, of Earby, Yorkshire.

May 10, at Aenon chapel, Burnley, by the Rev. J. Alcorn, Mr. William Dearden, to Miss Elizabeth Saddler, both of Burnley.

May 10, at the Baptist chapel, Doverstreet, Leicester, by the Rev. J. Jackson Goadby, John, younger son of Mr. John Barker, of Liverpool, to Ellen, youngest daughter of the late Mr. W. H. Burton, of Leicester.

May 10, at Fuller chapel, Kettering, by the Rev. J. Mursell, William March, of New Brompton, Kent, to Kezia, youngest daughter of Mr. Wm. Henson, Kettering.

May 12, at Regent's Park chapel, by the Rev. W. Landels, R. W. Hogg, of Brighton, Sussex, to Sarah Isabella Reid, of Melbourne, Australia.

## Deaths.

May 10, at Buckingham Terrace, the Rev. Stephen J. Davis, pastor of the Bathstreet Baptist Church, Glasgow, formerly Secretary of the Baptist Home Missionary Society, and lately pastor of the Baptist Church in Aberdeen.

May 13, at Mill Brook Cottage, Kingston-on-Thames, of bronchitis, Mary, widow of the Rev. John H. May, of Taunton, aged 66 years. "Looking unto Jesus."

May 15, at Bristol, at the house of her son-in-law, the Rev. N. Haycroft, Elizabeth Bridge Wilkinson, relict of the late Rev. Josiah Wilkinson, of Saffron Walden, and only daughter of the late George Eachus, Esq., of Saffron Walden.

May 15, at Compton-street East, Brunswick-square, Elizabeth Ann, the beloved wife of the Rev. Christopher Woollacott, after a happy union of more than fifty-four years.

### REV. J. F. WINKS,

Our well-known and widely-esteemed friend, died at his residence, Rutland-street, Leicester, at 12.30 a.m., May 28, 1866, in the 72nd year of his age. He had been suffering from physical weakness for several months previous to his death. At the beginning of the month of May he relinquished his accustomed duties, calling in the aid of a friend to enable him to complete his magazines. The pen which had been employed in writing for the "little ones" for so many years was then laid aside for ever. His death was not the result of any disease, but was occasioned by decay of nature. His sufferings during the last few days of his life were very severe. Once he exclaimed, after a strong paroxysm of pain, "O it is terrible!" and again, "It's a long time." He frequently said to friends who visited him, "I have no raptures; but I have a firm confidence, and rest in Christ." On Sunday evening, May 27, he called his children to his side, and after blessing them, bade them each farewell. His end was calm and peaceful. Thus died a valiant Christian warrior, a veteran of the General Baptist denomination, and one of its most faithful and devoted friends.

## Missionary Observer.

### CONTRIBUTIONS TO THE MISSION.

#### *Special Notice.*

IT is particularly requested that all sums intended to appear in the next Report should be forwarded to the Treasurer, or Secretaries, during the first week in June, or not later than *Monday, the 11th inst.*, as the annual audit of the accounts will take place directly after that time.

#### LETTER FROM REV. W. BAILEY TO REV. H. WILKINSON.

*London, May 13, 1866.*

MY DEAR BROTHER,—You will be glad to learn that we have arrived in the dear old country. Our good ship "Hotspur" anchored at Spithead on Friday night last, about eleven o'clock. We have had a most pleasant passage. The "Hotspur" is a fine old ship, and the captain a man of a thousand: his kindness can never be forgotten. Such a man as our good brother Buckley would have admired for his Puritanic piety, and such a man as you would have admired for his piety and scientific knowledge.

We presented him with a testimonial before we left the ship.

Mrs. Bailey is still in delicate health, but much better than she was last year; the rest of us are well.

It is pleasant to see England again, but I feel very, very sad, when I think of the enfeebled state of the Mission. Nothing but a stern sense of duty induced me at last to relinquish the idea of remaining in India. I have had much since I left England to try my faith and patience too, but my attachment to the work is as strong as ever. I have come home with the fullest determination to return.

Accept my warmest thanks for your kind offer to come and meet me. I had a word of welcome from brother Hill.

I send this to the care of Mr. Lawton. Remember me most kindly to him, and to my dear old school-fellow Preston.

Ever yours faithfully,

W. BAILEY.

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#### FAMINE IN ORISSA.

Two communications have been received from Rev. J. Buckley on this subject. We publish them both, that our friends may understand the fearful extent of the calamity, and the need there is for prompt and liberal help in this time of overwhelming anxiety and distress.

*Cuttack, March 31, 1866.*

The state of things is truly awful. It is becoming worse and worse. The famine is sore in the land, and the future is dark indeed. Rice is selling at  $5\frac{1}{2}$  seers and  $5\frac{3}{4}$  seers to the rupee.\* It is impossible that the people generally should procure it at such a price. They must starve. The pressure of the times affects us all, and in a day of unexampled distress like the present, when it is desirable that we should do much more to relieve the sufferers, our personal ability is much diminished. If I were to record all that I have heard during the month, it would be a chapter of horrors; but I sicken to think of some things that have been reported. Last week a man murdered his wife and children, assigning as a reason that they were starving, and he had nothing to give them. More than one case of eating human flesh has been reported, but I have not the heart to record all that I hear. There is no prospect before multitudes but starvation. I have heard of individual cases of suffering among our Christians which

\* A Cuttack seer is  $2\frac{1}{2}$  lbs. The average price of rice is rather difficult to state, but I should say, for the last few years, twenty-four seers to the rupee. In country places it has been much cheaper, and twenty years ago it was about fifty seers to the rupee here.

have grieved me much. In one case a mother with four or five children assured me that they had not had any rice to cook for three days, and that she and the children had lived on a little fruit and water. In another instance a mother with three children, one of whom was only a few months old, fasted two days. Of course we should not have allowed such suffering in our community if we had known in time the depth of their distress. In Cuttack the suffering is very great, but in the country it is, I believe, much greater. Nor is the gathering together of large numbers of men to work on the road productive of the unmixed good that was hoped. Cholera breaks out among them, and the mortality is frightful.

Can nothing be done to help the sufferers? is a question that I daily ponder. We shall do the best we can for our native Christians. This is our first duty. Our ordinary subscriptions will not be sufficient for the extraordinary calls of these days of famine, but I hope that the liberality of European friends may furnish all that will be needed for the Christians. I have already received two donations of 50 rupees (£5) each from ladies, and other friends have manifested a readiness and desire to help. Several special donations have been received for the Orphan schools from friends who knew our necessities; and our friends at home must not forget that in these terrible days we have, in the two schools here, more than a hundred children to feed and clothe. The Lord has, however, helped us in the past, and will, I trust, provide for us in days to come. But what can be done for the starving multitudes that are without Christ? When famine raged a few years since in the Punjab, help was obtained from countries far and near; and more, I believe, was given than could be judiciously expended. Surely the heart-rending sorrows of Orissa will not appeal in vain to the benevolent and humane.

April 4.—The accounts received since the above was written, especially from the Pooree district, have been distressing beyond measure. I hear of more than one village nearly depopulated by famine and pestilence. Yesterday we had a good fall of rain, and by the appearance of the clouds we shall have more. I hope that rice may be a little cheaper in consequence, but the markets

have been very unsettled, and it is difficult to say.

I have this morning received *the first help from home* in these days of famine. The Female Education Society, hearing through a letter of Miss Guignard's of the distress four months ago, rightly judged that with so large an establishment we should be likely to be in difficulty, and sent 200 rupees (£20). It is a most seasonable supply. The Lord recompense them a thousand fold.

*Cuttack, April 16.*

“The famine was grievous in the land.” Such are the inspired words describing the first famine recorded in the world's history; and with a sad heart I have to apply them to the present deplorable condition of this poor suffering province. The famine is very grievous in Orissa. The state of things was truly awful when I last wrote, and I fear is now worse. Rice has been selling for one or two days at *four seers the rupee*; and unless help be in some way obtained, and that speedily, thousands and tens of thousands must starve. The distress cannot be described, and the thefts and murders of which we hear are frightful. A fortnight ago *ten persons* were murdered by one man. It is said to be likely to prove a case of insanity; but it appears that the murderer, who was dependant on his uncles for support, had quarrelled with them about a piece of land, and they at length told him that times were very hard, that they could not continue to support him, and that he must look out for himself. Soon after he murdered them, their wives, and their children. In this dark and terrible time one circumstance calls for thankfulness to God. Cholera and small pox have considerably abated, both in Cuttack and the region round about.

The accounts we hear from other places are heart-rending. Brother Phillips, senr., of Santipore, near Jellapore, tells a sad story of the distress in their neighbourhood. He has made an appeal for help through the *Friend of India*, which I hope may be successful. In a private letter to me he says, “In the interior where we are, there are no public works, and no large thoroughfares to bring in supplies or carry off the destitute to more favoured parts of the country; so that the distress in famine must be greater than elsewhere. The

piteous cries of starving women and helpless children, when we have no means of relieving their wants, are distressing beyond the power of words to express. Hunger, disease, and death are doing a fearful work round us."

In these awful circumstances shall we have no sympathy and succour from our dear native land? We have struggled on for six months, hoping that these days of tribulation would be shortened, and the Lord—blessed be His holy name!—has helped us beyond our expectations; but it is now a very serious and pressing question, How shall we carry on the next six months? So far as man can judge, there is no prospect of present difficulties being alleviated for several months to come. If we had now a plentiful rain, and another plentiful supply early in June, the first crop would be secure; but there is no appearance of rain: the heaven that is over our head is as brass, and the earth that is under us is as iron. It may please God to send us help sooner than we suppose, and how much we shall rejoice if it be so no tongue can tell; but I fear we must expect five or six months more of scarcity. How shall we carry on during this time? We have daily to feed in the two asylums here a hundred and ten children. Besides these we have to care for some nine hundred native Christians in this district; and our hearts are not steeled to the cries of suffering idolators. We must have help from home, and the sooner it is sent the better. To give promptly is to give double; and without such help our difficulties will soon be very serious. As it is, we can hardly buy rice for our schools with money in our hands, and if money fail the prospect will be dark indeed.

JOHN BUCKLEY.

## NOTES OF A VISIT TO KHONDISTAN.

BY THE REV. W. HILL.

*Tuesday, Jan. 12th.*—This afternoon Mr. Bailey, Tama, Shem, and I, left Russell Condah on a visit to the Khond country. Musta, Mr. Goadby's pundit, a rescued Meriah, accompanied us as interpreter. As there are no cart roads

over the ghauts, or mountain passes, everything we required had to be carried by coolies. In order, therefore, to save expense, we overhauled our supplies and reduced them to the smallest quantity, taking with us just sufficient for eight days' journey, the time we intended the trip to occupy. Besides leaving behind every surplus article of cooking and clothing, we left behind also our tables and chairs; in place of which our cots had to do double duty, and be appropriated to purposes of sitting and sleeping, writing and eating, as circumstances might require. Immediately on leaving Russell Condah we plunged into the jungle, through which we were pleased to find a road some twenty feet wide. On either hand, for several miles, the country had the appearance of a vast plantation, which was bounded by the distant tree-clad hills. Until recently the people could go to the jungles and cut wood *ad libitum*, but, with the view of conserving the forests, the Government has imposed a tax of one rupee on each cart load, and prohibited the cutting down of young trees altogether. After a ride of eight miles we reached MAJOGADA, where we took shelter in an engineer's shed, within a few yards of which a gallows had been erected, and a young woman executed, a few days previously, for murdering her husband's elder wife. As it is customary to execute murderers where they committed their crimes, these drops, which consist of two upright posts, with a cross beam, may be seen in different parts of the country, as they are not taken down, but left as a terror to evil doers. With what feelings they are regarded by the natives I know not, but never do I witness them without feelings of horror. As our servants had not reached, we went into the village, where we found a few Oriyas and Khonds, to whom we made known the gospel. Returning to the shed, with some wood to cook dinner, our servants had arrived, but we were sorry to learn that the annoyances of the way had commenced, the coolie with supplies having let the baskets fall, and smashed the bottles containing oil and ghee. We sent to the village and tried to get others, but in vain, for we had crossed the borders of the civilized world.

*Jan. 13th.*—Very early this morning we were aroused by our servants, who

could not sleep in consequence of the cold. Indeed, several times during the night they got up and made a fire, around which they sat and warmed themselves. How they manage to sleep at all with their thin, scanty clothing, is a mystery, but true to the proverb, "use is second nature." In watching the preparations for the night of the poor old man who carried my cot I could not but feel sorry. His first performance was to spread a little straw on the ground; and on this he laid his thin cotton cloth, which was certainly not more than four feet in length. A small portion of the straw he twisted up for a pillow. Upon this bed the old man then lay down, but finding that the cloth he had on was not large enough to cover him all over with, he got up and untied it, and then drew it over him as well as he could. Over this he drew the piece of leather with which I cover my bed, but as the leather was quite stiff, he might just as well have covered himself with a board. So ludicrous was the sight that we could not refrain from laughter, in which the old man joined. Immediately the sun showed himself above the horizon—and to travel through jungles before is very unhealthy—we pursued our journey. In many respects the country through which we passed resembled the former part of the journey, though the jungle was denser, the trees were larger, and the mountains nearer. In every direction the country was emphatically "dressed in living green," and exhibited every possible shade. On either side the road the trees stood as guards of honour, and might have been rendering homage to man, as he walked through their midst, the lord of creation, and the noblest work of God. Journeying on for ten or twelve miles, we reached DOORGAPRASAD, a Khond village near the foot of the ghauts.

This being the first Khond village I ever saw, I was greatly interested in its appearance. The walls of the houses were about five feet high, and are built, not of brick or mud, but of planks which are placed in a horizontal position; the ends of the planks being inserted in grooves which are made in the upright posts. The roofs are thatched with straw, but are very low, and on looking at the rows of houses I was forcibly reminded of the long narrow corn boats which ply on the canals in England. The inside of

the houses look not unlike the cabins of old dirty boats; but here, parents and children, buffaloes and cows, bullocks, pigs and fowls, take up their residence together, and appear quite happy in each others' company. The children run about quite naked, and the men wear the merest scrap of clothing. Their hair they wear very long, which they tie in a knot in the centre or on one side of the head, and it is held in its place by a pin of wood, iron, or brass. Not unfrequently is it ornamented by a bit of red cloth or a few feathers; and it is also made to answer the purpose of a cigar case. The women, who wear no clothes or covering above the waist, have a very odd appearance. Like Hindoo women they are very fond of ornaments, and wear necklets and bracelets, ear-rings and nose-rings, and also have their faces and bodies tattooed. We saw some who had on not less than a score necklaces and ten rings in each ear. A single brass ornament which one woman had on her arm, could not weigh less than six pounds. To lay such an ornament aside would be a great relief: but as ill luck is said to attend those who take their ornaments off, this ponderous load has to be carried from year to year.

At Doorgaprasad we stayed for breakfast, but as we were recommended by no means to halt there for the night, on account of its being such a feverish place, we recommenced our journey between one and two o'clock. As we marched along it seemed as though our progress would be arrested by the hills; but following the road we at length reached the foot of the ghauts. Here the scenery is of surpassing and indescribable grandeur, and we could only look and admire—look and admire, without being able to utter the thoughts, or describe the feelings which pervaded our minds. What with the mountains which rose behind each other to the height of three or four thousand feet, and the forest trees with which those mountains were covered—what with shrubs which presented every variety of colour, and monster creepers which here and there formed festoons across the road—what with yawning chasms, into which the sunshine has never penetrated for ages—and the water, as it comes rolling and leaping down the ravines, we were enchanted and overwhelmed. Had the road led to Paradise

we could scarcely have conceived it as more beautiful or gorgeous. In winding up the road, which is made along the mountain sides, we could not but admire the skill and enterprise displayed at almost every step. What with the felling of trees and blasting of rocks, the filling up of low places, and the cutting down of high places, making channels and bridging streams, it must have been made at an immense cost of labour and money. Human life, too, has been sacrificed in carrying on the work; indeed there has been so much sickness and so many deaths among the sappers who were employed in making the road, that they have been ordered away, and it is to be completed by people who are accustomed to the jungles. Here and there we came across working parties, and to hear the sound of the axe and hammer in such out of the way places was most grateful to our ears. On we go, however, for some seven miles, till we arrive at the top of the pass, when we reach an open country. So long had we been sheltered by the mountains from the sun that we thought night must be coming on, but on emerging from the pass we were again cheered and warmed by the sun's rays. In a few minutes we reached CALINGIA, the first Khond village above the ghats, and here we took shelter in a small shed or bungalow belonging to government, to occupy which we had the permission of the magistrate. Immediately on our arrival a whole host of Khonds came to see us and stayed till dusk. Towards eight we got dinner, and being tired were glad to get to bed as soon as possible.

Jan. 14th.—Here we are, then, in the Khond country. Brother Bailey was up above the ghats two years ago. This morning we went to COORMINGIA, a large village some three miles distant. Our way lay over a hill, and though we got our horses to the top, the road was so narrow, so stony, and so steep, that we could not get them down the opposite side. As may be supposed, our arrival in the village caused no little excitement; but the women and children, who at first viewed us from the doorways, soon gained confidence, and turned out into the street. The *mulick*, or head man of the village, was not at home, but we went inside his house and inspected it. One side of it was set

apart for cattle, and the other for the family. It also contained several large and neatly made bamboo baskets, which are used for storing away grain. A bit of looking glass, two inches square, was inserted in one of the posts. The *mulick's* wife was very showy in her way, having her face tattooed—a tremendous brass ornament on her right arm—ten rings round each ear—and necklaces sufficient to set up a small shop-keeper; though with all these ornaments she had not a bit of covering above the waist. To a slight extent they understood Oriya. They appeared to have little or no idea of religion. One man, in answer to the question, "Whom do you worship?" replied, "Nobody;" and another said, "Pigs and fowls." In reply to the question, "What will become of you after death?" a man said, "I shall be burnt;" but when told that his spirit would not be burnt with his body, he said it "would go above." To behold ignorance so great in reference to the all-important subject of religion is necessarily painful to the Christian's heart; but as the Khonds have no caste, and are not blinded by the prejudices and pollutions of heathenism, it is possible, nay probable, that they may apprehend the truth as it is in Jesus long before the more enlightened and civilized Hindoos. In returning we passed a village where there is a government school, and were pleased to see that the books had been printed at our press. We were sorry to learn that very few, if any, Khonds attended the school. The master told us that their parents refused to send them, and said that if their children worked in the fields they would earn a trifle, whereas they would gain nothing by going to school. As the country is brought more under Government influence, openings will be presented for educated youths and men, but hitherto there has been nothing which could lead the Khonds to appreciate education.

In the afternoon we went to TENTILY GURDA, a village eight miles distant. On the former part of the journey we went along the new road which is being made through the Khond country to the Bengal frontier, and which, when completed, will be of immense service to the people, who bring produce from the interior of the country, and take back

salt, &c. Several hundred men were employed in making the road, and, for natives, worked with an unusual amount of energy. It is under the superintendence of a person who helped to make the railway at Derby—once a navvy, I believe, but who enlisted as a soldier, and has been in India for more than twenty years. He has now more than £260 per year, though he told me that when he came to India he could neither read nor write. It will no doubt do the natives an immense deal of good to work under European superintendence, and for teaching them industry and punctuality will be equal to a school. The roads, too, will be of great service in civilizing and enlightening the people by promoting trade and intercourse with the people of the plains. "What are those posts for?" I said to our Khond guides. "There," said he, "was a village, but as several children were carried off by tigers, the people got alarmed and deserted it." On arriving at Tentily Gurda, our first business was to look out for a place in which to take shelter. As a matter of course we went in the first instance to see the Government bungalow, but this was in such a filthy dilapidated condition that we had not the courage to enter it, though we were in noways particular. An English hovel would be a palace to it, in beauty and cleanliness. The roof was black with smoke, and the walls might have been afflicted with leprosy; the floor was covered with ashes, and the doors lay on the ground; the light holes were stopped up with straw, and here and there pieces of the walls had been washed down. A more wretched, miserable looking place in the shape of a building it is scarcely possible to imagine. We next went to the school, which was, however, but little better. An unconsumed block of wood and a heap of ashes lay in the centre of the room; dust in any quantity appeared in all directions; the walls were black with smoke, and the thatch had here and there taken its departure from the roof; one light hole was stopped up with straw, and another by the black-board on which the pupils should have done their exercises. Here, however, by the consent of the master, we took up our quarters for the night, and as we were rather thick on the ground, the thatch being off the roof

was all the more favourable for ventilation and respiration.

Jan. 15th.—This morning we all walked over to POOROONA GURDA, an Oriya village two miles distant. Here brother Bailey and Shem remained to preach, while Tama and I visited two Khond villages a little beyond. We saw but few people, and they had a very slight knowledge of Oriya. My colleague, however, was able to say a few sentences in Khond, though the people appeared altogether destitute of religious ideas or spiritual perceptions. They are emphatically without God in the world, and appear not to possess a religious nature to which we can appeal. Unquestionably, however, there is a religious chord in their hearts, and though it lies smothered beneath the ignorance and sin of untold generations, it must and shall respond to the touch of the Holy Spirit, and shall yet resound with a Saviour's praise.

The school-room being required during the day, we returned to the shed; but as cleaning it up was beyond our power, we covered the floor, if not with Turkey carpets, with some clean straw. In entering this temporary abode it did not require a great stretch of the imagination to fancy we were going into a stable; but as it was the best we could find, we made the best of it. The greater part of the day was spent in the verandah, and the scenery would have been very beautiful had not a dead body been burning at the front of us a great part of the time. Fortunately the wind was in an opposite direction, and we were saved from a far from agreeable smell. In the evening we went into the village and found a few Oriyas, to whom we made known the Gospel. When and under what circumstances these people settled in Khondistan is not known. It must, however, have been many years ago, as they were not familiar with either the shastres or gods of the Hindoos. They had stuck up some kind of an image which they worshipped as god. The greater portion of them appeared to be distillers of spirit from rice, which they sell or barter to the Khonds, who are a fearfully drunken class of people. When quite young the habit of spirit drinking is acquired, and even to the close of life they do not lose a single chance of getting drunk. So accustomed are they to "fire





LEAKE.			£	s.	d.	Boxes—	£	s.	d.	
Public Collections .. ..	3	7	10			Mrs. Hough .. ..	0	8	2½	
By Miss Peet—						Miss M. Branch .. ..	0	6	2½	
Mr. Burchnall .. ..	2	0	0			Mrs. Walden .. ..	0	5	1½	
Mr. Thirlby .. ..	1	0	0			Mr. Ranson .. ..	0	3	0	
Mrs. Angrave .. ..	0	10	0			Miss E. Howard .. ..	0	8	5½	
Miss Wilde .. ..	0	10	0			Edith and Everard Goadby	0	6	6½	
Small sums .. ..	1	5	4			Mr. Goadby's Boys .. ..	0	2	9½	
By Miss Follows—						Mrs. Griggs .. ..	0	2	8½	
Small sums .. ..	1	3	0			Juvenile Society .. ..	7	1	3½	
By Miss A. M. Thirlby—						Profits of Tea Meeting .. ..	0	9	1	
Little Book .. ..	0	17	4				28	1	10½	
Small sums .. ..	0	11	8			Less Expenses .. ..	0	9	9	
				11	5	2				
	<i>Wysall.</i>						<i>LYNDHURST.</i>			
Collection .. ..	0	15	1			Mr. Joseph Short .. ..	0	10	0	
By Miss Lovett—						Alice Short .. ..	0	9	0	
Mr. Bowley .. ..	0	10	0			M. Sims .. ..	0	3	6	
Mr. Shepperson .. ..	0	5	0				1	2	6	
Miss Bowley .. ..	0	2	6				<i>MALTBY.</i>			
"    "    Box .. ..	0	5	6			Sac. Coll. for W. & O. .. ..	1	10	0	
Elizabeth Lane's Book	0	16	8				<i>NORWICH, Surrey-road Chapel.</i>			
Miss Egglestone's Box	0	10	0			Rev. R. Govett, M.A.—Subscrip-				
"    "    Book .. ..	0	17	4			tions for Native Preacher ..	12	0	0	
	4	2	1				<i>PETERBOROUGH.</i>			
	<i>Total ..</i>					15	7	3		
	<i>Less Expenses ..</i>					0	7	3		
	<i>LEEDS, Byron-street.</i>						<i>ROCESTER.</i>			
	<i>Fourth Quarter's Contributions.</i>						Public Collection .. ..			
Two Friends, per Mrs. Horsfield	0	5	6			Mr. Sutcliffe .. ..	0	10	0	
Collected by Miss Poulter—						Mr. Dunicliff, Uttoxeter .. ..	0	10	6	
Mrs. Lawton .. ..	0	4	6				2	7	6	
Mrs. Jackson .. ..	0	12	0				<i>THURLASTON.</i>			
Mrs. Eltoft .. ..	0	5	0			Mr. J. Bailey, Markfield .. ..	1	0	0	
Mrs. Gardham .. ..	0	5	0				<i>THURLBY GRANGE, near Alford.</i>			
Mrs. Russum .. ..	0	5	0			Mr. and Mrs. Kemp, for Orphan	2	10	0	
From the Sabbath School .. ..	6	6	5				<i>WENDOVER.</i>			
	8	3	5			Public Collection .. ..	1	7	4	
	<i>LONDON, Borough-road.</i>						Collected by—			
Sac. Coll. for W. & O. .. ..	1	10	0			Mrs. Talbot .. ..	1	11	6	
	<i>Commercial-road.</i>						Miss Holland .. ..	1	10	0
Public Collections .. ..	5	18	5½			Miss Carr .. ..	0	12	6	
Mr. J. Poole .. ..	5	5	0			Mrs. Chapman .. ..	0	6	6	
Rev. T. Goadby, B.A. .. ..	1	1	0			Mr. Munger .. ..	1	0	0	
Mr. White .. ..	2	0	0			Mr. Munger's box .. ..	0	5	1	
Mrs. Pegg .. ..	2	0	0			Little Books—				
Mr. Attersley .. ..	0	10	6			Katie Crook .. ..	1	3	10	
Mr. Quiney .. ..	0	10	6			Annie Hinton .. ..	0	13	10	
Mr. Hough .. ..	0	10	6			Willie Belsham .. ..	0	11	5	
Mr. C. Webb .. ..	0	4	0			Ellen Carter .. ..	0	5	0	
Miss Hickingbotham .. ..	0	8	6				9	7	0	

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. Hill, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. O. Pike and the Rev. H. Wilkinson, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE  
GENERAL BAPTIST  
MAGAZINE.

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JULY, 1866.

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THE ANNUAL ASSOCIATION.

THE Ninety-seventh Annual Association was held at Baxter-gate, Loughborough, on Monday, June 18th, and the three following days. The central position of Loughborough for the main body of the General Baptist churches drew together a large number of representatives and visitors. Great interest was given to the various meetings by the presence of two delegates from the Free-will Baptist churches in America. Their ready speech, their cheerful willingness to render any service to which they were invited, their individual excellencies, and their deservedly high repute among their own countrymen, won for them at once the kindest interest and the heartiest welcome from the assembled ministers and delegates.

The preliminary prayer-meeting was held on Monday evening, at which Rev. J. Alcorn, of Burnley, presided. Revs. J. H. Wood, Smarden; B. Wood, Bradford; J. Wolfenden, Lineholme; J. Cookson, Lincoln; T. Gill, Shore, and Mr. Newman, Louth, took part in the devotional exercises. During the same evening the Chilwell College Committee was held.

At ten o'clock on Tuesday morning the Chairman, Rev. H. Wilkinson, gave the opening address. We regret that the attendance of representatives was very small at this stage of the proceedings. Some of the brethren were anxious that the address should be deferred until a later hour, when the Chairman promptly rejoined that he wished to be the first, not to break the standing rules of the Association, but to obey them. In a necessarily haste notice like this, it will not be possible for us to do more than say that the address was listened to with great interest; that some of the calculations, while avowedly applying mechanical measures to spiritual things, were very startling; and, as might have been anticipated, from our brother's love of the Orissa Mission, no small portion was taken up with avowedly missionary topics. The Chairman was heartily thanked by the brethren for his address. Mr. W. Bembridge, of Ripley, was appointed Vice-Chairman, and Rev. J. Cholerton, of Sutterton, Assistant Secretary. The first business was the welcoming of

ministers and members of other denominations to the sittings of the Association, and the presentation of an affectionate and hearty welcome to our American brethren, Rev. R. Dunn, M.A., Professor of Theology, Hillsdale College, Michigan, and Rev. G. T. Day, M.A., of Roger Williams' Church, Providence, Rhode Island. The resolution was passed with the utmost enthusiasm; and very able and fervid addresses were then given by each of the American delegates. We very deeply regret that through the irritating circumstance of a committee claiming our presence at the time of the delivery of these addresses, we can do nothing more than merely record the universal and intense interest they created. The clashing of the time for holding the Annual Foreign Missionary Committee meeting with the public Home Missionary meeting the same evening, also prevented us from listening to the very admirable addresses which these two brethren then delivered. It is greatly to be wished that some arrangement of the various meetings were adopted which would prevent this perpetual and inconvenient division of interests at the same hour; and we are happy to state that the matter has at length become so irksome to the brethren that such plans are in project as will secure for every interest its fair share of undivided attention. It may be mentioned in this connection, that the report of the General Home Mission held at Leicester last autumn, was received by the Association, and the delegates thanked for their services. It was also agreed to advise the Home Mission Districts, where practicable, to amalgamate, as recommended by the meeting of the delegates; that their suggestions as to the formation of Home Mission stations be referred to the various district Conferences; that their recommendation that the Centenary of the denomination should be signalized by a special effort for the Home Mission Funds be heartily adopted; and that the following brethren be a Committee to prepare a scheme of arrangement: Revs. Dr. Burns, S. Cox, W. Chapman, T. Barrass, T. Gill, S. Allsop, H. Crassweller, T. Stevenson, E. Stevenson, and Messrs. J. Earp, T. Hill, W. Newman, W. Bennett, and W. Bembridge.

The whole of Wednesday was devoted to public services. In the morning Rev. I. Stubbins read the Scriptures and prayed, and Rev. James Salisbury, Hugglescote, preached the Association Sermon. It should be mentioned that our esteemed friend was appointed by the Birmingham Association to be the afternoon preacher; but Rev. J. Clifford, M.A., being unable to fulfil his duty, and Rev. T. Horsfield also failing, Mr. Salisbury, at the eleventh hour, very kindly undertook to supply their lack of service. Mr. Salisbury's text was John xiii. 34, 35. The preacher first dwelt on some of the aspects of the commandment. Its author was Christ, its command one of love, of special application, and new in respect to the relation it sustained to the cross of Christ. He then touched upon the example given by Christ of his own command, an example marked by condescension, by patience and endurance, by self-sacrifice, by depth and constancy, by all-inclusiveness, and the absence of any defectiveness. The manner in which our love should be shown was variously regarded. The brethren should be recognised. Much sentimental talk was indulged by some about mutual recognition in heaven. Many, so the preacher thought, in looking and yearning for that, altogether forgot to recognise the saints on earth. There should also be sympathy for the brethren, prompt help when they were in need, and an active co-operation in worship, counsel, and work. The effects of this obedience were also

illustrated at some length. The large chapel was very crowded during the whole service; and the delivery of this elaborate and very excellent sermon, which Dr. Bertram declared was "as if God in Christ were speaking out from every part," occupied an hour and a half.

The Rev. J. Lawton very cheerfully gave way for Rev. R. Dunn, on Wednesday afternoon. A second time the chapel was again closely packed. Our American brother, who is tall and lithe, and full of Western fervour, delivered a most animated and effective discourse from Col. ii. 10. "And ye are complete in Him, which is the head of all principality and power." In his own American phrase—"Man 'finished up' creation." That completeness was destroyed by sin, and was restored through Christ. He was the means of intellectual completeness, of the completeness of civilisation, of civil government, of man's moral and social nature, and of man's future. This fervid and even electrical address fastened the undivided attention of the whole assembly to the end. The brief space of time allotted to its delivery prevented that ease and sense of freedom which a longer period would have given. Few will soon forget the pathos, the earnestness, and even oratorical vehemence of Mr. Dunn's discourse. The Lord's Supper was celebrated at its close, Revs. T. W. Mathews and R. Ingham, and other ministers, assisting the minister of Wood-gate Chapel, Rev. E. Stevenson.

On Wednesday evening the annual public meeting of the Foreign Missionary Society was held. H. Mallett, Esq., of Nottingham, presided. One of the secretaries, Rev. J. C. Pike, read some very "choice morsels" from the Report, as Rev. G. T. Day described them, and Revs. J. Harrison, G. T. Day, W. Bailey, and other speakers addressed the meeting. The attendance was very large.

On Thursday morning at seven o'clock, Rev. G. T. Day preached in the Baxter-gate chapel. At that early hour there was a very good attendance. Mr. Day's text was the second petition in the Lord's-prayer—"Thy kingdom come." We regard it as altogether useless to attempt to convey by such a report as we can give any fair reflection of the felicity and beauty of diction, the rich suggestiveness and originality of thought, and the intense yet quiet power of this most remarkable and eloquent sermon. The earlier part of it was chiefly devoted to an answer to the question, What is implied and involved in this petition? God stands at the head of a great government. He is King—absolutely; exercising legislative functions; the law being the expression of His own thoughts; He being the interpreter of His own law, and also its executor. The subjects of this government stand over against those who refuse God as their king. The coming, establishment, and maintenance of this kingdom of God is, moreover, conditioned on the free, complete, and hearty recognition of it by intelligent beings; and is established chiefly over the souls of men and for the sake of spiritual results. The peroration to this part of the sermon was full of power. The lessons adduced did not need our brother's apology on the score of wanting freshness. The first lesson was—that Christians are set by the great command not merely to get saved from perdition yonder, but that they might bring the Gospel *here*: here, on the very battle-field where Satan won his victory, Satan was to suffer his completest defeat. Again, the employment of this petition involved much more than we often mean when we use it. This was very finely put, and its illustration most closely appealed to every hearer's

conscience. The petition involved, further, all the elements of prosperity ; and as men came to be in sympathetic alliance with it would their characters be ennobled. Having given ourselves to a cause so grand, it gives its grandeur to us. And yet each of us might do something to bring on this kingdom. There is a separate department of service for every true spirit, because it is a true spirit. Christ's kingdom *will* surely come, since Christ has given us such a petition as this. It is His own wish and purpose. And, whether we welcome the King or not, the King will come. Such is a very meagre outline of this most excellent sermon.

But we must hasten now to refer to the chief points of interest in the business of the Association. And first stands the *College*. Two young men have retired during the year—Mr. Woolley, to be co-pastor with Rev. T. Stevenson, Leicester; and Mr. Atkinson, to be co-pastor with Rev. R. Ingham, Halifax. Two others have been received on the usual probation. The debt still remaining on the purchase-money of the Chilwell College, was, at the opening of the Association, between three and four hundred pounds. The whole of this was promised during the Thursday morning's sittings.—*The Union Baptist Building Fund* reported less favourably of their efforts than they had hoped. The first grant was made to Friar-lane church, Leicester, and consisted of £300, lent for ten years without interest. Rev. J. T. Gale, of Loughborough, was elected secretary for the Fund, in place of Mr. Roper, resigned, and Messrs. Noble, Bennett, and Pedley were elected trustees. The question of a paid agency was referred back to the Committee.—*The Publication Committee* reported that during the year a prospectus had been prepared and printed in the Magazine. To that appeal it was said only about six, and to the appeal accompanying the Association schedules, about forty more replies had been received. The Committee have still to defer the publication of the proposed three volumes of biographies and selections until a sufficient number of subscribers are obtained to cover the cost. The first volume of the proposed series is to be edited by Rev. T. Goadby, B.A.; the second by the Rev. James Salisbury, Hugglescote; and the third by Rev. W. Underwood.—*To discourage the premature and unwise formation of new churches*, it was agreed that a Committee be annually appointed (partly cleric and partly laic), to whom all grave dissensions that threaten division may be referred. It is to be understood that any body of dissentients, before they secede from the church with which they are connected, lay their case for counsel, and, if desirable, for mediation, before the Committee. If the Committee be favourable to the formation of another church, they will recommend that course, and the Association will have no hesitation in receiving the church into the Connexion. But if the seceders disregard the advice of the Committee, our ministerial brethren are requested to give no sanction to a new formation until the standing Committee has reported to the Association. Revs. H. Crassweller, B.A., W. Underwood, J. Stevenson, M.A., T. Stevenson, T. W. Mathews, and Messrs. H. Mallett, R. Pegg, and J. Noble, were elected as the Committee for the ensuing year.—*Systematic beneficence*. The following resolution was adopted on this subject:—"That, with the view of promoting throughout our congregations a sense of stewardship in reference to property, and of thereby increasing the resources of the churches for beneficent objects, this Association earnestly requests of all pastors and occasional preachers who may be engaged in conducting public services on the third Lord's-day in September next, to preach a sermon

either on that day, or on some other Lord's-day in the month, on the subject of Christian giving, and to draw special attention to the obligations resting on members of Christ's church to discharge their duty with system and frequency, and proportionately to their means." It was further agreed—That the secretary of the Association be requested to call the attention of the churches to this matter in the September number of this Magazine.—*Change in the Rules of the Association.* The practical inconvenience of the present Association rules has led to the appointment of a Committee, consisting of Revs. J. C. Pike, J. T. Gale, W. Underwood, W. Chapman, and Mr. T. W. Marshall, for their revision. The following suggestions were also agreed to:—“(1) That it be an instruction to the Committee to consider the best mode of making arrangements for the holding of meetings of the Association by the appointment of some one to ascertain before-hand at what place such meeting could be most conveniently held within the district already arranged by the plan. (2) That in the order of business, denominational business come first. (3) That no states be read in the early morning meetings, but that meetings for prayer and conference be held instead. (4) That a Statistical Committee be appointed to receive and tabulate the returns from the churches, and to report to the Association.”—*Resignation of the Editor of the Magazine.* The Rev. J. Jackson Goadby, who has for more than seven years conducted this Magazine, and whose last term of agreement has now expired, announced that he wished to be relieved of his duties.\* A vote of thanks was passed to him for his services, and Revs. S. Cox, W. R. Stevenson, J. C. Pike, and W. Underwood were appointed a board of management until the next Association. These brethren, with the exception of Rev. S. Cox, who declined to act, will, therefore, take the conduct of the Magazine after the present month; and attention is specially requested to their announcement on the cover.

Of the questions of general interest which came before the Association, we may select the following:—*Marriage of a deceased wife's sister.* The subjoined petition was adopted, and was agreed to be entrusted for presentation at the proper time to Lord Amberley.

*To the Right Honourable the Lord's Spiritual and Temporal of the United Kingdom of Great Britain and Ireland in Parliament assembled:—*

The humble petition of the ministers and representatives of the General Baptist Churches of England, at their Annual Meeting held this year at Loughborough, in the county of Leicester,—

Humbly sheweth:—That your petitioners are convinced that the marriage of a man with the sister of his deceased wife is in no way contrary to the law of nature, or to the Sacred Scriptures.

That such marriages are sanctioned both by law and by public opinion in every Christian country but our own; and are no where productive of any evil consequences.

That the prohibition of such marriages is a needless, arbitrary, and vexatious abridgment of man's natural liberty; has, in a multitude of instances, produced great disappointment and unhappiness; is very often openly violated and defied, without incurring any social stigma; and in many cases led to immorality.

Your petitioners therefore earnestly pray your Honourable House that the legal restrictions imposed by Lord Lyndhurst's Act in 1835, may be abolished.

And your petitioners will ever pray.

\* The surprise of the brethren at the seeming abruptness of this announcement would have been in some degree prevented, if the "Business Committee," in whose hands the Editor's resignation was placed on Monday night, had arranged for the introduction of the subject at an earlier stage in the sittings of the Association. As it was, the letter of resignation was not read until a late hour on Thursday evening, when many of the ministers and representatives had left the town.

*Freedmen's Aid Society.* "That this Association rejoices to hear that our Free-Will Baptist brethren in America take a prominent part in the great work now open to the churches in America of educating and evangelizing the Freedmen, and calls the attention of our churches in England to the Free-Will Baptist Freedmen's Mission as the most fitting and appropriate channel through which their sympathy and aid may be extended to the wants of emancipated slaves." *Sec.*, Rev. A. H. Chase, Ashtabula County, *New Lyme, Ohio.*

*Irish Mission.* "That we rejoice in the usefulness of the British and Irish Home Missionary Society, but in consequence of the special effort we are now making on behalf of the Baptist Union Building Fund, and our Home Missionary Society, we cannot encourage the agents of the British and Irish Society to collect in our churches."

*Rev. J. G. Oncken's appeal.* "That we rejoice to hear that a mission chapel is about to be erected in the city of Hamburgh through the labours of the Rev. J. G. Oncken, and heartily recommend it to the liberality and beneficence of any of our friends who may be disposed to aid in this good work."

*Rev. Dr. Bertram, of St. Helena,* was introduced to the Association by Revs. I. Stubbins, W. Hill, and the Chairman, and spoke for half an hour on his most remarkable religious efforts on that island. A further account of this devoted man will be found in the *Missionary Observer.*

We have not allowed ourselves space to speak of the Association letter, read by Dr. Burns; but as this will be printed with the Minutes, our readers will soon have it in their hands. It was agreed that the letter, from its thoroughly practical character, should be printed separately, in order to secure for it the widest possible circulation among the members of our churches.

The statistical condition of the Connexion is not cheering. According to the numbers reported last year and those reported this, there will be a decrease of more than two hundred. Another calculation makes the gains over the losses about twenty-four. But perhaps it is still too early to speak of this. One thing should be mentioned, however, in order to explain this serious diminution: several large churches have been revising their lists of members, and many names have thus been struck off. Three new churches were received into the Connexion: Longmore-street, Birmingham; Northallerton; and Dewsbury; and the following ministers: Revs. J. T. Gale, Loughborough; J. Driver, Hinckley; T. B. Summerfield, Holbeach; W. H. Smith, Milford and Belper; W. Kilpin, Birchington; and L. H. Parsons, Birmingham.

Votes of thanks were passed to the preachers; and the friends at Loughborough, for their hospitality. The Chairman concluded the Association with prayer.

The next Association will be held at Louth, in Lincolnshire. Rev. W. R. Stevenson, M.A., Nottingham, is selected as the chairman; Rev. J. Clifford, M.A., the Wednesday morning preacher, or, in case of failure, Rev. C. Clarke, B.A., of Ashby; and the Thursday morning sermon, which is substituted for the Wednesday afternoon sermon, will be preached by Rev. J. Lawton, Berkhamstead, or, in case of failure, Rev. W. Lees, Walsall. The subject of the letter is "The power of the platform," and the writer, Rev. T. W. Mathews, of Boston.

## TWILIGHT.

“THE child is father to the man.” This line of Wordsworth’s has passed into a proverb. Little wonder that it has. Although Thomas Carlyle has complimented the British nation by speaking of it as “twenty-seven millions of men, mostly fools,” it will be found, after all, that there is a solid substratum of common-sense in society whereon terse and true sentences like that of the late laureate’s find a resting-place. Public and private experiences abound strikingly corroborative of the poet’s assertion. The “coming events” of adult life “cast their shadows before” during youthful days. Napoleon was an incorrigible pugilist when at school. Nothing so much delighted him as a play-ground battle. With consummate skill and notorious daring he used to lead on one juvenile army against another, their artillery snow-balls, their sabres sticks. That Dr. Channing was mistaken in respect of theology, few of us, I suppose, would deny. But, like not a few others, he was better than his creed. Widely as we may diverge from him in dogma, we cannot, nor, it is to be hoped, do we any of us wish to ignore the gentleness and amiability of his character. No one could be more self-sacrificing: he was sensitive of other’s feelings to a fault. Such being the case, we need not be incredulous of the biographer who tells us that when a boy he was so wretched at seeing some rats imprisoned in a cage, that he watched his opportunity, opened the door, and let the voracious vermin go scampering into liberty again. The oft-repeated anecdote of Washington’s attack upon his father’s favourite fruit-tree, and his most disingenuous confession when accused of it, is perfectly homogeneous with his long course of unbending veracity and candour.

Now it has often occurred to the writer that not only are the dispositions of little folks prognostic of what they will be when they become big folks, but their very games are prophetic of deeds which will be performed by them when they have increased in years. He does not pretend that this idea is altogether original. By no means. Mr. Snap, therefore, if he is reading this, may spare himself the physical exertion of a sarcastic ejaculation at what he was about to pounce upon as a piece of pilfering. Not to violate the command, “Thou shalt not steal,” be it known that the thought in question may be found elsewhere. That strange mixture of poor pebbles and precious pearls which Philip James Bailey has collected on the shores of poetic lore and put into the basket called *Festus*, contains the following:—

“The world is like yon children’s merry-go-round;  
 What men admire are carriages and hobbies,  
 Which the exalted manikins enjoy.  
 There is a noisy ragged crowd below  
 Of urchins drives it round, who only get  
 The excitement for their pains—best gain perhaps:  
 For it is not they who labour that grow dizzy  
 Nor sick—that’s for the idle proud above,  
 Who soon dismount, more weary of enjoying  
 Than those below of working; and but fair.”

How frequently in the era of jackets and caps did we amuse ourselves with “follow the leader.” But the truth is that, to a great extent, we have carried on the pastime ever since. There is a considerable amount of following the leader in all ranks and all sects. God forbid that I should say a word against Mr. Spurgeon. His manly simplicity, Christian



generosity, and extraordinary usefulness are such as to render his foibles hardly worthy of complaint. Albeit, of what wearisome imitations he has been the unwilling cause. Every tone, gesture, and posture of the Tabernacle preacher is mimicked. As is usual in these cases, the defects only are repeated, the excellencies unattained. An English gentleman wanting a dessert service of porcelain, sent over to China a specimen dish, ordering that it must be exactly copied. It unfortunately happened that in the dish so sent over, the Chinese manufacturer discovered a crack: the consequence was, that the entire service was sent to the person ordering it with a crack in each article carefully copied from the original. The pulpit orators of whom we speak copy the cracks. The very things that you regret in their model are certain to occupy a conspicuous place in their discourses. They "follow the leader" in his eccentricities, and so make a miserable failure. They shout lustily, but all their mouthing does not attain his strong and fascinating voice; they part their hair down the middle, but instead of giving them their hero's brains, this use of the comb simply proclaims them coxcombs; they quote from quaint Quarles and dig from the rich mines of famous Fuller, but their extracts only render the original parts of the homily more "stale, flat, and unprofitable," something like alternating a chapter of Thackeray or George Elliot with one out of *Bow Bells* or the *Family Herald*.

Another youthful trick was a diversion connected with certain cabalistic utterances of this kind, "Here we go round by the rule of contrary," etc. Are there not scores who might with marvellous accuracy describe their adult-life by saying, "Here we go round by the rule of contrary?" Look at Christopher Crossgrain. He invariably opposes people. Whatever subject you may mention, he is sure to raise objections. "I don't think so;" "I differ from you entirely;" "I can't see it:" these are familiar phrases on his lips. Controversy is his paradise. He continually wears a pair of intellectual boxing-gloves. Were he in Parliament he would ever be found on the Opposition benches. When the chairman of a public meeting, having put a resolution, asks, "Auy to the contrary?" you may rest satisfied that Crossgrain's hand will dart upwards. Thomas de Quincy, in one of his essays, says:—"A very able friend of mine in Liverpool looks upon it as criminal to concede anything a man says in the process of a disputation; the nefarious habit of assenting, he says, being the pest of conversation by causing it to stagnate. On this account he often calls aside the talking men of the party before dinner, and conjures them with a pathetic earnestness not to agree with him in anything he may advance during the evening; and at his own table when it has happened that strangers were present who indulged too much in the habit of politely assenting to anything which seemed to demand no particular opposition, I have seen him suddenly pause with the air of the worst-used man in the world, and exclaim, 'Good heavens! is there to be no end to this? am I *never* to be contradicted? I suppose matters will soon come to that pass that my nearest relations will be perfidiously agreeing with me; the very wife of my bosom will refuse to contradict me; and I shall not have a friend left on whom I can depend for the consolations of opposition.'" Once more. We have heard the juniors of our families beguile the time by tale-telling of a peculiar order. One whispers a very short story to his neighbour, who reports it to the next, and thus it goes round the whole circle. The first then declares aloud exactly what he said, and the last does the same. The contrast between

the two is most amusing: going from one to another the narrative has passed through such transformations as to be scarcely recognizable. What a microcosm. Much error and not a little scandal is brought into existence in that way. Gossip is like a snow-ball, which increases with every flake that it receives. Miss Voluble calls on Mrs. Meek, her minister's wife. The rate at which her tongue speeds is miraculous. When poor Meek himself saw her go past the parlour window and heard her rap at the door, as if her hand had the ague specially for the purpose of producing a series of knocks, he snatched up the book he was reading and beat as rapid a retreat into the study as he could. As he heard the muffled murmur of talk below, babble, babble, like a garrulous and shallow brook, how he congratulated himself upon his hair-breadth escape from conversational purgatory. He knows that this loquacious lady is at the bottom of the mischief done the other day at the teacher's meeting. Poor Mrs. Meek, who is next to an invalid, with thin face and spare form, a shawl over her shivering shoulders, and her chair drawn close up to the fire, although it is June, listens as well as she can. Talk of "patience on a monument;" here is patience sitting in an easy chair, not "smiling at grief," but enduring endless prattle. Only now and then does she manage to get in a remark. Among other observations she says that sometimes her husband thinks that unless her health is better he must look out for another church. Another church! O, ye powers, here is a god-send, if you like! Here is a notable opportunity, and one not to be missed! I should think not, indeed! The visitor does not wait to hear much more. Off she goes to her next house of call, and informs them that Mr. Meek has as good as decided to leave because his wife is in an extremely precarious condition. The inmates of said house, in their turn, communicate with others. Of course, they give a still freer rendering of the text. Now the world is enlightened by the tidings that Meek has another "sphere" already, and will not remain in the town above six weeks at the outside. Then some charitable soul, as a matter of opinion, declares that it is not Mrs. M.'s health altogether. How can it be? That is a mere excuse; you may depend upon it, it is. Things are not all smooth at chapel, and that's why there's talk of a change. He to whom this precious embodiment of the golden rule is given goes his way and says in the most dogmatic and confident style conceivable that the fact is, that the minister is obliged to go because his people are quite tired of him. "Three black crows!" over and over again do those dismal birds flap their wings across our path.

The reader no doubt recollects that, in an old and popular childish game, at the cry of "Twilight" each person had to change places with another. This is the Twilight to which I wish to refer. I am not about to advert to natural twilight. It is pleasant enough, certainly. When day and night are merging into each other, it is uncommonly agreeable in winter to gather round the hearth, violate Draconic domestic rule by putting one's feet on what Madam calls "my bright fender," give the coals a resolute poke when the good lady is out of the room and cannot remind you that "it is not five minutes since Mary did the ashes up," and while long and weird shadows flicker on the wall, let thought wander at random until roused by the announcement that "tea is ready, papa." Equally welcome is this time in summer, when one takes a chair into the garden, lights a pipe, listens to a solitary bird that is warbling its liquid notes overhead, or watches a queer bat gyrate about as blindly and

uncertainly as—as some men do, and that is saying a good deal, is it not? All this, however, must be left just now. The twilight of which I wish to speak is something akin to that of the juvenile party. How would it be if children of larger growth were to *change places* now and then? or, since it is Utopian to expect such an experiment, how would it be if they would ever and anon do it in imagination? Surely, men would be happier and better.

For example. I am persuaded that good would result from a “twilight” movement on the part of clergy and laity. It would, to begin with, be beneficial to ministers. They would be more charitable towards their congregations than they often are. Who I am is of no consequence—(by-the-bye, excuse the egotistic use of “I” instead of the cut and dried, starched and ironed, professional “we.” There is something so much more natural and easy in the former, whereas the latter gives you ideas of being dressed for an evening party and putting on best manners for the occasion)—I say, it does not matter in the least who I am any more than to explain that on Sundays I occupy a pulpit in one of our thriving manufacturing towns, quite worth a *straw* I can assure you, and during the week I have to look over a spiritual flock of between five and six hundred sheep, members of the church. This I mention in order that none may think I am talking without the book or reckoning without the host. Well, we preachers sometimes feel uncommonly annoyed at divers hearers. They are inattentive. Some of them go to sleep once at least during the service. How very enlivening, to be sure, after you have been working hard for a couple of days at a sermon to see one or two of the “leading people” bowing towards you in unconscious and somnistic reverence! No wonder that you should speak rather sharply to the chapel-keeper when he falls in your way after the service, and evince a somewhat unamiable tendency to find fault with the children and the dinner when you get home: there must needs be a safety-valve, but woe unto him or her who is made the safety-valve. At the same time, I am convinced that there is another side to the question. Not to mention the late hours which some chapel-goers are compelled to keep on Saturday night; putting, also, aside the fact that they are dreadfully jaded on Sundays, it seems to me pretty obvious that listening to sermons is not the easiest pursuit in creation. Only the other day, to use a certain wise and scriptural phrase, I “sat under” a popular preacher. The homilies were good, some parts were extremely eloquent. Notwithstanding, I declare, of course *sub rosa*, that I hardly knew how to sit it all out. My wife frowned, nudged, touched me with her foot, and went through a variety of conjugal telegraphy; my bonny little maid stared with her big blue eyes to see me so wickedly fidgetty. But it was almost inevitable. Never was crime more venial. Whereupon I reasoned thus within myself: “If I have such work to listen to an extraordinary preacher, how on earth do my hearers manage to endure me so patiently?” Whereupon, also, I formed the resolve to be more lenient with inattentive pew-holders than I had been. Ministers have to go over the same ground repeatedly, and cannot always be fresh and attractive. There are occasions on which they themselves feel that they are making but poorly out, and wish themselves anywhere rather than in the rostrum: if they experience that, what must be the feelings of their audiences? I often think with deep admiration of Paul’s conduct in reference to Eutyclus. When the unfortunate youth fell down and was taken up lifeless, the

apostle restored him. You are not told of any righteous fulminations against the sin of sleepiness during service. There is no mention of pious moralizings as to the divine vengeance awaiting those who doze and dream in the sanctuary. No: the apostle made allowances for the slumberer. "The room is badly ventilated. I wonder that others did not sleep as well as he in such an oppressive atmosphere. Besides which, I have been speaking for a most unconscionable length of time. I am not surprised that he got tired out." These, in all likelihood, were the great man's thoughts.

(To be continued.)

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## Family Miscellany.

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### THE DEATH OF LITTLE CHILDREN.

THE remembered innocence and endearments of a child stand instead of virtues that have died older. Children have not exercised the voluntary offices of friendship; they have not chosen to be kind and good to us; nor stood by us, from conscious will, in the hour of adversity. But they have shared their pleasures and pains with us as well as they could; the interchange of good offices between us has, of necessity, been less mingled with the troubles of the world; the sorrow arising from their death is the only one which we can associate with their memories. These are happy thoughts that cannot die. Our loss may always render them pensive; but they will not always be painful. It is a part of the benignity of nature, that pain does not survive like pleasure, at any time, much less where the cause of it is an innocent one. The smile will remain reflected by memory, as the moon reflects the light upon us when the sun is gone into heaven. Now the liability to the loss of children—or rather what renders us sensible of it, the occasional loss itself—seems to be one of these necessary bitters thrown into the cup of hu-

manity. We do not mean that every one must lose one of his children in order to enjoy the rest, or that every individual loss afflicts us in the same proportion. We allude to the deaths of infants in general. These might be as few as we could render them. But if none at all ever took place, we should regard every little child as a man or woman secured; and it will easily be conceived what a world of endearing cares and hopes this security would endanger. The very idea of infancy would lose its continuity with us. Girls and boys would be future men and women, not present children. They would have attained their full growth in our imagination, and might as well have been men and women at once. On the other hand, those who have lost an infant are never, as it were, without an infant child. They are the only persons who, in one sense, retain it always, and they furnish their neighbours with the same idea. The other children grow up to manhood and womanhood, and suffer all the changes of mortality. This one is rendered an immortal child. Death has arrested it with his kindly harshness, and blessed it into an eternal image of youth and innocence.—*Leigh Hunt.*

“MOTHER SAID IT WAS  
BEST.”

FOR more than a week Lucy had been lying very ill. At first the physicians had spoken hopefully. She was young, and her constitution good. Later, all expectation of recovery had been relinquished. Early in the winter a select dancing-school had been formed. Lucy, out of deference to her father's wishes, had declined joining, and bravely she adhered to her decision until his newly-married wife, a young and thoughtless woman, insisted that it would do no harm. The father had been unexpectedly called away upon business, and very likely would be absent some months; probably would never hear of it.

“Lucy,” she said, “you have never had much experience in society, and this term of lessons will teach you ease and grace of manner; you will, too, be introduced into a circle superior to that to which you have been accustomed; your father is away; I think it best, and will assume all responsibility.”

The young girl for a while resisted her step-mother's pleadings, for serious thoughts had of late been filling her soul with anxious fears, and it was not easy to crush them in a moment, to close the door of her heart entirely to the voice of conscience. But she yielded, saying, as she walked her room, “Mother says it is best.” Prayer was neglected, God's word laid aside, and gaiety and dress absorbed her time.

It was well known in the village that, by unusual exposure upon one of these dancing nights, Lucy had contracted a heavy and sudden cold, and her father had been hastily summoned home to bid her farewell. The scorching fever had done its blighting work; no ray of Christian hope lighted up the darkness of that sorrowful death scene; the only

words she uttered were, “O, father, dear father, mother said it was best!” and with this agony upon her soul she closed her eyes on earth.

SMALL THINGS.

THE following lines are very pretty. I wish all who read them would commit them to memory; and perhaps the next time you are inclined to slight some *little* opportunity for doing good, you will think of them, and remember that it is the *motive*, not the amount, which gives dignity to an action. A cup of cold water, offered in the name of Jesus, two pennies secretly given to feed the hungry, or a few kindly spoken words poured like precious ointment on the head of a grieved or angry companion, may be treasured up in golden vials for you by heavenly angels. While the high-sounding action, whose fame is lauded by human lips, if it spring from a proud or selfish impulse, will meet only the frown of Him who “seeth not as man seeth,” but who “judgeth hearts.”

“The simplest flowers with honeyed sweet  
are stored,  
The smallest thing may happiness afford;  
A kindly word may give a mind repose,  
Which, harshly spoken, might have led to  
blows;  
The smallest crust may save a human life,  
The smallest act may lead to human strife;  
The slightest touch may cause the body  
pain,  
The smallest spark may fire a field of  
grain;  
The simplest act may tell the truly brave,  
The smallest skill may serve a life to save;  
The smallest drop the thirsty may relieve,  
The slightest look may cause the heart to  
grieve;  
The slightest sound may cause the mind  
alarm,  
The smallest thing may do the greatest  
harm;  
Naught is so small but it may good contain,  
Afford us pleasure or award us pain.”

## Poetry.

## A MEDIÆVAL ANAGRAM.

*Quid est veritas ?* (What is truth ?) "*Est vir qui adest.*" (It is the man who is here).

DIMLY in the middle ages  
Shone the light of learning's lamp,  
All her wise and holy pages  
Conned in cloisters cold and damp.

Quaint old mediæval letters,  
And the ancient Latin tongue,  
Held her, as with failing fetters,  
For the freedom yet to come.

In those days now dim and distant,  
In the old Scriptorium,  
Wrote each monk without assistant  
Till each massive book was done,

Then gave thanks for toil completed,  
Thanks less often sung than wept,  
For the treasured tome repeated  
Into which no error crept.

Through prophetic words of sages,  
Through the Gospels toiling on,  
One had reached the closing pages  
Writ by the beloved John;

And to Pilate's question coming,  
"Quid est veritas?" he wrote;  
Instant then the tempter's cunning  
With those words his faith had smote.

Filled with pain, the holy brother  
Sadly closed the heavy book;  
Bent his brow upon the cover,  
Clasped by hands which sorrow shook.

Daily to the page unfinished  
Came the monk, but nothing wrote;  
Daily was his faith diminished  
By the question Pilate spoke.

All the convent bells when pealing  
Clanged it with defiant tone;  
Light through painted windows stealing  
Wrote it on the fretted stone;

*Skeffington, June, 1866.*

Chant and organ seemed to pray it;  
Grimly solemn marbles smile  
While his sounding footfalls say it  
Down the long and vaulted aisle;

O'er the altar splendours gleaming  
He would feel that question loom;  
Starting in his fitful dreaming  
Hear it in the midnight gloom.

Thus one morn he sought his writing,  
Not to write, but weep and pray,  
When a sudden sunbeam lighting  
On the page, chased doubt away:

Quickly all the letters changing  
To each others' places sped—  
He perceived the new words ranging,  
And—"Est vir qui adest"—read.

Filled in soul with grateful feeling,  
He resumed his careful task,  
Wond'ring at such truth concealing  
In the question doubters ask.

Written was the Revelation  
To its solemn, sweet Amen;  
All the words of God's salvation  
Copied by his faithful pen;

To the margin wide then turning,  
Near the words that Pilate spoke,  
Mingling gold with colours burning,  
He—"Est vir qui adest"—wrote.

Thus he left the answer written  
On the vellum gleaming bright,  
By the question that had smitten  
With its letters black as night.

Much has perished with the ages  
Since he ceased his toils and pains,  
But upon his quaint old pages  
Still the anagram remains.

E. H. J.

## General Correspondence.

### LAY PREACHERS.

MR. EDITOR—

Dear Sir,—Permit me, through the pages of the Magazine, to thank "G. B." No. 1, and "G. B." No. 2, and especially "G. B." No. 3, for their communications upon the subject of "Lay Preachers."

I hope the latter will not be too severe in any remarks he may in future feel it his duty to make upon "Spectator" for the very sarcastic and uncourteous attack which he has thought proper to make upon "Lay Preachers."

He has no doubt been writhing in agony from the effects of a collision with certain "Briars and Thistles," and has a "bitter tale of sorrow" to relate when opportunity offers for the opening of his mind.\* I pity his sorrows, and would sincerely congratulate him upon the improved symptoms of his state, judging from his second letter. A few more doses of the essence of charity, with a little more large-heartedness and a change of scenery, will doubtless do him great good, and there is reason to hope he will not be long behind "G. B." in attaining to a state of convalescence. Evidently, in his present state of health, "Lay Preachers" are not very great favourites with him. And certainly it is somewhat fortunate for them that "Spectator" does not now occupy the "papal chair," or "one-third" of them would be cut off without judge or jury, and the rest for ought I know, placed in "briar" cell, or transformed into mute "thistles."

But, sir, the question involved in this correspondence is one of great moment. Seriously, I ask, do we, as a denomination, recognize the value, the extent, and the importance of the services rendered by our "lay preachers."

Do the pastors and leading members of our churches "look out" and encourage young men of eminent piety and good abilities to engage in this important sphere of Christian effort? Do our pastors and churches systematically employ suitable means to qualify and help young men to labour

with acceptance and success in the preaching of the Gospel in the rural districts or in the yards and alleys of our large towns? I fear that an affirmative answer will apply to the exceptions and not to the rule. Why is it thus? Does not the world require their services? Do not the necessities of the church demand them? What are the facts as it respects our churches? Take the "Minutes" of last year (1865). Out of the 149 churches composing the Association, there are 95 only reported as having stated ministers, leaving the large number of 54 churches, with an aggregate of between four and five thousand members, without a pastor. These churches are reported as having 69 chapels and 15 preaching places, making a total of 84 pulpits to be supplied. Add to these the village stations in connection with those churches who have pastors, and I ask how are these pulpits to be supplied?

Our brethren the students from the College render important and valuable aid; but what are these among so many? Can we dispense with the services of our lay preachers? I think not. That the services they render are capable of being improved, often both in matter and manner, must be frankly admitted; but this may also be said of some who are not lay preachers. That their efficiency should be increased and their labours extended, is demanded by the state both of the church and the world. How is this to be done? Let the subject be considered by our churches. Let it be talked over in our Conferences and Associations. Let the existence of this agency be more distinctly recognized. Let it be fostered, organized, and superintended by our pastors and churches. Let its existence be seen in the reports to our Conferences and Associations.

We have, most properly, the names of our stated ministers, the number of our Sabbath school teachers and scholars published annually. But where do we find a return of the number or efficiency of our lay preachers? Is not their existence, as a part of the agency of the body, practically ignored? Ought it so to be?

\* "Spectator" is not, and never has been, a minister.—Ed.

Let our pastors and churches bestir themselves, and verily there shall be found among us a band of men whose hearts God has touched who shall prove a valuable auxiliary in storming

the outworks of the enemy, and extending the triumphs of the cross.

I am, dear sir,

Yours truly,

J. R.

## Preachers and Preaching.

### PAPIST LENTEN PREACHERS IN MILAN.

Few untravelled Englishmen have any adequate idea of the important services rendered to the Romish Church on the Continent by the Lenten preachers. The scanty references in some of the London daily papers to the pulpit successes of Pere Hyacinthe in Paris may have opened the eyes of those who chanced to see them; but the following graphic description of the Lenten preachers in Milan, in a recent contemporary, from the pen, if we are not mistaken, of the Rev. H. Pigott, will assist our readers to judge more accurately concerning this remarkable use of the power of the pulpit for Papist ends. Rev. H. Pigott says:—

“We are now in the high tide of the Lent preachings. These forty days between Carnival and Easter are the Pope's harvest. In every church there is the daily harangue of some stranger priest or monk of more or less capacity and renown. It is interesting, though sad, and exceedingly significant of the condition of modern Romanism, to mark the character of these preachers and of their audiences. As to the preachers, they present but little variety, and may easily be classified in two or three categories. First, there is the polished turner of sentences, flowery, sonorous, imaginative, put up generally in the fashionable churches, and attractive of large audiences, especially of well-dressed womankind. Such an one we have now in Milan, in the church of S. Fedele, the most ‘respectable’ of our churches, a capital building, too, for preaching in, and well supplied on ordinary occasions in the person of Provost Ratti, the friend of Azeglio and Manzoni, and withal an excellent orator. But the present Quaresimal preacher is of another stamp. I have heard him twice,—discourses full of rhetorical fire and thunder, of tropes, and long, elaborate similes, and word-

pictures,—every gesticulation practised beforehand, every rhythmic sentence read off from memory; but all mere summer lightning, no heart, no conviction, no power. Then there is the clever dialectician, whose prescribed task is to employ all his cunning in weaving subtle sophistries for the defence of the Holy Catholic Apostolic Church, and the discomfiture of its foes. Of this style of orator we have more than one specimen in Milan this Lent, and, in truth, Rome shows no little knowledge of times and circumstances in cultivating this sort of championship. For it is remarkable with what dexterity these men go to work. Calm in the tone, and severely logical in the forms of their discourse, they commence with laying down premises and drawing conclusions to which no Christian would dream of objecting; then, when the minds of their auditors, fairly captivated, are floating smoothly and swiftly down the current of the argumentation, some unwarrantable assumption is quietly and rapidly made; and then again the reasoning flows on, no one aware that it has deflected from its legitimate channel—no one, or but very few, conscious in the end that the conclusions in which they are landed have been reached by a sleight of logic, a twist in the argument, worthy of—a Jesuit. Such a preacher is now holding forth to immense audiences in the cathedral here. The other day his subject was the Church. With clear, sound logic, and an extraordinary appreciation of Scripture teaching (extraordinary for a Capuchin monk, and such he is), he showed how the Society of Adam, as he called the world of natural men, is a kingdom of the devil; how Christ came, the second Adam—the perfectly holy beginning of a new development—to found a new regenerate society, a Kingdom of Heaven, in the midst of the old satanic society; how, for the calling together and constituting of this new society, He left,



as representatives of Himself after His decease, the Apostles, depositaries of a living inspiration and of vicegerent powers. So far, so good. But now came the juggler's trick—the rapid, cunning, dexterously hidden sleight of logic. Without attempt at proof, without even such frankness of assertion as might have arrested attention, it was quietly assumed that the living inspiration, the plenary powers of the Apostles, descended to their episcopal successors, and were concentrated, of course, in him who is the bishop of bishops, the apex of the hierarchical pyramid. After which the argument again flowed smoothly on, till at length, with the most irrefragable rigour of deduction, the voice of the Church of the Pope was shown to be, the voice of God,—the doctrine of the sufficiency of Holy Scripture to be an absurd and dangerous heresy, and, of course, all dissentients from such teaching to be under anathema and on the highway to perdition. Yet another style of Quaresimal preacher is the popular declamator. Generally a Capuchin monk, with voice of thunder, fund of anecdote, and theatrical vehemence of gesticulation, he is mostly put up in some suburban church, in the midst of a dense population of working people. Sometimes his office is to awaken a fanatical opposition to the 'Protestant propaganda,' and most of the popular insults and tumults which evangelical work in Italy has encountered have originated in such a cause. At other times he acts simply as a sort of Romish revivalist; and if you could then take him out of his system and teach him to direct the souls his Boanerges-eloquence has terrified and troubled to the true and only refuge of the startled conscience, you could not but wish him God-speed in his mission. Such a Son of Thunder was preaching during the Lent of 1863 in a large church in the very centre of our Milan operatives. Twice a-day he harangued, at sunrise and sunset, so as to catch the people on going forth to their daily work and on returning. I shall never forget the scene presented on one of these occasions, when I chanced to hear him. The shadows of declining day were beginning to fill the spacious church, which was crowded from end to end with the unkempt and unwashed sons of toil. The preacher paced freely

to and fro on a wide platform raised in the centre of the building, with a huge crucifix at one extremity. His subject was Sin. His mighty voice had in it a strange power of pathos and terror, as he dwelt, now on the affecting, now on the awful aspects of his theme; at length, flinging himself on his knees before the crucifix, he commenced, in an apparent passion of anguish, to confess and bewail his own sins and those of the people. The vast concourse, solemnised as I have rarely seen an audience, dropped also on their knees, and in audible voice, filling the whole church with a most pathetic sound of wail, repeated after him. Finished the confession, the organ broke out with a kind of *Miserere*-chant, which the people took up,—and the scene was over. That some good may result from preaching of this kind, no candid person would deny; yet I am persuaded that the greater part of the emotion thus excited is, in the worst sense of the word, merely sentimental; and the utter absence of any incitement to present faith, of any presentation of Christ as the penitent sinner's immediate all-sufficient refuge, is a fatal defect.

The concourse at the churches, here in Milan, and, indeed, everywhere else, during these Lent sermons, is very considerable. There are churches here in which every day not fewer than 2,000 people are congregated; yet, generally speaking, the countenances of the auditors indicate no great sympathy with the speaker. As there is much of the perfunctory on his part, so there is an immense deal of mere custom and fashion on that of the people. To one who recalls to mind the primitive days of the Church, or who has even felt and witnessed the effect of a series of special services where, with simple, unadorned faithfulness, a Reginald Radcliffe or a Richard Weaver has presented and urged home the 'Word of Reconciliation,' nothing could more impressively demonstrate the withdrawal of all true Christian life and power from the Church of Rome than the fact that, once each year, for forty days together, it can assemble in every church in Catholic lands hundreds of worshippers, with no more permanent result than such as is produced by a skilfully-sung opera, or a well declaimed tragedy."

## Sabbath Schools.

### GOOD FOR NOTHING.

A GENTLEMAN while addressing some school children, took out his watch, and asked them what it was for.

"To keep time," the children said.

"Well, suppose it wont keep time, and can't be made to keep time, what is it good for?"

"It's good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out, and it wont mark, what is it good for?"

"It is good for nothing."

He then took out a pocket knife, and asked what was its use.

"To whittle with," said some.

"To cut," said others.

"Suppose that it has no blade, then what is it good for?"

"Good for nothing."

"Then a watch, or pencil, or knife, is good for nothing, unless it can do the thing for which it was made?"

"Yes sir," the children all answered.

"Well, children, what is a boy or girl made for?"

The children hesitated.

"What is the answer to the question, 'What is the chief end of man?'" asked the gentleman.

"To glorify God and enjoy him forever."

"Now, then, if a boy or girl does not do what he or she is made for, and glorify God, what is he or she good for?"

And the children all answered, without seeming to think how it would sound, "*Good for nothing.*"

### SCRIPTURE ENIGMAS.

A LION and a bear attack a flock, and carry away a lamb. The shepherd kills both, and saves the lamb.

*Who is the shepherd?*

A man is riding beneath an oak, when his head catches in the branches. The mule goes on, leaving him hanging.

*Who is he?*

A prophet dies upon the top of a mountain, and is buried by the Lord.

*What mountain is it?*

A prophet is sent by the Lord to tell a king that he shall recover from sickness. For a sign of that promise the sun goes ten degrees backward.

*Who is the prophet?*

A prophet stands on the bank of a river. He takes his mantle, and strikes the waters; they divide, and he passes over on dry ground.

*Who is this prophet?*

A man who has been dead four days is raised to life.

*Who is he?*

The first letters of the answers to these questions, in their order, form the name of a prophet.

### THOUGH YOUR SIN BE AS SCARLET.

"We have some little difficulty," said a scientific lecturer, "with the iron dyes; but the most troublesome of all are Turkey-red rags. You see I have dipped this into my solution: its red is paler, but it is still strong. If I steep it long enough to efface the colour entirely, the fibre will be destroyed: it will be useless for our manufacture. How, then, are we to dispose of our red rags? We leave their indelible dye as it is, and make them into red blotting-paper. Perhaps you have wondered why your writing pad is red. Now you know the reason."

What a striking illustration of the fitness and force of this figure of God's word and of the power of the "precious blood of Christ" to change and cleanse is furnished by the above explanation! The Spirit of God led the prophet Isaiah to write, not "though your sins be as blue as the sky, or as green as the olive-leaf, or as black as night:" he chose the very colour which modern science, with all its appliances, finds to be indestructible. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

## Christian Work.

### THE SHOE-BLACK BRIGADES.

FOR fifteen years this fine class of useful and industrious boys have proved one of the most pleasing "sights" of London. Rosy, healthy, and vigorous—in the open air during the greater part of the day; at night, some of them returning to the rooms of poor parents—often widows—whom their earnings help to make comfortable; others again—a considerable body—repairing to Homes specially provided for them; under the superintendence of a master, taught to read, write, and keep accounts; on the Lord's-day taken to a place of worship, and privately instructed also; laying by in a savings bank all moneys earned by them, over and above a limited sum, towards their board, lodging, and clothing. Such is a brief compend of what the Shoe-black Brigades are and do. Many of them cultivate music, and a Brigade "Band" always "discourses" loud and long at that very jubilant anniversary, when scholars' prizes for faithful service are given away. In the first year of the Shoe-black Brigade, the earnings of the boys amounted to £650; but last year (1865), their receipts were ten times as much, namely, £6563. Up to the last anniversary of the Union, the total earnings amounted to the marvellous sum of £49,000.

"As each penny represents a pair of shoes, it follows that the boys, in fourteen years, cleaned 11,089,440 pairs. The number of boys employed last year was 286; their earnings, £6,563; and their bank savings, £379. The pecuniary results, though large, are not the greatest benefits received from the movement; the forming of character, the acquiring of habits of industry and of just principles of right and wrong, are to be more highly esteemed than any amount of money that may be gained during their initiation into life's duties."

The character of these shoe-black boys frequently manifests nobly generous qualities. Let me furnish two illustrations. For three years one boy supported a widowed mother by his earnings. That mother died. The

boy would not permit her to be buried in a pauper's grave. He therefore engaged to defray the expenses of her funeral out of his own earnings. Only the week before his own death (three months after that of his mother) he succeeded in paying the whole amount; and having done this, he died, as it would appear, of a broken heart. The expenses of his own funeral were contributed by his brother shoe-blacks.

The second case was that of G. F., sixteen years of age. He walked to London from Northampton, leaving his brother—who had a wife and young children—in great poverty. "He came," writes one of the masters, "to our Home, and set steadily to work, getting his living honestly, and laying by a few shillings in the bank. One day he heard from his brother, that his family was in great distress from sickness, so he begged of me to draw his money from the bank, that he might assist them. Not long after, learning that one of the children had died, he forwarded the remainder of his savings to help the poor surviving parents, rejoicing that he was able to render them ever such small assistance."

### A RAGGED CHURCH AUDIENCE.

MR. HYTCHE, the conductor of the Ragged Church service in Field-lane school, thus describes his audience:—

"It consists of the dregs of all classes, high and low; for whilst those who never had a home attend in large numbers, military and naval officers, and members of the universities, who have spent their substance in riotous living, are not infrequent members of this strange congregation. There, too, may be seen the nervous features of the nigger melodist; the stealthy look of the begging-letter imposter who has failed; the costermonger and navvie out of work, and, what they felt most, out of heart; the pallid and wasted form of those who have just left the fever hospital; and the cropped head of the felon recently out of gaol, or of the ticket-of-leave man, who

really wants to reform, if he can get a chance. The aspect of the congregation is deepened in its singularity, because it consists of the seething dregs of all nations. The bronzed native of Calcutta, the negro with earnest look, are there; the gipsy, with his combined look of cunning and intellect; the Scotchman, thoughtful even amidst his degeneracy; and the Hibernian, smiling in spite of starvation and care. Yes, 'every one that is in distress, and every one that is in debt, and every one that is discontented,' flocks to this modern cave of Adullam to hear the best tidings ever given to fallen man. Their attention is marvellous; there is no clock-watching; and when the service, which usually lasts one hour and a quarter, is prolonged either for a prayer meeting or extra addresses, all stay, and seem to enter fully into the service."

Mr. Hytche then illustrates the effects of these services by—

#### CASES.

1. Out of these, I recollect the following:—A lad, aged sixteen, a total stranger, meeting the preacher in St. Giles's, came up to him and said, "I heard you preach at Field-lane; you took for a text the words of Christ: 'Compel them to come in.' I shall never forget it till my dying day—it comes into my mind night and day,—yes, it comes into my mind when I'd rather it did not."

2. A poor backslider attended the service one morning. He had been a Sunday-school teacher and a member of the Wesleyan Connexion. Through a life of sin he had lost both character and health, and was in the utmost state of destitution, so that he gladly sought the shelter of the Refuge. The word came home with power,—his character had been painted unknowingly by the preacher; he was led to see how heinous were his sins, and how just his punishment; and again he sought for and found peace in the blood of the Lamb.

3. A poor woman, rich in grace, was debarred by illness from attending the service for nearly three months. When she again attended, she said, "The savour of the prayer meeting that I attended the Sunday before my illness has remained with me ever

since. I have had peace and joy without cessation ever since that time."

4. A slaughterman, who lived in the district, was notorious even among his depraved class for swearing and drunkenness. The first time he came to the service he had a pipe in his mouth, and was determined to annoy this lowly flock. The Word came home with power. He soon left off the habits of swearing and drinking; and instead of being a ringleader in all wickedness, he became a check on his guilty companions. Amongst other external fruits of this change, he drew many of his associates from that secret admission to public-houses on Sunday morning which is so prevalent in this district.

5. The service was attended by a fine, aristocratic-looking man, from whom the look of the gentleman could not be eradicated, even by the degradation wrought by a life of vice, and at length of extreme poverty. He stated that he held the rank of captain in her Majesty's service up to fifty-seven years of age, when he sold his commission. He said that his life had been "one black course of depravity and defilement," until at length his family, high in position, refused to hold any further intercourse with him. Like the prodigal, the sense of poverty led him to see how poorer he was as regarded the soul. He was led by the Good Spirit to the "fountain opened for sin and uncleanness," and died after two months' illness, rejoicing in Christ.

#### NEED OF RAGGED SCHOOLS.

THE need of Ragged Schools, and of their large increase, is painfully indicated and revealed by the last published judicial statistics, presented to both Houses of Parliament, which show that of 1096 boys and girls sent to Reformatories within twelve months, 530 could neither read nor write, and 500 could only do so imperfectly. Of 129,527 persons in the same year committed to prison, 45,209 could neither read nor write, and 78,609 could only do so imperfectly. When only 6 out of 109 in Reformatories, and only 5 out of every 129 in prisons, can read and write well, there is a fearful necessity for every available educational appliance to be fully employed.

## Science and Art.

OMNIBUSES, on a new model, have been invented in Paris. They are so contrived that upwards of fifty persons can be seated on the roof, and are specially intended for out door sights.

SELF-ACTING SIGNALS.—Signor Vincenzi, an Italian engineer, is the inventor of some new self-acting signals. The mechanism comprises cast iron cases placed along a railway containing electrical apparatus, which causes the whistle of the engine to sound when the way is not clear, or when a train in advance has just passed.

THE ATLANTIC CABLE has been completed, and the *Great Eastern* sailed on June 30. Stopping to coal at Beerhaven, she will reach Valentia about the middle of this month, and the shore end of the cable having been connected, the "paying out" of the cable will begin.

HORSES CLEANED BY MACHINERY!—At the large omnibus establishment at Pendleton, Manchester, the horses are cleaned by machinery. Cleaning a dozen horses a day was thought a day's work for one man. He can now clean thirty with less fatigue.

SAN FRANCISCO is about to be supplied with water from a lake in the Sierra Nevada mountains by an aqueduct two hundred miles long.

THE ROYAL SARDINIAN ACADEMY has elected Professor Max Müller one of its *Accademici Stranieri*. The number of the foreign members of this Academy has always been restricted to seven. There are at present Bökh, Thiers, Cousin, Barante, Grote, Mommsen, and Max Müller.

LAURITE.—A new mineral to which this name has been given has lately been found in Borneo. It is mixed with the ore of platinum, and occurs in the form of small globules, not above half a millimetre in diameter.

WHERE THE WIND CAN BLOW IN ENGLAND.—According to Professor Airy there are only eight points from which the wind can blow steadily for any lengthened period in England. It never blows directly from the south. The two most prevalent winds are the S.S.W. and W.S.W., the former always bringing rain, the latter usually accompanied by fine weather.

CLOTH BOILED IN LIME.—Experiments have shown that cloth remains uninjured when boiled in lime for two hours, providing the cloth is covered with ley, stirred repeatedly, and carefully washed as soon as taken out, in order to prevent the absorption of the carbonic acid, which would form carbonate of lime on the cloth, and ultimately destroy it.

THE SOCIETY OF ARTS has given its medal this year to Professor Faraday.

MEMORIAL.—A bust of Richard Cobden, by Woolner, is, by permission of the Dean, to be placed in Westminster Abbey.—A statue of Lord Macaulay by the same sculptor is about to be placed in the library of Trinity College, Cambridge.

THE HILDBRANDT COLLECTION.—A collection of works by this artist is now being exhibited in London. In 1864 he set out for two years' travel, and brought home 400 drawings. Half of these are here exhibited, referring chiefly to San Francisco, China, and Japan. The drawings are as illustrative of eastern life and scenery as of German art.

ALGERINE VIEWS.—A collection of water colour sketches illustrative of the scenery and peasant life in Algeria from the pencil of Madame Bodichon and Mrs. Lee Bridell. The landscapes, rather than the figures, claim attention from their force and beauty. Among the most vigorous is "Cedar Forest with the rising of the mist."

IVORY.—The demand for ivory in Sheffield alone, it is said, now kills 20,000 elephants a year. The supply is limited, and, as the elephant does not multiply fast, there is likely to be a scarcity very soon.

GIGANTIC BIRD.—The fossil remains of a bird, estimated to have stood twenty-five feet high, has been discovered in some beds of limestone at Nelson, New Zealand.

M. MAREY has communicated to the Paris Academy of Sciences the description of a very ingenious instrument, which he calls a myograph, for exhibiting the vibrations of the muscles of the human body, and especially when under the influence of fatigue.

## Literature.

### THE HOME LIFE.\*

MR. BROWN needs no introduction to thoughtful readers. His previous volumes of sermons, however much they may have awakened hostility by their divergence from the line of popular orthodoxy, have been widely read for their freshness and their suggestiveness. It is not very likely that this new volume will lessen the dislike which many have already very freely expressed to his opinions. And yet it is well sometimes to listen to men who cannot pronounce our Shibboleth: well, if it teach us to cultivate a habit of weighing our own dearly cherished opinions; and better still, if it should serve to deepen within us the charity which thinketh no evil. To hear the condemnation of some critics, one might suppose that the great heretic of modern times was the present minister of Claylands chapel, who in struggling for newer settings of old truths, had only stumbled upon error. To hear the unqualified praises of others, one might equally be tempted to think that truth had remained hidden during nineteen Christian centuries until Mr. Brown revealed it. Not that we are ourselves prepared unconditionally to accept Mr. Brown as a teacher. His views appear to us as narrow and exclusive in one direction as he thinks the views of orthodoxy are narrow in another. But notwithstanding our own difference of opinion, we very cordially greet another volume from his pen. His aim, as he tells us in his preface, has been, in these discourses, to study the closest relations and the most sacred duties of life, in the light of Him whose incarnation reveals the principle of their closeness and sacredness.

There are eleven sermons in all. The first is entitled "They two shall be one"—the man and woman being so constituted as to supplement each other. The second touches upon "these little ones;" and in this dis-

course he illustrates and enforces these three points: that these little ones are sent us to make us free of the art and mystery of love, that we may learn through the love of man something of the love of God; that we may learn through them the lessons of sacrifice and taste its joys; that they may hold up to us the mirror of our evil habits and passions, that we may learn to hate them as God hates them, and may join the energy of our will to His in the effort to master them, and put them away. The third touches upon "the just master," and the fourth upon "the faithful servant." The remaining seven deal with "education," "the nurture of the Lord," "recreation," "getting out into life," "the family ministry," "the golden autumn," and "the whole family."

These are wise words of

#### ADVICE TO SERVANTS.

"And you, servants, respect your work, and your honourable name as servants, too much to be mimicking your masters and mistresses in dress and manner. You are not mistaken for fine ladies, believe me. Nor are you, shopmen, when you indulge in Sunday rings and jewellery, and adopt a would-be fashionable swagger, mistaken for the sons of peers. You lose the one honour, the real honour, which diligence and fidelity win, and which set on the honest brow a broad seal which has never been forged; but you do not win the other. Men and women see through the disguise in a moment, and laugh at it. If would-be fine gentlemen did but hear the pitiless laugh with which their strutting pretension is greeted as they pass by, they would rush home to hide themselves, nay, let us say, rather to find themselves; and to don the modest, simple, cleanly, self-respectful attire and air which becomes the apprentice no less than the servant, each according to his class. And these, if the honesty and industry of the aspect mate them, win a silent tribute of respect from all beholders, and are the sure passport to the higher rooms. Obedience, sobriety, industry, honesty, neatness, cleanness, courtesy,—these are the servant's graces. And again I say, they are as honourable, as precious, in the eye of Heaven, as needful for the work and glory of God's kingdom, as the most splendid

\* The Home Life: in the light of its Divine Idea. By J. Baldwin Brown, B.A., Author of "The Divine Life in Man," "The Soul's Exodus and Pilgrimage," &c. London: Smith, Elder, & Co., 65, Cornhill. 1866.

talent, the most masterly genius, which have ever played the chief parts on the theatre of the history of the world. There is no respect of persons with God. The slave with Him is as great or as little as the king."

Here are others worth weighing over, on

#### THE GREAT DANGER OF PARENTS.

"There is a great danger here, against which it becomes Christian parents to be constantly on guard. It arises from the very earnestness of their desire to make their children the full sharers of the joy and the hope with which the gospel has lit their lives. It is a grievous mistake to let 'the powers of the world to come' overshadow the young spirit too soon. As Moses put a veil over his face in speaking to his children, so God puts a veil over His face in speaking to every human child. That veil is the parent, who stands to the young child in 'the stead of God'; happy for the parent, happy for the child, if he can fill for the time the place of God. The light should grow on the child's consciousness like the dawn, and the twilight is the parent's rule. There are parents who cannot be satisfied unless they flash the light at once in all its brightness on the young child's heart, and teach the little ones to mimic the functions and to touch the burdens which will one day try to the utmost their manly and womanly strength. The result of the process is, those ministering angels with the wings off, whom American writers first palmed upon us as human children; the vision of whom, could we see many of them about the pathways of life, would make the sad world sadder than it is. Happily, out of fiction, they are rare.

"Those who rob us of the fun, the joyousness, the dash of childhood, can give us but poor equivalents in exchange. 'Ministering children,' early taught the gravity of a vocation, little know how they are killing manhood and womanhood, by robbing childhood of its buoyant and gleeful life. While children who catch early from a parent's contagious goodness and gentleness the love of ministry, are preparing to contribute something better than a wingless angel to the consolation and help of the world. It is a fatal mistake to press on a child's development, in order to force those early fruits, which are fair to look upon, but which quickly fade. A child's piety is one thing, a child's imitation of a man's or a woman's is another. I always tremble when I hear of those wondrously sage reflections and 'good' actions, which Christian parents of a certain class delight to narrate. I fear lest

the stem which bears such untimely buds should grow thin and sickly, and yield leaves only, when it should be bringing forth flowers and fruit. In a true Christian home, where the parents are taught of God, the parents' authority would long be to the child as the divine authority, and the dawn would brighten very slowly into the day. The time comes when the child begins to feel for some greater one behind the parent, and becomes conscious of the burdens and perplexities of life. Then let the parent produce his higher lessons, remembering always that it is as light, as life, as love, that the Lord reveals Himself to the soul and to the world. Were there more of this light and joy of the Lord in our Christian teaching, we might not have to mourn so constantly that the children of Christian households forsake Him, as though His names were darkness, terror, and death."

Mr. Brown thus speaks of

#### RECREATION.

"Rest is not recreation. If a man is so worn out by toil that, like a tired-out horse, he just drops when he is unyoked, and lies slumbering until he is yoked again, he is not recreating. No new joy will come to such a man in his work; mere rest never made any man dance and sing. The only recreation is in the free and joyous play of the powers, for the sake of the pure pleasure which the exercise yields. A bright walk in the summer evening through the meadows in the sunset glow, a bath in the dewy evening air filled with a golden glory, while the hum of life settles down to its repose—here is something which belongs to us, and which God enables us by a thousand senses to take in. Every sense is athrill with delight as it exercises itself on the objects with which God has surrounded it in creation, and has drunk in a full draught of joy from an unfailing spring. The recreation has renewed us; we go back with new and joyful energy to our tasks. And he who, when his work is done, has entered into the keen rivalry of athletic games and sports, and has strained his muscles for no compulsion but his 'own sweet will' to strain them, goes home weary in limb, but refreshed and recreated in spirit, and something of the joy of his game abides with him and sings through his work. Another turns from the weary day-book and ledger to read with instructed eye a page out of the great Book of the Creation; he spends his evening in his laboratory watching the play of the electric fire, or the rudiments of things taking their crystal forms under his hand, and pores over it, all out of pure love, with an ever-

fresh wonder and delight. The morning will call him forth with new energy to his business occupations, he will go forth from his home a new made man to his daily tasks. Another finds his delight in the keen play of intellect, the quick flashing glances of sympathy, in music and the music of motion, and all the relaxations and recreations of home-life and society.

"Happiest, perhaps, are those whose taste and culture enable them to find a rich recreation in the pursuits and enjoyments of art. The habit of studying the Divine handiwork, to discover its order and method, that we may think over again the great thoughts of God, and cultivate our powers to express them by means which our own nature supplies, affords the highest and purest recreation which is possible for man. It unveils to us the mystery of the creation, and gives to us the loftiest fellowship with our friends. Those able to practise little, may at any rate train themselves to judge and enjoy. The pleasure thus yielded will be the more purely recreative, in that it is so far removed from the scenes and influences of the daily toils. Music, the fine arts, and the higher forms of literature, call unused faculties into play, and increase immensely both the capacity of the nature and the interest and enjoyment of life. Higher uses of the powers thus cultivated we shall discover, when the things 'which eye hath not seen, which ear hath not heard, and which it hath not entered into the heart of man to conceive,' shall appear. The essence of the recreation in all cases is the joy which is found in the exercise of the powers, under no constraint but that of the pleasure which the exercise yields. It is a draught by the way from the pure fountain of life's pleasure, which sin sealed up in Eden, and which Christ will unseal for ever in heaven. It comes, or it ought to come, if we but knew what recreation meant, to throw some cheer into our daily tasks, and to remind us of a sphere for which those daily tasks are training us, where the free play of our powers will be a perennial bliss. It should give us a snatch of song to lighten our labours; a breath of cool fresh air to play through the heated work-room of life. Nothing is recreation which does not tend to renew the spring, whatever else it may be. Recreation is emphatically a taste of the lost joy which was once man's heritage in Eden; the hard stern toil of life, under the sentence, 'In the sweat of thy brow shalt thou eat bread,' is the condition of our regaining it, if we are found faithful, in heaven. By this, test your recreations. All else, instead of recreating, dissipates the powers."

In dwelling upon another subject,

"Getting out into life," Mr. Brown writes strongly, but no stronger than the subject deserves.

We have only room for another quotation. It is from "the golden autumn."

"I would counsel all men and women, and more especially those of constant and close occupation, during their days of enterprise and energy, when the whole time and strength seems to be imperiously demanded for the day's work, to set apart some small fragment of them rigidly, as consecrated to yet higher use. I say yet higher use. For I regard the honourable toils of business, or of the home management, as a very high and worthy use of the powers. I would have men throw their energy into commerce, as into a work which is worthy of them; and I would have women master the details of home economy with a thoroughness which would leave their servants but little independent scope. Figures, stuffs, bills,—it may seem poor in detail, but it is not a poor thing to help to carry on, however humbly, the great commerce of life. By these things the world lives and grows, and offers an ever-widening seed-field to him who has the seed of the divine culture to cast into it, fresh from the Great Sower's hand."

We have allowed Mr. Brown to speak for himself rather than venture ourselves to speak for him; and we are greatly mistaken if any reader can carefully peruse this volume without "understanding a little more clearly, and feeling a little more deeply, how sacred these relationships and duties are in the Lord." Nor do we envy the man who, because of some theological difference between himself and its writer, can deliberately refuse to accept the help which is here so abundantly offered.

There is one reference to his habit as a minister to which, in closing, we ask passing attention. Mr. Brown says:—

"The best way to blind ourselves to the sunlight is to stare at it; and the best way to miss the light which is in the divine word is to look at nothing else. To read nothing but the Bible and books about the Bible, is the surest way to stint its blessing. The Bible is larger than our faculties at their fullest expansion. The higher their culture, the wider their range of vision, the more of its truth they will be able to take in. In my small sphere, I am in the habit, as my congregation know very well, of studying each year some secular theme, some aspect of the creation, or some era of history, and bringing the



results before them in a course of lectures on the subject. I call it secular, but to me it is most sacred. I do it distinctly that I may understand the Bible better, and be more fitted for my spiritual work; that I may know God's word and God himself more fully, by taking a wider view of what God has done in the material and human worlds."

*Light in the Hospital.\** A very graphic account of the prodigal's life and yet happy end of an English volunteer in the American war, by Dr. Brown, of Cheltenham.—*Five Lectures by Rev. Edward White.\** These lectures were suggested by the reasons and excuses offered by intelligent mechanics for not going to church. The first meets the objection urged on the score of the supposed "mercenary character of the ministers of Christianity, who get their living by teaching it;" the second is on "the difficulty" said to be felt "of knowing what is true, through the multitude of opinions;" the third refers to the so-called "dreadful doctrines taught in our churches and chapels;" the fourth meets the plea of "the need for fresh air, for rest, and for enjoyment on Sunday, none of which

are to be had at church;" and the last takes up the very common excuse of absentees—"the bad characters of church-goers." The tracts are characteristic and admirable. The third is the one most likely to provoke dissent among many readers.—*Gospel Echoes; or, Helps to the Heralds of Salvation.\** By Albert Midlane. In this unpretending volume there are nearly two hundred hymns of various metres and merit. Some are worthy of adoption in all hymn books; but others are more suited for the use of children. Few will read far on in the volume without discovering how firmly the writer holds his views of divine truth. "Gospel Echoes" is a book that deserves to be known beyond the limited circle of the author's own island home.—*The Pastor's Work and the Church's Duty.†* By Rev. J. Salisbury. This is a very judicious and yet out-spoken sermon, delivered at the ordination of Mr. Salter at Coalville. We should like to quote some passages from it, but prefer to send our readers to the sermon itself. Clear, forcible, scriptural, and timely, it deserves to be widely circulated.

\* Elliot Stock.

\* S. W. Partridge, 9, Paternoster Row.  
† Elliot Stock.

## Intelligence.

### Our Churches.

#### CONFERENCES.

The NORTH DERBYSHIRE CONFERENCE assembled at Milford, instead of Sutton-in-Ashfield, on "Good Friday," April 30. Brother Renwick, of Dnfield, presided. Twenty-two were reported as baptized since the last Conference. Several of the churches neither sent representatives nor report. Crich, Duffield, Smalley, Milford, and Tagg-hill, paid their contribution to the Conference fund.

1.—The churches composing this Conference were formally invited to amalgamate with those belonging to the Midland Conference. Resolved, to thank the Midland Conference for the kind invitation: but, at the same time, to decline the overture very respectfully.

2.—Brethren Wright and Blount, of

Derby, were present as a deputation to lay before the Conference a plan relative to a Local Preachers' Association. The Conference thanked the brethren for the information, and deemed the plan a good one.

3.—The Secretary was requested to continue in office another year, and was thanked for his services.

4.—There was a revival meeting in the evening.

The next Conference to be at Sutton-in-Ashfield, the first Monday in August.

The Milford friends provided a comfortable tea; and, though the Conference was not large, it was pleasant, and, we hope, useful.

THOMAS YATES, *Secretary.*

P.S.—A week or two after the Conference the Secretary was informed by letter, and a remittance of postage stamps, that after he had left the Con-

ference on "Good Friday," a suggestion was made that some additional compensation should be made to him for his services and travelling expenses. The brethren present agreed not to decide upon it then, but to lay the matter before their respective churches. The postage stamps received were from Kimberley and Duffield.

T. Y.

The YORKSHIRE CONFERENCE assembled at Heptonstall Slack on Whit-Monday, May 21. In the morning the Rev. W. Gray read the scriptures and prayed, and the Rev. R. Hardy preached from 1 Cor. i. 4—7.

The brethren met for business at a quarter past two. Rev. C. Springthorpe, minister of the place, presided, and Rev. R. Ingham prayed.

The names of representatives were then called, and from the reports it appeared that fifteen only had been baptized since the last Conference, and fourteen remained as candidates. Whitsuntide home engagements prevented several ministerial and other brethren from being with us, and from several churches there was no report.

After singing the usual verse, the Minutes of last Conference were read—an item or two in them were explained by the Secretary—then they were confirmed, and the following attended to.

1. *Dewsbury Committee.*—Agreed, That the brethren on this Committee be thanked for their services, and remain in office another year, and that Rev. W. Gray, and the Conference Secretary, be added.

2. *Home Mission Amalgamation.*—The Cheshire Conference, through their Secretary, Rev. J. Maden, informed us that they could not see their way clear to unite with the Yorkshire Conference in Home Missionary efforts at present.

3. *Edge Side.*—A letter was read from this church from which it appeared that there had been some misapprehension on their part concerning the "Loan" voted for them at our last meeting. Agreed: That Rev. J. Alcorn, O. Hargreaves, and T. Gill, be appointed to correspond with the Edge Side friends, and, should the way be clear, to complete the arrangement.

4. Attention was called to an irregularity in the proceedings of the Clayton Conference, and the following was unani-

mously agreed to: That this meeting regrets the decision of the last autumn Conference, held at Clayton, which violated one of our own rules, in the appointment of the preacher for the succeeding Conference, and hopes that the ministerial brother whose turn it was to preach, will accept this resolution as an apology.

5. Agreed: That the rule which requires the ministers of the district to preach in rotation at the Conference be rescinded; and, in future, the church where the following Conference is to be held may nominate the preacher from among the regular ministers of the district. And in case the church fail to nominate, the Conference select and appoint.

6. That the present deficiency in the Conference fund be supplied from the Home Mission fund, forasmuch as it has been occasioned by the payment of expenses connected with the home missionary interest at Dewsbury.

7. *Home Mission.*—(1.) The report of the Home Mission for the year not being ready, the Secretary and Treasurer were requested to complete it in time for presentation at the annual meeting at Loughborough.—(2.) That the Treasurer and Secretary (Rev. R. Ingham and W. Gray), be thanked for their services, and reappointed for another year.—(3.) The Rev. C. Springthorpe was appointed to represent the Yorkshire District as speaker at the annual Home Missionary Meeting.

8. *Denholme.*—The friends at this place having begun to build their chapel, applied for the money promised towards the new erection. Agreed: That £50 be considered due towards the Denholme new chapel, and that we instruct the Treasurer of our Home Mission to pay it over to the proper parties as early as convenient.

9. That in future all applications made to this Conference, involving grants of money, stand over for consideration until the following Conference.

10. The Secretary of Conference received the thanks of the meeting for his services, and was appointed for another year.

11. The next Conference to be held at Leeds (Call-lane), on Tuesday, September 25th. Rev. B. Wood to preach in the morning, and the Dewsbury Committee to meet immediately after dinner.

THOS. GILL, Secretary.

The LINCOLNSHIRE CONFERENCE WAS held at March, on Thursday, June 7th.

In the morning brother Cookson read and prayed, and brother Mathews preached from 2 Peter i. 19—21.

After the sermon the reports from the churches were presented, from which we learned that fifty-six had been baptized since the last Conference, and fourteen remained candidates for baptism.

In the afternoon the Home Mission Accounts were brought forward and audited, shewing a balance due to the Treasurer of £3 1s. 11d. Resolved:—

1. That we deeply regret that the amount raised this year is less than for some years past, and that we earnestly urge the churches to make an effort to augment the funds, especially those churches which have not sent any contributions.

2. That the following sums be voted for the ensuing year:—To Holbeach, £10; Whittlesea, £10; Lincoln, £15.

3. That the legacy of £50 left by the late Rev. G. Judd, and now lent to the church at Coningsby, be handed over, when repaid, to the Treasurer of the "Union Baptist Building Fund," at the discretion of the Treasurer for this district, and with such conditions as he may impose.

4. That the thanks of this Conference be presented to brother R. Wherry for his services as Treasurer, and that he be requested to continue in office during another year.

5. That the thanks of this Conference be presented to the Secretary for his past services, and that he be requested to continue in office during the next three years.

6. That we thank brother Mathews for his interesting sermon delivered this morning, and request him to send it for insertion in the Magazine.

7. That we thank the friends at March for the kind and hospitable reception which they have given to us at this Conference.

8. It was stated that the St. Ives chapel property remained as it was.

A touching letter having been read from brother Buckley, of Orissa, it was resolved:—

1. That the dreadful dearth in Orissa demands the immediate aid of the people of this country, and especially of the General Baptist churches whose mis-

sionaries are labouring in that famine smitten district.

2 That brother Wilson be requested to make an appeal to the churches in this district, and also an appeal to the public through the pages of the *Christian World*.

Resolved, that the following be sent as cases to the next Association:—

1. That this Conference recommends the Association, in accordance with the suggestion in the Magazine, to omit the sermon on the Wednesday afternoon.

2. That this Conference recommends the Association to petition Parliament in favour of the Bill for legalizing marriage with a deceased wife's sister.

In reference to a case from Holbeach the friends there were advised to confer with the friends at Fleet.

That the next Conference be at Spalding, on November 22nd, and that brother Wilson be requested to preach in the morning.

The Conference next June to be at Peterborough.

An interesting Home Missionary meeting was held in the evening, in which brethren Wilson, Lyon, Mathews, J. Wherry, and the Secretary, took part.

THOMAS BARRASS, *Secretary*.

#### BAPTISMS.

BIRCHCLIFFE.—On Lord's-day, May 27, nine persons, seven of whom were young men, were baptized, after a sermon from Acts ix. 17—20, and in the afternoon of "the same day" were "added to the church." B. G.

DEWSBURY.—On the 15th of April three young persons from the school were baptized in the public baths by the Rev. B. Wood, of Bradford, and received into the church. There was a large number of spectators on the occasion.

PETERBOROUGH.—On Lord's-day, June 3, two persons were baptized by Mr. Barrass.

#### MINISTERIAL.

BRADFORD, *Infirmiry-street*.—Rev. J. B. Lockwood has accepted the cordial and unanimous invitation to the pastorate of this church, and commenced his labours on the first Sabbath in June.

#### CHAPELS.

BIRMINGHAM, *Longmore-street*.—The opening services in connection with this place of worship commenced on Wednes-

day evening, May 9. The members of the church met for prayer, and the ordinance of the Lord's supper was administered by the pastor to thirty-eight persons, all the members being present excepting two. The deep solemnity which pervaded this first gathering will never be forgotten by those who were privileged to be present. The little band was seated directly in front of the platform, occupying but a small portion of the spacious chapel. The meeting was strictly private, which added much to its quietude and interest. On the following evening, May 10, the Rev. Dr. Burns preached an appropriate sermon from the words, "and I will glorify the house of my glory." On Lord's-day, May 13, Rev. J. Stevenson, M.A., preached morning and evening. On Tuesday evening, May 15, Rev. L. H. Parsons, pastor of the church, preached in place of Rev. Brewin Grant, B.A., who was unable to fulfil his engagement in consequence of indisposition. On Lord's-day, May 21, Rev. H. Cross, of Coventry, preached in the morning, and the Rev. L. H. Parsons in the evening. On Monday evening, May 21, a tea meeting was held in the chapel, at which between four and five hundred were present. At the public meeting after tea J. S. Wright, Esq., occupied the chair. The treasurer to the building fund read the subscription list, and gave a brief outline of the efforts which had been made, and the success which had attended them, about £400 having been realized. Addresses were given by the Revs. E. Stevenson, of Loughborough, F. Chamberlain, of Fleet, H. Cross, of Coventry, and L. H. Parsons. The proceeds of the services amounted to upwards of £60. To the few individuals who some twelve months ago united themselves together for the purpose of attempting the establishment of this cause, the present position of the church is a marvel. Meeting in an inconvenient upper room then, which, although moderate in size, soon became too small, larger and more commodious premises were secured, and amidst much anxiety, and an equal amount of labour, together with earnest prayer, the almighty hand of God has guided his people thus far, and amidst all the discouragements with which they have had to contend, the Lord has been with them, and His pleasure has prospered in their hands.

J. S. C.

**REOPENING OF THE BAPTIST CHAPEL, PACKINGTON.**—Two sermons will be preached on Tuesday, July 3, 1866, by the Rev. C. Vince, of Birmingham, and on Sunday, July 8, by the Rev. I. Preston, of Chesham. The services to commence each day at half past two o'clock in the afternoon, and at six in the evening. A collection will be made after each service.

#### MISCELLANEOUS.

**DEWSBURY.**—On Sunday, June 3, the anniversary of the above Sunday school took place. Two sermons were preached by the Rev. W. E. Winks, of Allerton, near Bradford, to large congregations, in the Assembly Room, Wakefield-road, which is at present used as the Baptist chapel. Appropriate hymns were admirably sung by the children and choir. A collection was made at the close of each service in aid of the funds of the school.

**HOSE.**—On Whit-Sunday, May 20, two sermons were preached in the Baptist chapel by Mr. Cantrell, of Chilwell College, on behalf of the Sabbath school. The day was very favourable, the attendance large, and collections in advance of last year. On Monday, after a public tea, a meeting was held and appropriate addresses were delivered by the Chairman (Mr. Glenn), the superintendent of the school, and Messrs. Silverwood, Wileman, and Cantrell.

**BOURN, Lincolnshire.**—The forty-second anniversary of the Baptist Sunday school was held on Sunday, June 10, when two sermons were preached by the Rev. W. Orton, of Louth. On Monday afternoon the children had their usual treat of cake and tea, and afterwards enjoyed themselves in various out-door amusements in a large field adjoining the West-road, kindly lent for the occasion by Mr. W. Wyles.

**BIRCHCLIFFE.**—On Sunday, June 3, our school sermons were preached by the Rev. Giles Hester, of Sheffield. The day was favourable, the sermons excellent, the congregations large, and the collections liberal, amounting to £43 14s. 8½d.

G. B.

**SHORE.**—On Lord's-day, June 17, two sermons were preached in behalf of the Sabbath school at Shore, to overflowing congregations, by Dr. Burns, of London. Collections £64 13s. 9½d.

## Obituary.

MR. ESBERGER,

Of Louth, departed this life, March 26, 1866, in his fifty-ninth year. He was of Prussian origin. In the old parish registry of Fotherby there is a record of the interment of "Frederic Esberger, Surgeon." This gentleman is said to have come over into England during the French war, and was long known in the neighbourhood of Louth as "the Prussian Doctor." From him descended a son of the same name as himself; and in the third generation the family name was perpetuated by him whose death is recorded here.

Frederic Esberger was born at Louth, Feb. 7, 1808. His parents were members of the General Baptist church, and it was for them to implant the first seeds of spiritual truth in the heart of their child. At the age of five he entered the Sunday school; and for several years the little fellow, with bright eyes and intelligent countenance, took his place in the class, and was engaged, with others of a similar age, in reading the Scriptures, listening to the story of the cross, and singing the songs of Zion. In course of time he became a teacher, and as his outward conduct was exemplary, it was hoped that a change was wrought in his heart, and that he would soon consecrate himself publicly to the service of the Saviour. But alas! he grew thoughtless. His class lost its interest. He left the Sunday school, and was seen less frequently in the house of prayer. He acquired a love for the society of the worldly and the gay, and in imitation of many of the tradesmen of that time, met once a week with a number of his companions to enjoy the social glass and the merry song. In this course he continued for some time, and though mercifully preserved from the grosser vices, he lived without God and without hope in the world. But he found no peace. He yearned after something better than he found in worldly pleasures, and at the invitation of a friend he was ready to renew his attendance at the house of prayer. He listened now with new interest. The Gospel seemed more adapted to his condition than it ever had done before. His aching heart found the rest it had long sought in vain, and he resolved to declare himself on the Lord's side. He asked for baptism. He felt it his duty to confess Christ before men. As the time drew near, however, his courage failed, and thoughts like these greatly disturbed him—

"I am not fit to be baptized. It is necessary for me to experience a greater change. Such an imperfect creature as I am is not fit to enter the church." And so distressed was he that he resolved to wait until he should become more worthy. Accompanied by a friend, he sought an interview with Mr. Cameron, then the pastor of the church, who soon understood the case of his young friend. He found one who could no longer live in sin, but was struggling to be holy, and so disheartened by his numerous failures that he scarcely dared to regard himself as accepted of God; and the venerable pastor said to him in his own impressive manner—"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." The light at once dawned upon his mind. He was conscious of his walking after the spirit and not after the flesh, and he was enabled to say, "Then there is no condemnation to me. Unworthy as I am, I am freed from condemnation, and may now regard myself as a child of God." His anxious heart was from that moment relieved; as good John Bunyan would say, "the burden fell from his back," and the lesson then learned gave him sweet consolation to the very close of his life. He now returned to the Sunday school, and resumed his work with an earnestness he never felt before. He was a new man. "Old things had passed away, all things had become new." After a while he was made superintendent of the school. In 1850 he was elected a deacon of the church. On Tuesday, Feb. 21, 1865, the warning came that his work was nearly done. He was seized with a stroke of paralysis. It was in the prayer meeting. He became conscious of it at the close of his own prayer, but resumed his seat, and remained silent during a short church meeting that followed; and not till he was left alone with a few friends in a committee, did he make known the sad visitation. He was then perfectly calm. He said, "It is the Lord's doing. It is all well. How thankful I am that it has happened in a place so dear to my heart." It was found that the strength of one side was entirely taken away. Oh, how distressing it was to witness the change! He had been actively engaged during the day, and had entered the room with his usual quick step; but now he was unable even to stand, and was dependent on two of his

brethren to carry him to his home. After some weeks the use of the paralyzed limb was in some measure restored, and he was able to resume his place in the house of God. But alas! the mind was enfeebled, his prayers were incoherent, and he was not the judicious counsellor he had ever been before. The unfavourable symptoms continued to increase till he became distracted by disordered fancies, and the light of reason was by degrees hopelessly obscured. In this afflicted state he continued, with the exception of a few lucid intervals, till the outer man decayed, and mortality was swallowed up of life.

Now he has passed away, it may be well to recall some of the principal features of his character, and to treasure up a few recollections before they vanish from memory.

All who knew him will remember that *he was diligent in business*. He was when young apprenticed to a coach painter. Having completed the time required by his indentures, he continued with the same master, and after the services of several years became the sole proprietor of the coach manufactory. He was honourable in all his dealings, and unwearied in his industry; and of him it may be truly said, "The Lord was with him, and whithersoever he went he prospered."

He was also *very decided in his religious views*. Whatever he held he held firmly. He believed with his heart. The great doctrines of the Gospel were held intelligently, and he rested on Christ as on a rock. In all the practices of the church he sought the good old ways; and many will remember the earnestness with which he defended the practice of strict communion. He had a deep veneration for the Scriptures, and in many an argument did he say, "What does the old Book teach? Where do you find that in the New Testament? Come, now, to the law and to the testimony." The final appeal was always to the Bible, and no one ever subscribed more heartily to the famous saying of Chillingworth, "The Bible, and the Bible alone, is the religion of Protestants."

He *took a lively interest in all the affairs of the church*. Truly may it be said of him, "he loved the gates of Zion." "He was glad to be a doorkeeper in the house of his God." There was no service in which he was not ready to engage, and since his removal a blank has been left in almost every department of Christian effort.

He was *constant in his attendance at the sanctuary*. It was an extraordinary thing

to see his seat empty. He had many calls of business, but everything else must give way that he might fill his place in the house of God. At the early prayer meeting, at the week-night services, at all meetings for the transaction of business, as well as at the more public services, he was invariably present, and could truly sing—

"I have been there and still would go,  
"T is like a little heaven below."

He was also *liberal in his contributions*. He regarded himself as a steward. "The money is not ours, friends," he has often said, "it is the Lord's. He has lent it to us, and we must give up our accounts to Him. Let us do what we can while we have the opportunity." And few things grieved him more than to see in others whose means were ample a disposition to be mean and niggardly to the cause of Christ. It was his earnest desire to honour the Lord with his substance, and when he had done his best, he said with David, "Of thine own have we given thee."

And there was *no personal service he was not prepared to render*. He was truly a worker in the Lord's vineyard. His voice was heard in the songs of praise; his prayers stirred up the devotions of others; he was untiring in the labours of the Sunday school; he devoted a portion of almost every day to the visiting of the poor and sick; he husbanded well the pecuniary resources of the church, and took a deep interest in everything which affected its prosperity. He was "steadfast, unmoveable, always abounding in the work of the Lord."

His work is now done. On the thirty-first anniversary of his baptism he was laid in his grave. On the 2nd of April, 1835, he was buried with Christ in baptism, and on the 2nd of April, 1866, he was buried "in sure and certain hope of the resurrection to eternal life." After more than thirty years of faithful service to Christ in his church, he was attended to his grave by his family, his workmen, the officers and many of the members of the church, his fellow teachers, and a large number of sympathizing spectators. On the following Sunday, his pastor, the Rev. William Orton, preached his funeral sermon from Rev. xiv. 13—"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

## Notes of the Month.

### ECCLESIASTICAL.

WHITSUNTIDE is the usual time for holding the Baptist "county" associations. A brief glance at some of them will not be without interest. The Leicestershire meeting was held at Arnsby, the birth-place of Robert Hall. The twelve churches in the association reported altogether a clear increase of thirty. C. Bassett, Esq., of Countesthorpe, was the "moderator," or chairman, and Rev. J. P. Mursell, of Leicester, the evening preacher. The associated counties of Nottingham, Derby, and Lincoln held their meeting at Chesterfield. The circular letter was read by Rev. W. Stacey Chapman, B.A., of Nottingham; and Rev. W. K. Armstrong, B.A., of Lincoln, preached in the evening. There is no statistical report published. The Yorkshire association met at Sutton, near Skepton. The preachers were Revs. Dr. Ackworth, T. Michael, and J. Timmis. The letter was written by Rev. P. Chown, on "The witness of the Spirit in the hearts of believers." The early morning prayer-meetings were a special feature at this annual gathering, and were very numerously attended. The clear increase of members in the seventy-two churches was over three hundred. The Oxfordshire Association met at Milton. Rev. C. J. Middleditch, of Blockley, was the Association preacher. The subject of the sermon was on "Purity of communion the strength of evangelical congregational churches." The other preachers were Rev. F. Perkins, of Farringdon, and Rev. W. Allen, of Oxford. This Association is divided into three Conferences. The circular letter was read by Rev. G. St. Clair, of Banbury, on "A minister's books; or, the pursuit of literature in connexion with the Christian ministry." The Bristol Association was held at Carsham, Wilts. Four sermons were preached in as many villages in the district. Rev. T. A. Wheeler preached the Association sermon, on "Our Association and its Mission work." Although about one hundred and eight had been received by baptism, there was a large decrease in

some of the churches, owing to a revision of the church books. The clear increase was little over one per church. The Norfolk Association met at Swaffham. Rev. G. Gould, of Norwich, preached. The number of deaths and of removals was so large, that the additions had barely filled up the vacancies thus occasioned. The Lancashire and Cheshire Association met at Oldham, Rev. Hugh Stowell Brown, of Liverpool, in the chair. The clear increase was about fourteen. The Northern Association met at Hartlepool. Rev. W. Hanson, of South Shields, was the Association preacher. Rev. W. Leng, of Stockton, read the letter, on "The causes, symptoms, and cure of worldly conformity." The Berkshire meeting was held at Newbury. The reports were generally favourable. A Sunday-school meeting was held in the evening, Rev. M. Munns, of Wokingham, and J. Aldis, of Reading, taking part. The Gloucestershire Association met at Ross. Rev. W. S. Webb, of Blakeney, read the letter, on "Home Mission work." The reports were generally rather discouraging, and the additions to the churches very small. The Northamptonshire Association met at Kettering. The annual meeting of the Provident Society was held. The capital now possessed is £4,000. The object of the Society is, to assist superannuated ministers who are members, and their widows and orphans. It was the last of the many valuable services of Rev. Andrew Fuller. Rev. J. T. Brown read the circular letter. The old practice of a double lecture is still retained in this Association; Mr. Bradfield, of Rusden, preached the first sermon, and Rev. T. T. Gough the second. The clear increase in the forty-four churches was eighty-five. The Kent and Sussex Association met at Queen-square chapel, Brighton. The reports were generally of a hopeful character. Every church in the Association had a settled pastor. The preachers were, Revs. J. B. Pike, of Lewes, and J. Drew, of Moor-gate. Rev. W. Barker, of Hastings, read the letter, on "The hindrances to success

in our churches."—A very suggestive paper was read at a late meeting of the Lancashire Congregational Union, by Rev. G. W. Conder, of Manchester, on "The æsthetics of public worship." Referring to the style of singing, and class of tunes once in vogue, Mr. Conder remarks: "'Tis but a quarter of a century since we were delightedly raving 'Before Jehovah's awful throne' in the five successive mysteries of 'Denmark;' we were noiselessly, merrily carolling 'O'er the gloomy hills of darkness,' and curiously ushering in the day of Jubilee to the complex harmonies of 'Calcutta.' We were dreamily, drearily journeying through six verses of 'Arabia,'—then the Felix; now and for evermore only the Petræa. We were dreaming over and over again the dream of Rousseau to Dr. Watts' ideas. We were solemnly sawing away at some tough theological sentiment or devout feeling with 'Hensbury' for our instrument. We were enjoying the merry up and down of 'Lydin' perhaps to a funeral strain that needed a little infusion of such cheerfulness to make it tolerable for an hour. We were calling on our souls to bless God in the 103rd Psalm, L.M., to the merry strains of 'Job,' and practising the bisection of ideas with the last line of each verse. We were admiring the suitability of the sentiment to the singer, when we happened to be singing the alto in 'Cranbrook' to the hymn, 'Grace, 'tis a charming sound.' But the time would fail us to tell of 'Devizes,' and 'Hampshire,' and 'Gabriel New,' and 'Islington,' and a host more whose very names it is our happiness to have completely forgotten; all of which, having served their generation after the best fashion possible to them, fell, or are still falling asleep, and leaving curious memories behind them of the days of our childhood in the art of song, mere nursery melodies of devotion that have helped us to rise to the higher and the better style suited to our riper and more cultured years. But though we have experienced a great and happy change in this respect of Church song, the improvement is very far from being complete and general as yet." Mr. Conder then proceeds to urge that "Nothing about the service of the Lord's house ought to be in any way wretched. The house itself ought to be kept as the

house of the Lord should be, at whatever cost. Slovenliness of every kind should be deemed an offence. Disorder in the worship of Him, whose first law is order, should be considered as sin. 'The lame, and the halt, and the blind,' are no more tolerable to God in the spiritual, than in the material sacrifices. Nay, surely *less* tolerable, for the latter were but types and symbols, and the former are reality and truth. And it is only what every man should feel to be due to the great Lord and King of all, that, with care and pains, he should give him of his best. When the poor beggar comes to your door, you may give him what comes to your hand without offence; but when your King comes to be guest, it would be disloyalty to treat him so. And yet how guilty are we all in this matter of worship, of giving to God anything that comes to hand." The paper closes by asking for "more song, truer song, better song." Of "truer song," Mr. Conder says, "Things beautiful are things to be sung about; they are themselves poems, and music fits them. The great and the sublime are subjects for song. Love and thanks ask for a musical utterance; they are the music of the heart; and when sorrow can sing, it sings itself sweetly to rest. But there are things that are not thus susceptible of musical expression. Who would set a physician's prescription to music, or sing the demonstration of a mathematical theorem, or order his dinner in recitative, and offer his goods for sale by song?"—The Ritualist war yet rages in the Anglican church. Some of its adherents have openly challenged the decision of Sir R. Palmer, Sir Hugh Cairns, and others, on this question. There is certain to be no small stir yet on this question. If the Bishop of London should follow out his threat, he will find work accumulate on his hands. The heretical bishop has been taking a further step towards rationalism. He has published a Hymn-book which does not contain the name of Christ from one end to the other. Even his quondam friend, the *Spectator*, has been compelled by this course to charge Colenso's defence of this as inconsistent with honest acceptance of the liturgy of the Church of England.



## Marriages.

April 19, in the Baptist Chapel, Lall Bazaar, Calcutta, by the father of the bride and the Rev. J. Powrie, of the Free Church of Scotland, James Young, Esq., to Letitia Zillah, only daughter of the Rev. J. Sale, Baptist Missionary, Calcutta.

May 19, at Broadmead Chapel, Bristol, by the Rev. N. Haycroft, M.A. Mr. William Tapscott, of Wooton-under-Edge, to Elizabeth Ann, second daughter of Mr. John Lawrence, Kingsdown-parade.

May 19, at Sion Chapel, Bradford, by the Rev. J. P. Chown, Mr. Thos. Naylor, of Horton, to Miss Ellen Wilkinson, of North Bierley.

May 24, at St. John the Baptist Church Lound, Suffolk, Thos. Cubitt, only son of Mr. Thos. Boulton, Norwich, to Louisa, only daughter of the late Mr. George Boulton, Junr., of the same place.

May 29, at Mare-street Chapel, Hackney, by the Rev. Daniel Katterns, Mr. Robert Alexander Bellman, of Cavendish-terrace, Victoria-park-road, to Amy, second daughter of Archibald MacLairne, Esq., of the Bank of England and Hackney.

May 31, at Zion Chapel, Stafford, by the Rev. J. Trestrail, of Greenwich, the Rev. W. J. Craig, of Dean, Huntingdonshire, eldest son of the late J. B. Craig, Esq., late of Greenwich, to Ann Stentford, eldest daughter of the Rev. W. H. Cornish, of Stafford.

June 2, at Arthur-street Chapel, Walworth, by the Rev. S. Cowdy, Nathaniel

F. Bassett, to Martha Jane, youngest daughter of the late George Topple Esq., of the Bank of England.

June 12, at Middleton-road Chapel, Dalton, by the Rev. Clement Dukes, M.A., the Rev. Henry Cross, Baptist minister, Coventry, to Fanny, youngest daughter of Mrs. Hannah Little, Stoneleigh Terrace, Coventry.

June 12, at Bloomsbury Chapel, London, by the Rev. G. Short, B.A., Hitchin, Matthew Henry Foster, of Wymondley, Herts, to Lydia, the youngest daughter of the late Mr. Thomas Ekins, of Warboys, Hants.

June 14, by license, at the Baptist Chapel, Cefn Mawr Ruabon, by the Rev. A. J. Parry, brother-in-law of the bride, the Rev. W. Jones, Baptist minister, of Tongwyrilas, near Cardiff, to Margaret, daughter of Mr. Jones, Belle Vue, near Pontypool.

June 14, at Camden-road Chapel, by the Rev. Francis Tucker, George William, eldest son of George Gould, Esq., of Loughton, to Isabella Mary, third daughter of the late J. Savill, Esq., of Chigwell.

June 14, at the Baptist Chapel, Cinderford, by the Rev. B. Prees, Edwin, third son of James Ridler, Esq., of Soilwell, to Miss M. A. Cowmeadow, of Cinderford.

June 19, at Union Chapel, Luton, by the Rev. T. R. Stevenson, Mr. E. Gregory, of Street, Somersetshire, to Sarah, daughter of Mr. Thomas Southam, of Egginton, Beds.

## Deaths.

April 7, at Leicester, after a lingering illness, Mrs. Brailsford, aged 63. "In Christ."

May 15, at St. Brelade's, Jersey, the Rev. George Steward, late of Newcastle-on-Tyne, aged 63.

May 21, at Stalybridge, after a very short illness, Mr. George Andrew, in the 37th year of his age.

May 22, in the 68th year his age, the Rev. John Jukes, minister of Bunyan Chapel, Bedford, and Principal of the Bedford Missionary College.

May 29, aged 81, Ann, the widow of the late Mr. Francis Clowes, formerly of Heacham, afterwards of Lynn, Norfolk.

June 2, at 4, Cannon-place, Brighton, after a few days of severe illness, the Rev. S. Lilycrop, of 5, Adelaide-terrace,

Windsor, who for upwards of twenty-four years was pastor of the Baptist Church, Victoria-street, Windsor.

June 3, at Stalybridge, Mr. Abel Brooks in the 55th year of his age. He was much respected by a large circle of friends.

June 6, of diphtheria, whilst acting as head nurse at the Lincoln County Hospital, Lucy, second surviving daughter of the Rev. Christopher Neville, of Thorney Hall, Notts, aged 27.

June 7, very suddenly, Sarah Ann Selfe, the wife of Lindsey Winterbotham, of Stroud, Gloucestershire, aged 62.

June 10, at Brighton, John Vanner, Esq., Stamford Hill, and Coleman-street, City, in the 68th year of his age.

June 22, at Leicester, Mrs. Pochin, formerly of Wigston, Leicestershire, aged 65.

## Missionary Observer.

### NOTES OF A VISIT TO KHONDISTAN.

BY THE REV. W. HILL.

ON our return from the village we saw a dance by a party of Khonds, who were bonnd for a wedding. They were all decked out with scarlet cloth, and wore head dresses made of scarlet feathers. The musical instruments consisted of two trumpets, four or five drums, and a pair of cymbals. The dancing was but little more than pacing in a circle, in which there was more action of the body than the feet; and what with the flourishing of axes, and the nodding of plumes, the scene presented was most ludicrous. Returning to our stable-like home, we sat on the straw and dined off a door which lay on the floor. Our repast being ended, we set up the door—which was half a yard too short—to keep out intruders in the shape of dogs, jackals, and tigers; and as we were tired soon fell asleep, forgetting all about the unthatched roof, the broken down walls, the windows of straw, and the door which was sadly too short.

*Jan. 16th.*—Rose a little before sunrise, after a good night's rest, and started for WHOODAGIRI. The distance being greater than we expected, we halted after a walk of ten miles, and had breakfast under a straw stack. Being great curiosities, the people came in droves to see us; and not only so, but brought us some vegetables, eggs, and a fowl. We had long conversations with them on religious subjects, concerning which they displayed the most deplorable ignorance, though they manifested a disposition to learn. The country about here was particularly beautiful—hills covered with trees, and possessing a rich soil, appeared on every hand, while the valleys reminded us of the ploughed fields of England. Up to the time of my visit, I had imagined the Khond country a compound of a wild jungle and a barren desert, and was therefore not a little surprised to find it so clear and fruitful. In all probability there is a future for Khondistan, and ere long it may contain its tea gardens and coffee plantations like other parts of India. Here, too, we

trust, the plants of righteousness will flourish, and the country become a garden of the Lord. In passing along, our attention was arrested by the withered appearance of vegetation, and on inquiring the reason we were surprised to hear that it had been killed by frost. At first we were rather incredulous, but as all the people we asked bore the same testimony, we concluded that it must be true. The Khonds called the frost "senna," and described it by saying that the fields looked as if they had been covered with ashes. Early in the afternoon we continued our journey, and by four o'clock reached Whoodagiri. Here there is a bungalow in a much better condition than the one previously described, though we had to do a little scheming to keep out the cold northerly wind. Never since I arrived in India had I felt it so bitterly cold.

*Lord's-day, Jan. 17th.*—Last night we thought it possible that there might be a frost, and on looking out this morning a hoar frost really appeared on the ground and houses. Not having seen any frost whatever since we were off the Cape of Good Hope, more than eight years ago, it was most grateful to my eyes, and like renewing the acquaintance of an old friend. Our native brethren and servants had never seen anything of the kind before, though one of the latter had lived in the plains for more than fifty years. In the plains of Orissa, however, frosts never occur. Our elevation was from two to three thousand feet above the sea.

In the early morning we went into the village, and made known the truth as it is in Jesus to a few people who assembled in front of the police station, among whom were several policemen. In the middle of the day we had a prayer-meeting—in all probability *the first prayer-meeting ever held in Khondistan*. Mr. Bailey and I, Tama and Shem, engaged in prayer in Oriya; and besides ourselves there were only three—Muster and Boodhiu (two rescued Meriahs), and Chinnia (an orphan from the asylum). To be present at such a meeting was esteemed a precious privilege, and thoughts peculiar and sacred took possession of

our hearts. Our petitions had a special reference to the work of the Lord among these mountain tribes,—that by the Spirit of God and the preached word the long night of ignorance might soon pass away,—that instead of offering human sacrifices, they might trust in that sacrifice once offered for the sins of the world,—that the song of praise and thanksgiving might everywhere rise from a loving and obedient people.

"Let the Indian, let the negro,  
Let the rude barbarian see," &c.

It is remarkable that the most conspicuous triumphs of the cross in India and Burmah have been won among the aboriginal tribes, who, not being bound by the fetters of caste, have proved more susceptible of religious impression than the more enlightened Hindoos. With the divine blessing upon earnest, persevering, well-directed effort, it is possible that the same signal and speedy triumphs may be achieved among the Khonds.

In the afternoon we visited three or four villages, but as the people did not understand Oriya, Muster translated into Khond. Though they had very indistinct ideas of God, they had ideas of a superior power or principle, and spoke of the sun as their father, and the earth as their mother. When informed that the sun and earth were simply the creatures and not the Creator, they replied that they had been taught by their ancestors that they were "Pennor," or god; and that "in this way they must walk." On being reminded that their ancestors offered human sacrifices—which they had given up—an old man replied that they had been given up by wish of Government; but there was no admission that the rite was cruel and murderous. To talk about the Meriah sacrifices the Khonds were not at all disposed, though if left to themselves they would in all probability revive the barbarous and bloody practice.

In the evening we went into Whoodagiri, which is an Oriya village, and said a little to the people. At the close of the day we felt that we had enjoyed no ordinary privilege in being permitted to spend the day in missionary labours, especially so as in all probability this was the first Sabbath that ever had been spent in such a service in Khondistan. O that it may prove the earnest of the holy, happy Sabbaths which shall soon be spent by hundreds and thousands, and

which shall be continued as long as the sun and moon endure.

Jan. 18th.—Throughout the whole journey we have had the greatest difficulty in procuring fowls, milk, and all kinds of supplies. In several instances our servants have not been able to obtain even a little rice. This morning we had no milk for coffee, and were about to have an egg as a substitute, but, like too many before it, it proved bad. Just at this juncture we received a present of milk and a kid from the sub-magistrate who came in the night before. He came to see us shortly afterward, and appeared an agreeable and respectable man, though a native. Before we could start we had to turn farriers, and fasten a shoe on Mr. B.'s horse. For the nails and tools a man had to travel seventy miles, as they could not be had nearer than Russell Condah. Considering it was a first attempt the work was very creditable: and to get on in such a country a man must be prepared to turn anything. Towards eight we continued our journey, and before ten we again reached Calingia. In passing through a Khond village on the way, we noticed a white sign or symbol before one of the houses. It was connected with a sacrifice about to be offered, which sacrifice curiosity prompted us to stay and witness. The victim was not a human being as formerly, but a kid. Having been anointed with oil it was brought out by the father and placed over the sign, when the son, taking an axe, struck off its head. The bleeding carcase was immediately carried into the house, and the blood allowed to run upon some fine flour, a portion of which was mixed with water, and then applied by the various members of the family to the lintel, the door posts, and to various inner parts of the house. We need scarcely add that we were reminded of the sacrifices of old, and were struck with the points of resemblance between those offered in accordance with Divine direction, and these according to custom and tradition. Have not the two the same origin, or how shall we account for the similarity? The truth appears graven in man's very nature—whether possessing the Bible or not—that to avert anger and secure favour blood must be shed, and that "without the shedding of blood there is no remission." We inquired the reason of the sacrifice and ceremony, and were told that they

were to appease deceased ancestors—that if they did not offer sacrifices those ancestors would come and smite them with disease, or blight their crops;—but that by seeing the blood they would be satisfied, and not bring upon them any calamity. As a portion of the blood and flour remained, I inquired what would be done with it; and was told that it would be made into a cake and put in a certain part of the house; and that their ancestors would come during the night and eat it. That cat will eat it, I said, pointing to a cat which was in the house. “No,” was the reply, “it will be put under a vessel out of the cat’s reach.” “How, then, will your ancestors manage to get at it to eat it?” I inquired. “They will simply eat its savour or fragrance,” was the answer. We left them by answering them that they need not fear being disturbed by the dead, and urged them to offer themselves as living sacrifices to the Lord, by doing which they would receive His blessing.

In the afternoon we went to the village, and in the evening numbers of the people came to the bungalow to see us. They told us of many sahibs who had visited their country, and of the kind of men they were; and now, said they, we shall be able to say that the teachers of holiness have been; and several times asked our names. They also promised that if we would come and teach them they would regard our instructions, though this we must regard as the utterance of the lip rather than the decision of the heart. Knowing no caste, however, they are more accessible than the Hindoos, and more free to carry out their convictions. Still it must ever be borne in mind that whatever may be said in their favour, they are a fallen and degraded race, and that nothing less than power divine can make them sit at the feet of Jesus, clothed, and in their right mind. That the divine blessing may attend the efforts put forth for this end is our sincere and earnest prayer.

*Jan. 19th.*—Left this morning at sunrise, and after a lovely walk of seven miles down the ghats, reached Doorgaprasad, where we stayed for breakfast. In the afternoon we rode on to Majogada, where we met fifty weavers who had come out in search of cotton. What, however, with exportation and the damage which has been done to the crops by the swarms of locusts which

have visited various parts of India, there appears every prospect of a cotton famine. The natives describe the locusts as quite darkening the sky, and as they come in millions, and were very large, they have made sad havoc wherever they alighted.

*Jan. 20th.*—Rode from Majogada to Russell Condah, which we reached in safety. Our trip has been short but deeply interesting; and though in consequence of not knowing the language, we have not been able to do much, still we trust that our labour has not been for nought and in vain.

### ST. HELENA MISSION.

[**MORE** than twenty years ago some zealous people at Cape Town, hearing of the spiritually destitute condition of the inhabitants of this rock in the sea, determined to send thither a missionary. They were not long in coming to a decision as to the right man. A missionary, then resident in Cape Town, had acquired a reputation for caution and courage, from the following circumstance:—

“Vast deposits of guano had been discovered upon the island of Ichaboe, on the west coast of Africa. The remarkable fertilising qualities of guano gave it great value as an article of commerce, and a large number of vessels were dispatched from various ports to take in cargoes at the island. At one time not less than 500 vessels were lying off Ichaboe, and as there was no settled authority to regulate the trade of the place, a scene of indescribable confusion and tumult soon presented itself. The crews of several of the ships having established themselves upon the tableland at the top of the island (the island being little more than a huge rock rising with almost perpendicular cliffs from the ocean), a dispute arose between them and their captains, which soon proceeded to open mutiny on the part of the men. The only access to their position being by long ladders, the men set their masters at defiance, and held possession of their stronghold, which was inaccessible, except by permission of the mutineers. The captain despatched a vessel to the Cape of Good Hope, for the purpose of laying a complaint before the governor, and soliciting his aid. The governor was about to despatch a man-of-war—

the only remedy that is generally thought of in such cases—when a good devoted man, a missionary at Cape Town, hearing of the affair, represented to the governor his earnest desire to spare the effusion of blood, and his conviction that, if he were allowed to proceed to the island, he could bring the quarrel to an amicable settlement. He obtained the consent of the authorities, and the order for the sailing of the man-of-war was suspended. He proceeded to Ichaboe, and being rowed ashore, began to ascend one of the lofty ladders. Two seamen, well armed, who had guard above, shouted to know who he was, and what he wanted. 'A friend who wants to speak to you,' was the reply. The guards, seeing a single man, unarmed, climbing fearlessly towards them, permitted him to ascend. He called the men around him, spoke kindly but faithfully to them, heard their complaints, and undertook to negotiate for them. He did this with so much tact and judgment, that a reconciliation was soon effected, and harmony was soon restored between the captains and their crews. He remained ten days with the men on the summit of the island, employing the time to the best advantage in preaching and teaching amongst them. It was only on the plea of urgent duty that the men would permit him to leave them. They clustered round him as he was about to descend from amongst them for the last time; each was eager to wring him by the hand, and tears rolled down many a weather-beaten cheek as he bade them a last adieu. 'God bless you sir!' they exclaimed; 'you have been our true friend; would that you could stay amongst us, for we feel that you have done us good.' It will be well for nations when they have more faith in the power of a man of peace, and less in that of a man-of-war."

This fearless, and energetic, and devoted man, Rev. J. M. Bertram, volunteered to go to the island. Without any Board to supply him with funds, and knowing only one person on the island, he set off. His labours began immediately after his landing. Meetings for prayer were held in the house of this solitary friend. Public services followed. Crowds flocked to hear. Consciences were touched. The news spread, and still greater numbers sought to hear. The school-house at James's Town was

at liberty in the evenings. This the gathering flock hoped to secure. The Puseyite chaplain refused his permission; and, hearing of this piece of jealousy, a lady, totally unknown to any of the growing church, offered her parlour. Her eldest son was in the hills; and on his return, wished to withdraw the permission. After some persuasion, he relented; was himself saved from a course of sin by the power of the truth; offered himself for baptism; and is now a pastor of the church, and occupies the post of chief magistrate on the island. A chapel and schoolrooms were built, chiefly by help obtained from American Christians. Within the last few years a great calamity has come upon this land. The captured slave-vessels, when brought thither, were broken up, and the pieces given away as fire-wood. By this means the white ant has been spread through James's Town. The ravages made by this insect have been fearful. House after house has been gutted, and every particle of wood-work eaten up. The mission house and school have shared the same fate. The members of this unattached mission church have strained every nerve to sustain their pastor in his work, but it is beyond their power (in some cases seriously weakened by the destruction of property through the ravages of the white ant,) to repair this calamity. Premises of teak-wood and iron, which it is proposed to erect, will cost over £1,500. Dr. Bertram is now struggling to secure this sum ere he returns to St. Helena. £1000 have been collected; but there still remains some £400 or £500 to obtain. The kindness shewn by this brother to our missionaries, when they have touched upon the island; the high recommendations given by Christians of all denominations who know all the facts of the case; and his anxiety to return to his work, will, we hope, secure for him the abundant liberality of our friends to whom he may appeal for help.

The writer of the subjoined letter is the young man who was, under God, brought by Dr. Bertram's labours twenty years ago to a knowledge of the truth; and Rev. Mr. Cother is a young minister who has recently left England to become co-pastor in the mission church. We have only to add that contributions will be thankfully received by Rev. J. M. Bertram, care of G. J. Marshall,

Esq., 8, Dorset-place, North Clapham-road, London, S.; Rev. Dr. Tidman, London Mission Rooms, Bloomfield-street, London; Rev. F. Trestrail and E. B. Underhill, Esq., Baptist Mission Rooms, 33, Moorgate-street, London; and Charles Blackshaw, Metropolitan Tabernacle, London.—*Ed.*]

My dear Brother,—I received your letter of the 6th October on 22nd Nov., but before its arrival we had heard that the Rev. Mr. Cother was on his way out to us.

He did not, however, make his appearance until last Thursday, after a rather long passage.

White ants and the work of time have wrought such mischief in the Mission premises, that it was not an easy matter to make a couple of decent rooms for him; but, at Mr. Galbraith's request, he is remaining with him until we furnish his rooms.

I am thankful to say that he has prepossessed all in his favour with whom he has had anything to do as yet.

He preached twice on the Sabbath, and again last night. I think he will pass for what you used to call "a true Jerusalem blade," with the advantage of a voice like one who can play well on an instrument, which advantage all Jerusalem blades have not.

22nd Jan., 1866. As to the character you give of our young minister, I am rejoiced from my heart to say that you have given a true picture, and have made a wise choice. He has now been with us a month, and a happy month it has been. We have good cause to acknowledge your love and care for us in having laid your hands upon him and secured him for St. Helena.

His reception has been very encouraging indeed. I have seen nothing like it, except the time when you first landed on the old rock, and hoisted the banner.

All of the meetings have been crammed with attentive, earnest hearers. We ended the old year in the old style, but as it was the Lord's-day, we had the usual services before the "Watch-night service," but none grew weary; the midnight service was more crowded than all, and I believe we sailed into the "New Year" with God's blessing. We commenced the year's first week by early prayer-meetings at six o'clock in the morning, and these were all well filled

throughout the whole week. We have also had open-air preaching on the bridge in front of the market on Tuesday evenings, attended by all classes, and I was surprised at the order and general good feeling exhibited, and many have expressed their delight to hear gospel truth sounded out in strains so bold, and yet so sweet.

Our good, venerable Governor, (Admiral Sir C. Elliott,) assured Mr. Cother of all the help in his good work which it might be possible for him to bestow; and has since given me the horse which he has been using for his own riding, so that I might have one on which to mount Mr. C. for his long jonnies to Sandy Bay, and in a few weeks we are to have a general muster of all the schools.

Some two or three souls have already stepped into liberty within the last few days, and more must soon follow.

Mr. Cother is still at Mr. Galbraith's. He is so much pleased with him, that he does not seem willing to let him go. His soul has felt the passing breeze, and if it has not made a converted man of him, it has made a praying man of him, and *that* is not far from the kingdom.

Last night we had a congregation that would have done your heart good to have seen. It was the anniversary service for the schools. The children were placed in a gallery erected by Mr. Cother, each seat rising higher than another, until the last one, against the wall, was on a line with the pulpit. On these seats were arranged many children, all looking so neat and pretty, that the pulpit seemed surrounded with decorations of the purest kind. The congregation then filled up every corner of the building, until there was no standing room for another person, and a large number of the people, unable to get in, collected at the doors and windows. It was one of the old times of refreshing come back again. It is another season of merciful visitation for this generation, and one is almost tempted to take for a text to them, "*Be ye not as your fathers.*"

I enclose you a couple of photographs taken by brother Noble, who dabbles in that line. I only wish I could send you myself, to join you in your work in the old country. Now that they have young blood in St. Helena, they might let an old one out of harness for a little time.

Always loving and heartily yours,

H. R. JANISCH.

AFRICA.

FROM the West Coast of Africa we have numerous facts illustrative of the work which is there being patiently prosecuted, and which, although offering no feature of peculiar interest, evidence the growth of Christian influence amidst many discouragements. The vices of heathenism are rebuked, its customs gradually abrogated; and in the midst of tribal wars, the power of true religion maintained unshaken.

From the South we regret to learn that the once prosperous French mission amongst the Basutos is threatened with extinction. When the hostilities between the Boers and the Basutos commenced, the President of the Free State guaranteed to the missionaries, by a proclamation, the safety of their persons and the inviolability of their property. Notwithstanding this promise, several of them have suffered grievous indignities and considerable losses. Nevertheless, their constancy has not failed. They have remained at their posts, endeavouring to lessen the calamities they witnessed by affording protection to the aged and infirm, caring for the wounded, and diffusing around them the consolations of the gospel. In the course of the month of February they were threatened with a measure, which, if put into exe-

cuttion, will be the ruin of their work. The Chamber of Representatives of the Free State decreed that the French missionaries should be summoned, under pain of being treated as enemies, to evacuate the country of the Basutos by March 1. The President opposed, with all his power, the adoption of this measure, but all his efforts have been useless. To say nothing of the loss which the cause of Christianity and of civilization would sustain, the departure of the missionaries would entail the ruin of their establishments. Their parsonages, their churches, their schools, their farms and plantations of every kind, being no longer protected by their presence, would be entirely laid waste. As their correspondence has been intercepted, it is not known to what extremities they may have already been reduced, or whether any way of escape has been provided.

The mission stations in South Africa are many of them passing through periods of severe trial, in consequence of the drought and sickness by which their people have been impoverished. Some of the churches in connection with the London Missionary Society, which have been self-sustaining, are now, in consequence, appealing for temporary help.

Foreign Letters Received.

BERHAMPORE.—J. O. Goadby, April 19, 27.  
 " Mrs. Goadby, April 17.  
 " Miss Packer, April 21.  
 POOREE.—W. Miller, May 11.

BERHAMPORE.—T. Bailey, May 9.  
 CUTTACK.—W. Brooks, April 18; May 4.  
 " W. Miller, April 3.

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	£	s.	d.
A Poor Widow .. .. .	0	1	0
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Miss Emma Latchworth.. .	2	0	0
BARNET.			
R. Johnson, Esq. .. . . .	5	0	0
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Major Farran .. . . . . .	2	0	0
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BOURNE.			
Mrs. Wherry .. . . . . .	0	5	0
BRIGHTON.			
Mr. and Mrs. Bird .. . . .	2	2	0
J. Noble, Esq., and Mrs. Noble	1	1	0
CAMBRIDGE.			
A. N. . . . . . . . . . .	0	0	0
CARLISLE.			
Joseph Foster, Esq. .. . . .	1	0	0

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By Mrs. Pickering and Miss			No Name .. .. .			0	2	6
Mary Jane Thirlby—	£	s. d.	KING'S LYNN.					
Ladies of the Dorcas Society	1	0 0	A Friend .. .. .			5	0	0
Mr. Elliott .. .. .	1	0 0	LEICESTER.					
Mrs. Attwood .. .. .	1	0 0	Mr. Lees .. .. .			0	5	0
E. Hyatt, Esq. .. .. .	0	5 0	Mrs. Gibson .. .. .			0	5	0
Mr. Oldershaw .. .. .	0	10 0	Mr. J. H. Pickering.. .. .			0	5	0
Mr. Pickering .. .. .	0	5 0	E. T. . . . .			0	10	0
Mr. Thirlby .. .. .	0	5 0	Collected by Mrs. Wilkinson—					
Mr. Chapman .. .. .	0	5 0	R. Harris, Esq. .. .. .			1	0	0
Mrs. Fielding .. .. .	0	5 0	T. D. Paul, Esq. .. .. .			1	0	0
Mrs. Clayton .. .. .	0	5 0	Mrs. C. B. Robinson .. .. .			1	0	0
Mrs. Knight .. .. .	0	5 0	Mrs. Fielding .. .. .			0	10	0
Mr. Draper .. .. .	0	5 0	Mrs. Goddard .. .. .			0	10	0
Mrs. and Miss Doughty	0	5 0	Mrs. Whitaker .. .. .			0	10	0
Mr. W. Allsop .. .. .	0	5 0	Mrs. G. Viccars .. .. .			0	10	0
Mr. Stevenson .. .. .	0	5 0	Mrs. A. J. Hamel.. .. .			0	10	0
Mrs. Oldershaw, senr..	0	3 0	A Friend .. .. .			0	10	0
Mr. Stenson .. .. .	0	2 6	A Friend .. .. .			0	10	0
Mrs. Tomkinson .. .. .	0	2 6	J. Swain, Esq. .. .. .			0	10	0
Mrs. Bagnall .. .. .	0	2 6	J. Latchmore, Esq. .. .. .			0	10	0
Mrs. Thacker .. .. .	0	2 6	Mrs. Billson.. .. .			0	5	0
Mr. Farmer .. .. .	0	2 6	Mrs. Eames .. .. .			0	5	0
Mrs. Johnson .. .. .	0	2 0	Mrs. Wilkinson, senr..			0	5	0
Miss Mariott .. .. .	0	2 0	Mr. Bax.. .. .			0	5	0
Mrs. Hall .. .. .	0	2 0	Small sums .. .. .			0	10	0
Mrs. Windfield .. .. .	0	2 0						
Miss Rayns .. .. .	0	2 0	LEOMINSTER.					
Mrs. Moll .. .. .	0	2 0	Mr. E. Beck .. .. .			2	0	0
Mrs. Selby .. .. .	0	2 0	LONDON.					
Mrs. C. Tomkinson .. .. .	0	1 6	J. P. Bacon, Esq. .. .. .			5	0	0
Miss Thirlby .. .. .	0	1 0	F. C. .. .. .			0	5	0
Miss M. J. Thirlby .. .. .	0	1 0	Mr. R. Upper Clapton .. .. .			0	2	6
Mr. Sharp .. .. .	0	1 0	W. S. . . . .			0	10	0
Mr. Shepard.. .. .	0	1 0	Mr. and Mrs. W. J. Johnson,					
Mrs. Fowkes.. .. .	0	1 0	Stratford .. .. .			1	1	0
	8	1 0	A. B. C. .. .. .			1	0	0
CHATTERIS.			Annie D., Kilburn .. .. .			0	1	0
Two Sisters, Manor House ..	0	5 0	LOUTH.					
CHESHAM.			Miss Atkin .. .. .			1	1	0
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CLIFFORD, near Sheffield.			By Rev. R. Compton .. .. .			1	0	0
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CLIFTON, near Bristol.			Mr. J. Reynolds .. .. .			2	0	0
Q. Q. . . . .	0	5 0	MANCHESTER.					
DERBY.			Mr. Chas. Wright .. .. .			0	5	0
Robt. Pegg, Esq. .. .. .	10	0 0	MELBOURNE.					
W. Stevenson, Esq. . . . .	5	0 0	H. W. Earp, Esq. .. .. .			5	0	0
A Friend, by Rev. J. Stevenson, M.A. . . . .	1	0 0	NEWPORT, I. W.					
ENFIELD.			Mr. E. J. Upward .. .. .			1	0	0
Dr. Kitching .. .. .	1	1 0	NOTTINGHAM.					
FOLKESTONE.			Thos. Hill, Esq: .. .. .			1	0	0
Miss Martin .. .. .	1	0 0	A Friend .. .. .			5	0	0
Miss E. Martin .. .. .	1	0 0	Mrs. Baldwin .. .. .			0	5	0
HALIFAX.			Ann Bagshaw .. .. .			0	1	0
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ST. IVES.						A Friend	..	..	0	10	0
Mr. Thos. Rose	..	..	1	0	0	A Friend	..	..	0	5	0
SWANSEA.						A Poor Friend	..	..	0	0	6
A few Friends	..	..	4	0	0	Mr. John Gardiner	..	..	0	10	0
TARPORLEY.						Mr. John Gromitt	..	..	1	0	0
Mr. Jos. Aston	..	..	1	0	0	Mrs. Goodall	..	..	0	10	0
Mr. John Aston	..	..	0	10	0	Mrs. Golding	..	..	0	1	0
Mr. R. Aston	..	..	0	2	0	Mr. Thomas Gray	..	..	0	5	0
Mr. C. Bate	..	..	0	10	0	Mr. William Hewson	..	..	1	0	0
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Mr. Cooper	..	..	0	1	0	Mr. William Hutchinson	..	..	0	10	0
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Miss Auckland	..	..	0	2	6	Mr. H. Stubbins	..	..	0	2	0
Mr. Auckland	..	..	0	5	0	Mrs. Shickell	..	..	0	2	6
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Mrs. Allen, senr.	..	..	0	1	0	Harriet Snelling	..	..	0	1	0
Mr. R. B. Anderson	..	..	0	5	0	Mary Jane Selby	..	..	0	1	0
Mr. C. B. Anderson	..	..	0	5	0	Miss Stanger	..	..	0	5	0
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Mrs. A. Butcher	..	..	0	2	6	Mr. Isaiah Thompson	..	..	0	2	6
Mrs. Bulman	..	..	0	3	0	Mr. Robert Wherry	..	..	4	4	0
						Miss Wilson	..	..	0	5	0
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Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. Hill, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE  
GENERAL BAPTIST  
MAGAZINE.

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AUGUST, 1866.

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THE WORK OF THE HOLY SPIRIT.\*

“THE earth was without form and void, and darkness was upon the face of the deep.” So it is written in the opening page of the Bible. If the words are the voice of the Spirit of God they are invaluable: if they are merely the words of man they are utterly worthless. The prophet Malachi declared that Elijah would be sent to the Israelites. Had he spoken in his own name his prophecy had been vain. His prediction derived all its worth from the fact that he spake as the Spirit gave him utterance. From the same source mainly is derived the worth of the New Testament. Its first four books are a history of our Saviour, and were probably compiled long after his ascension. Beyond question we should have been interested in such details as the evangelists could supply; but it is only as we recognize in the narratives the work of the Holy Spirit that we discern their highest excellence. “He shall bring all things to your remembrance, whatsoever I have said to you.” And if we think of the apostolic preaching and epistles, yet more important appears the gift of inspiration. For after Christ had suffered, and risen from the dead, his chosen witnesses understood not the nature of the kingdom he came to establish, but were still looking for a kingdom of this world. Had it been left to them to carry out the purposes of their Master the result would have been an utter failure. Christianity would not have been understood; much less would it have been published to the world. At this juncture the Holy Spirit interposed, receiving of the things of Christ and shewing them to the apostles, and so qualifying them to declare the whole counsel of God. If the writings of John and Jude and Peter and James and Paul gave us but the decisions of their own minds, no man could wisely assert that justification by faith is supremely important, or that the natural body shall be raised a spiritual body. In short, we should have no standard of religious faith and practice. That which gives its worth and authority to the Bible is its being the work of the Holy Spirit.

\* From “Biblical Studies. By the Rev. W. Robinson, of Cambridge.” See *Critical Notices*.

Suppose a wicked man to read some part of the Bible, and, receiving it into his heart, to become a new creature. He is born again of the Word of God and of the Spirit of God. The Spirit who gave the word is the author of the change, and the word is the instrumentality employed. The manner in which that instrumentality operates, admits of illustration. By the side of a small but constant water current grew a willow tree, the boughs of which were lopped off, as is common with agriculturalists. An ash tree overshadowed it, and a seed of the ash falling on the head of the willow, grew there; at first as a well formed sapling, but afterwards as a handsome tree which struck its roots into the willow, and sent other roots creeping over the head and down the sides, till they took firm hold of the soil. Even so does the word which the sower soweth, falling into a good and honest heart, germinate. For a long time the two trees grew together, and both appeared strong, even as the old man and the new man co-exist: but at length it became manifest that the new growth was obtaining the pre-eminence. The new tree fed on the sap and fatness of the old one, converting the very being of the willow into the nature and substance of the ash; and of course the more of life there was in the willow, the more would the ash draw from it. Not unimportant to a Christian is it, what manner of man he was before he became a Christian. The native energy of Saul the persecutor revealed itself in Saul the Christian; and the strength and boldness of Andrew Fuller wrestling on Wicken-green; may be traced in the "undaunted firmness" of Fuller the theological reformer. It was further observable, that the new tree was all and entirely ash. No twig or leaf upon it was willow or gave any signs of a willowy origin. It resembled from its trunk to its least leaflet the seed from which it sprang, and not the willow on which it fed. "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." For thirty years the two trees grew together; but the last time the author visited the spot, the ash flourished, a tall, handsome, and healthy tree; of the willow, nothing remained but a few fragments of dead wood at the bottom of the trunk. Assuming this to be an accurate representation of the manner in which many are born again, and gradually prepared for being transplanted to another world, it is to God, and not to themselves, the glory is due. If, of the skill of him who plows, and sows, and threshes out the produce of the ground, much more of all spiritual excellence must it be confessed, that "this also cometh forth from the Lord of Hosts, which is wonderful in counsel, and excellent in working." The praise of the glory of God's grace is not diminished by the supposition that the gospel of God is perfect, converting the soul."

Very commonly, however, it is affirmed that the word of God, given by the Spirit of God, is *never* of itself the means of conversion. The human heart is compared to a rock, the word of God to seed, and, carrying out the analogy, many theologians maintain that the seed may be thrown on the rock for ever in vain, and that it will never germinate till by the might of the Holy Spirit the rock is transformed into fruitful soil. According to this hypothesis, the proximate cause of conversion is the power of the Holy Spirit operating directly on the heart, and preparing it to receive the truth: and very common is the opinion that conversion always ensues where that influence is exerted, and never without it.

When the writer of these pages was about fourteen years old, he heard a sermon from the Rev. W. Ward, who asserted that the circulation of

the Scriptures and the proclamation of the Gospel would be in vain, unless the Spirit were given; and that when that gift was received, success would attend the missionary. . . . To the author it seemed to follow that the great obstacle to the conversion of the ungodly rested either with God, or with the saints, or with both. On his mind the doctrine of the preacher left a feeling of deep sympathy with unbelievers, and a painful impression in regard both to the Divine Being and to Christians. Very similar effects are produced on the minds of myriads now. They hear a preacher declare that till sinners receive the Spirit, they will neither believe nor pray aright; and that whenever that gift is bestowed, they will certainly be born again. In another part of the same sermon sinners are urged to do what they have just before been assured they never will do of themselves. Some time ago a lady wrote thus to a friend: "Mr. M. on Sunday strongly exhorted us to repent and believe, but like every minister I ever heard, altogether failed to remove the great difficulty. We cannot do these things of ourselves, and the only reasonable course it seems to me is to wait in hope that some time we may receive the needed grace." Every reader has probably felt the pressure of this difficulty; the most intelligent will be most alive to its stupendous magnitude; and some of these are doubtless, like the writer, more than half persuaded that it is one of Satan's most ruinous devices. The castle of "Mansoul" is in itself hard to be won; but false doctrines may surround it with earthworks and sand-bags against which the battering-ram and the arrow are directed in vain. That so perplexing a theory ought not to be propounded without clear evidence, every one must admit; for the inference the ungodly man will fairly draw is, that it is strange and hard that God should command him to be converted, while He does not give the grace without which no one ever is converted.

The sixth chapter of John is first thought of as favouring the hypothesis we are discussing. Our Lord had fed the multitude and declared Himself to be the bread of life. The people did not believe. He assured them that nevertheless the success of His work was certain, and that no one approaching Him as a disciple would be rejected because the multitude was disobedient. "All that which the Father giveth me shall come to me." As though He had said, "My heritage is secure: if you Jews put from you the words of this life, the Gentiles will receive them." The misinterpretation to which His words have been subjected—"All that which the Father hath given me," having been made to signify, All *those* whom the Father hath given me—shews the importance of the following clause, which speaks hope to every sinner. As though He had said, "My inheritance is secured, but let no one despair, or think himself excluded, for him that cometh to me I will in no wise cast out." The same two topics—the certainty of Christ's full reward, and the certainty that every one who hears of Christ may be saved by Him—are presented in similar conjunction in verses 39, 40. "Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him." If, as the Calvinistic interpretation assumes, the reference be to the work of the Holy Spirit, it is surprising that the Great Teacher should have avoided all mention of that Spirit. And passing strange are the confidence and comfort with which Christians can suppose our Saviour's meaning to have been this:—"Murmur not, O unbelieving Jews; you cannot come to me, and be enlightened, and obtain everlasting life, unless my Father give you the Holy Spirit; and He has not given it you."

Would that reply have had the slightest tendency to silence their murmurs? Would it not have given them substantial reason for murmuring? Did any one ever thus address impenitent men? And shall we ascribe to our Lord a kind of appeal from the use of which a good man instinctively recoils? Conceive of the following dialogue:—A.—My friend, I am grieved to find you living apparently without Christ. B.—And why should you grieve on that account? A.—Because there is no other Saviour, and in Him are blessedness and life eternal. B.—I see not these things as you do. To me religion has no attractions. A.—Alas! I know you cannot come to Christ unless God give you the Holy Spirit; and whenever He does you will certainly come. The whole body of moderate Calvinists assume that our Lord thus addressed unbelievers, yet they never imitate His example. Their theory and practice contradict each other. Admit that their practice is Scriptural, and their interpretation of the words before us is erroneous. Assume their interpretation to be correct, and consistency requires them to become hyper-Calvinistic in practice. “Modern Calvinism” is a compromise, ready to vanish away.

Had Christ addressed the Jews in the sense supposed, his word would have supplied a valid excuse for their unbelief: whereas His design was to rebuke them sharply. The point of His reply depends on the meaning of the word “draw,” which meaning is supplied by the next verse. To be drawn of the Father is to hear and learn of the Father.” “No man can come to me except the Father draw him.” “Every man that hath heard and learned of the Father cometh to me.” If the reader still doubts the purport of our Lord’s reply, he is intreated to re-examine the passage in question till he perceives that its sense is this, “No man can come to me except he hath heard and learned of the Father:” which reply did not resolve their unbelief into the withholding of divine grace, but threw the blame of that unbelief on themselves.

Another text cited in connection with the work of the Spirit is 1 Cor. iii. 6. “I have planted, Apollos watered; but God gave the increase.” The intention of the writer was to repress human boasting. He and Apollos were but God’s servants, conveying to the Corinthians the benefits which His grace had prepared for them. That the passage should be constantly quoted as meaning that a plant placed in a garden and watered with care would not grow without some supernatural influence, is a curious proof of the slavery in which men are held by popular dogmas.

Nehemiah, recounting the mercies of God to Israel, says, “Thou gavest thy good Spirit to instruct them;” and “Thou testified against them by thy Spirit in the prophets,” shewing that the ministry of the prophets was the ministry of the Spirit. The Bible now, and all preaching which is in harmony with it, are really the Spirit of God striving with men. Moreover, that we are taught to desire and hope for a direct influence of the Holy Spirit seems indisputable; for it is our duty to pray for the gift divine, and hope maketh not ashamed because the love of God is shed abroad in the heart by the Holy Spirit, “who also helpeth our infirmities” in prayer. Our bodies are temples because of the indwelling of the Spirit. Wisdom, knowledge, and faith flow from the same Spirit as the gifts of healing and of tongues; and through Christ Jews and Gentiles have access to the Father “by one Spirit.” From all which references we infer that the ministration of the Spirit did not terminate when the

ages of inspiration and miracles did, but is a blessing still to be sought and expected.

These two leading truths having been ascertained—that all the influence of biblical truth is the work of the Holy Spirit, and that God is willing to give that Spirit in answer to prayer, to work holiness in us—we might seem to know all that is requisite for our guidance and comfort. But it is remarkable that though Christ assured His disciples that the work of the Holy Spirit was, like the flight of the wind, a mystery unfathomable, there is scarcely any subject on which modern disciples have ventured to speak more dogmatically. One class of Christians assert that when man fell he lost all power to obey God, and that such power was restored to him by the gift of the Holy Spirit, which has been bestowed with like effect on all his posterity. This position, which seems to be the corner-stone of modern Arminianism, is wholly untenable. It certainly is not found in Scripture; and reason recoils from it; for according to it, without special grace, men now would be born without power to obey God, and consequently without obligation to obey. According to this theory, guilt destroys responsibility. Very strange it is that, without Scriptural testimony, every member of the Wesleyan Conference should believe that when Adam and Eve sinned God gave them His Holy Spirit, and has continued the gift to their posterity; and that this alone renders them responsible creatures. The same class hold that the difference between the godly and the ungodly consists in this, that the former improve, the latter neglect, the grace given. None more sincerely give God the glory both for the grace that justifies and for the grace that sanctifies. Other Christians are divided in opinion as to whether there be any direct work of the Spirit on the minds of those who believe not: but such as suppose there is conceive it to be an influence which never converts the soul, and to be distinguished from that call which never failing to convert is designated “effectual.” By this hypothesis the effectual work of the Spirit is, according to God’s sovereignty, and without any regard to human character, wrought in some, who therefore are certainly saved; and not in others, who as certainly are not saved. Serious beyond expression is the responsibility of those who proclaim this to be the doctrine of Christ; for it gives ungodly men plausible excuse for saying, “We are born to unbelief, and delivered to unbelief. The way of the Lord is not equal.”

Nowhere in Scripture is it said that the reason why men are not converted is, that God does not give them the Holy Spirit. Prophets and apostles addressed men as able to make themselves a new heart, and threw on the impenitent the full blame of their disobedience. And well were it if ministers now would tell men, without any reserve, that they have as truly the power to look to Christ and be saved as they have to go to London; that their duty is, not to ask God to make them willing, but to incline their hearts to come to Him and live. It should be enough for us to know that the Spirit speaks to us by prophets and apostles, and waits to illumine and purify us by dwelling in us. The attempt to mete out His immeasurable work creates perplexity, and tends to lull the impenitent to repose. Nothing probably has had so benumbing an effect on the myriads to whom in modern times Christ has been preached, as the Calvinistic explanation of the Work of the Holy Spirit.\*

\* We regret that want of space compels us to omit the writer’s reference to his own experience in connection with the preaching of the Revs. W. Ward and W. Anderson, formerly of Duunstable, afterwards of Bristol College.

The design of this Essay is by no means to deny that the direct agency of the Spirit may be in many cases the cause of conversion; but the writer does mean to call in question the theory which represents it as indispensable to conversion; and also to solicit attention to the inquiry whether it be the usual means of conversion. If so, the primary duty of believers would be that which the Rev. W. Ward enforced—the duty of praying that God would give to men who hear the Gospel the Holy Spirit. How, then, was it that neither Christ nor his apostles taught us so to pray; and that whenever they preached in vain, instead of mourning that the Spirit was not present to heal, they accused their impenitent hearers of resisting the Holy Ghost? If the Calvinistic theory of conversion be true, it is very marvellous that the servants of God are never in the Bible instructed to pray that the Spirit may be given in order that sinners may be converted.

We imagine an ungodly man and a devout man in company. They kneel, and the latter prays in the following strain:—"Lord, have mercy on this man. Thy servants have given him the words of Christ, which are spirit and life, and have besought him to be reconciled to God; but the words of Christ will be a dead letter, and all the efforts of thy servants wholly vain if thou withholdest the gift of the Spirit, as thou hast hitherto done; and when that is imparted, the man will become a new creature. Oh Lord, withhold not the one essential gift, that this man may be converted." Such is the burden of the supplications usually presented at missionary prayer-meetings. Has Christ, by His own words or His apostles', taught us thus to pray? If so, where?

Before our Lord ascended to heaven He assured His apostles that they should be more than compensated for His absence by receiving the Spirit of truth, who should carry on the work He had commenced; reproofing the world of sin, righteousness, and judgment; dwelling in believers, and abiding with them for ever. From the great day of Pentecost the Spirit has manifested His love by being, not afar off, but present among men, and ever ready to exert His saving power on all who would avail themselves of His gracious ministry. If believers are not edified and sanctified, it is because they quench, instead of walking in, the Spirit. If men are not converted, the reason is to be sought, not in the insufficiency, but in the rejection, of divine grace, whereby they "do despite unto *the Spirit of grace.*"

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## TWILIGHT.

(Concluded from page 251.)

ANOTHER matter in which the "Twilight" principle might be adopted with considerable advantage is business. Many public preachers are a long way too hard on merchants and tradesmen. They expect impossibilities. Fortified by the sacred bulwark of the pulpit, what tremendous volleys they fire at those engaged in worldly pursuits; volleys not always as true in aim as vehement in force. Prim young curates, with irreproachable bands and surplice, sometimes fall into the error of lecturing experienced men about their affairs as if they knew all the ins and outs of shop and counting-house. Cases occur in which venerable divines who have attained the advanced age of at least five and twenty, left College a whole half year, and have serious thoughts of entering the

married estate, launch out into tirades against trade-tricks more eloquently than even S. Oxon, of High Church fame, ever did. Well, of course every ambassador of Christ should be bold and outspoken. Let that never be forgotten. But he ought also to be modest and reasonable. When keen, practical men, who are trained by the experience of the week to regard every thing from the stand-point of calm, deliberate common-sense, hear such emphatic, indiscriminate attacks on buying and selling, and behold self-confident divines whose cheeks are yet downy, set the moral standard so high that none but giants can possibly reach it, they either smile in pity, or go home tolerably full of disgust. Improved by the discourse they certainly are not. "Twinkle, twinkle, little star," they soliloquize, "all your twinkling, blinking, winking, won't serve your Master or your fellow-worshippers while you go on at that rate." The truth is that in our age of fierce competition the trials and temptations to which men of business are subjected are often fearful. No easy task is it now to keep clear of the sins and follies so common to commerce. Before any man, I care not who he be, takes upon himself to edify a promiscuous congregation by laying hold of tradesfolk, tying them to a whipping-post, and flogging them until they howl and cry by turns, he should try to *put himself in their position*, realizing their peculiar difficulties. Let him do this, and I will engage for it that he will dilute the vitriol of his wrath in a large quantity of the water of clemency.

About three years ago a dreadful bereavement was mine, the first severe one that I had. When I had returned home from the West of England, whither I had hastily been summoned to follow my beloved relative to his grave, you may guess that I was not very fit for my Sunday services. A brother minister kindly took one of them, and I heard him preach. May I ever be saved from such torture again! Why? Was it a dull, stupid discourse? No, it was original and clever. Was it not practical? It was, after a fashion. But it was so unsympathetic and official. Its object was to show that all events cooperate for the welfare of God's children; but there was so much said about what we ought to be and what we ought not to be, what we should do and not do, delivered in a rapid, vehement manner, that it was like one sitting and hallowing the first day of the week by allowing the dentist to practise in one's mouth. Only fancy yourself half stunned and crushed beneath a blow such as has never befallen you before, and submitting to a homiletic operation of the kind I describe! The chief explanation was this;—the minister knew nothing of bereavement personally; he had never lost a dear friend. As I occasionally glanced up at his round chubby face and portly form, I thought, "Wait awhile, my good fellow, *your* turn will come soon. Then you will modify a remark or two in your sermon. It is one thing to read about trouble and forthwith lecture about it; it is quite another thing to endure it, and then honestly address yourself to the sons and daughters of sorrow." If, my reader, you have Virgil on your shelf, get it down for a minute, blow the dust off the edges, and turning to the first book of the *Æneid* you will find lines which may be translated thus—

" For I myself, like you, have been distressed,  
Till heaven afforded me this place of rest;  
And touched with miseries myself have known,  
I view with pity woes so like my own."

Not until we can use similar language to that have we the right to lay down the law dogmatically to the afflicted.



But, fair play. There is more than one side to the question. The principle under consideration cuts both ways. As we sometimes hear it said in expressive slang language, "Two can play at that game!" If the "Twilight" method is good for preachers, it cannot be bad for hearers; can it? Having, then, spoken to members of "the cloth," I turn round and respectfully request the attention of the laity.

Ladies and gentlemen, that is to say, "mothers in Israel," members of Dorcas societies, wives of office-bearers, and feminine Sunday school teachers; deacons, elders, treasurers, secretaries, auditors, committees, etc., etc.; many of you are kind and faithful to your pastors, others are not. There are black sheep in the flock. It is morally certain, however, that there would be far fewer in the care of ministers if they only knew better a minister's true position. Oh! how much more sympathy and help would churches award their pastors if they would but realize the trials of the pulpit and the study. "Ah! this is written by one of the cloth," says some one as he reads. You are astonishingly sharp, sir, I must say. Yes, this is written by "one of the cloth." That is the very reason why he is qualified to give an opinion and offer counsel about the subject in hand. Who should understand them if he does not who has been acquainted with them for years? If, however, you mean by saying that the writer is "one of the cloth" that I am about to make out a good case for my own profession, you are mistaken. If you insinuate that I am about to enter upon special pleading, I can only contradict it. Nothing of the kind. I would show ministers no more favour than millers, mercers, maltsters, or musicians. I would treat bad sermons as I should bad sugar, *i.e.*, find a shop where better is sold. I have no notion that because a man wears white neck ties, dons black broad-cloth, carries an alpaca umbrella both in wet and fine weather, has "Reverend" before his name, as most dissenting clergy are prone to do, he is to pass for what he is not, and to be treated as a brilliant of the first water when he is nothing more than Paris diamond. Certainly not. As with a printer or painter, postman or policeman, so with a preacher; let him stand or fall by his own merits. To bolster up an inefficient teacher is a monstrous violation of rectitude and wisdom. Leave puffing to Hyam & Son. Let us not degrade religion by adopting the tactics patronized by the proprietors of "Diamond Black Lead" and "Glycerine Soap Powder."

This being admitted, I proceed now to say that it would do scores of people infinite good if they could be situated as ministers are for awhile. A pastor's work is honourable, noble, blissful; but "all is not gold that glitters." The writer's course has not been a downward one; he is not complaining because he has made an ambitious attempt in life and come to grief. On the contrary, he has reason to bless God that he has had a large share of prosperity and happiness. Nevertheless, his path has been such as to assure him how readily some folk are hoodwinked in reference to the ease of a clerical life. Those who have been behind the scenes and frequented the green-room, can say with the poor King of Denmark's ghost, "I could a tale unfold whose lightest word," &c. Thorns in the flesh were not confined to apostles, yet to hear how some speak you would think that they were. Only remember, for instance, the cool way in which the *Times* disposed of the matter in a leading article about six years ago. The author of the said effusion was maintaining that a country clergyman's work is extraordinarily light. "As to his sermons (this is

the gist of what was advanced ; I am not able to quote *verbatim*), what labour does a sermon require ? Just fancy that you are writing half-a-dozen letters of four pages each and crossed. "That is all." Is it all ? I only wish you had that "all" to do regularly for ten years, Mr. *Times* ; that I do. Now, did not the fellow deserve what he had not got ? It is as well that some of us were not possessed of much power over him at the time of his blessing the world with this invaluable scrap of logic. For my own part, I give my word for it that I would neither have killed nor maimed him, but if I could have had superhuman influence over him during the night, I should have made him remember the wilful fallacy that he had the inimitable audacity to palm on the English public : *that I would !* If he did not have such hideous nightmares and appalling nocturnal visions as he never had before, it would not have been the fault of your humble servant. No, no : if a minister is honest and faithful, his task is not an easy one. He has large claim on his people's sympathy. To talk on the same topics month after month without becoming monotonous ; to get ready two or three sermons every week, and put a bloom of freshness on all the fruit in his mental basket ; to look well after the church and congregation by visiting them as far as he can ; to conduct sundry classes, attend prayer-meetings, give occasional lectures ; to keep his own vineyard at home, that is, have an eye to the intellectual and moral culture of his children (a thing not always attended to by pastors) ;—if this is not a serious and extensive work, if this does not demand more than small diligence and little wisdom, pray what does ? Even with "a clear stage and no favour" it is a great undertaking. But, ever and anon, the "stage" is not clear. How would the aforementioned *Times* luminary relish incidents like the following ? Abusive anonymous letters, vile alike in spelling and sentiment ; cantankerous hearers who are perpetually raising the heresy cry against you ; meddling hearers who come to the house when they are not wanted, and annoy your better-half ; nomadic hearers who wander about to other chapels, unsettle the minds of some young members of your flock, and draw invidious comparisons between you and Rev. H. New, who has just arrived in the town ; inconsistent hearers whose lamentable conduct keeps people without the pale of the church, and undoes the good that you do. As to church-meetings, wherein two parties are found who grow excited and vehement on the question of having or not having a new broom,\* and similarly edifying incidents, they are often of such a character as to commend themselves to the notice of Inquisition managers. More might be added, but it is not filial to expose a mother's faults to the vulgar gaze, nor is it well to make public too much about the short-comings of mother-church.

Enough must have been advanced to prove that if hearers have a claim on the forbearance and affection of ministers, the converse is equally true. Were the voice of Destiny to cry, "Twilight !" to our congregations, they would soon have the eyes of their understanding opened in reference to more than one matter. They would resemble a certain worthy of whom it is recorded that he had a great desire to preach, feeling pretty positive of his ability to equal, if not surpass, the ordinary run of ministers. He was put to the test. Ascending the pulpit, he read the lesson tolerably and managed to get through the prayer. Singing over, he arose again. Twice did he announce and read his text. He paused and cleared his throat—paused again and coughed—paused a third time and took out his

\* Such a case actually occurred.

pocket-handkerchief. He rubbed the handkerchief uneasily about his nose and mouth—removed it to his pocket. Concentration of horrors! he found himself dumb. Not a word could he utter. Perspiring at every pore, speech came to his rescue at last, and he exclaimed, "If any of you think you can preach, come here, and it will soon take the conceit out of you." He then left the sacred desk, never to return to it.

But I must close, or my excellent friend, the Editor, will be drawing his pen through part of my MS., and I hate that above everything. The principle under consideration is capable of almost indefinite application. When Paul said, "Look not every man on his own things, but every man also on the things of others," it was but his way of calling out "Twilight!" May we all heed the summons and act upon it, until we reach the better world where no such counsels are needed.

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## Criticism.

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**BIBLICAL STUDIES.** By William Robinson. *London: Longmans, Green & Co.* 1866.

THIS goodly volume, from which we have taken our first article in the present number, is the production of one of the most acute and accomplished ministers of the Baptist denomination. It is published in the hope that it will be helpful in checking the abounding scepticism which the author fears originates in, or is confirmed by, erroneous views of what the Bible teaches. Its contents are numerous and diversified, and they would have been more copious and elaborate but for the enfeebled health of the writer. It is inscribed to the churches at Kettering and Cambridge, between which his ministry of thirty-five years duration has been divided. Its "studies" are most strictly "biblical," but they are not sermons—not a revised version of something preached to his former friends from the pulpit. They read like free disquisitions of a man familiar with his themes—erudite—independent—undogmatic. The chapter which we reprint nearly verbatim will give our theological readers a better idea of the character of this valuable production than any analysis we could furnish of its materials, or any criticisms we might offer on its style. That we dissent from some of the views unfolded may be honestly declared without detracting from the real merits of the work—a work which must gratify its author's

personal friends, and which is calculated to win the respect of its thoughtful and unbiassed readers. The chapter we reprint is not given because we think it better than other chapters, for where all is so good selection on the ground of excellence is necessarily somewhat arbitrary. We have been guided in our choice partly by our hearty concurrence in the author's views on the work of the Spirit, and partly by the knowledge that those views have been a little distorted in one at least of the notices which they have already attracted.

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**A COMMENTARY ON ST. MATTHEW'S GOSPEL.** By E. R. Conder, M.A. *London: Elliot Stock.*

THE attempt to bring the best results of modern scholarship, in the interpretation of any part of Scripture, within easy reach of ordinary English readers, is one which is worthy of commendation; and that writer who succeeds in his endeavours is entitled to whatever reward he may receive. The author of this new Commentary has sought to attain the object of his wishes by plainness and brevity of style, by completeness and accuracy of treatment, and by cheapness of price. His work has a short but prepossessing preface, followed by a list of more than forty authors whose books have been chiefly referred to in the preparation of his volume. Next he gives sixteen pages

of Introductory remarks on the design and plan of his Commentary—on the authority, authorship, and inspiration of the New Testament—on the distinctive character of the four Gospels and their harmonious relation to one another—on the original language of the Gospels—on translations and our own version. Then comes the Commentary itself.

In this the author wisely disclaims rather than professes originality, deeming the presumption to be that an original explanation of Scripture is an erroneous one. In point of fulness he has done all that his limits would allow, and to compensate for his conscientious omissions he has stated where the desired information may be found. His references are not exclusively to modern interpreters—some of the older commentators are also quoted. On disputed texts and controverted topics Mr. Conder is on the whole fair, clear, and satisfactory, showing great ability as a critic, and equal catholicity as a Christian. After consulting him on weightier matters, we naturally turned to his exposition of passages pertaining to Baptism. And on these we find him much more candid than Pædobaptists commonly are. Indeed we are so pleased with his observations as to give them unabridged on Matt. iii. 6 (*were baptized*). "For explanations as to the mode of baptism, I must refer the reader to works devoted to this question, not because I feel any doubt regarding it, but because I hope this Commentary may be used by those whose views on baptism differ from my own. Candour and humility demand the acknowledgment by both parties that there is room for difference of opinion. This is evident from the learned and pious names arrayed on both sides. The great thing to be borne in mind by both parties is that *the essence of obedience to Christ is the intention to obey*. Better err in form than in spirit. The controversy as to the subjects of baptism has no connection with that as to its mode." Again in the additional notes to this chapter he says, "Without entering into the controversy it seems right briefly to indicate the views on both sides, as far as they bear on this chapter and on parallel passages. The question of the mode of Christian baptism is partly one

of historical probability; proofs being drawn from the analogy of Old Testament ceremonies, from allusions more or less clear in various passages of the New Testament, and from Jewish customs and Rabbinical traditions. Partly it is a question of translation and interpretation: one party maintaining that the Greek word *baptizo* means immerse and can mean nothing else; and confirming this view by its use in classic authors, and by such expressions as 'in Jordan' (v. 6) 'up out of the water' (v. 16: comp. Acts viii. 38, 39); the other party maintaining that the meaning of the word in the New Testament is not to be fixed by its use in heathen writings, but is religious, not mechanical, denoting religious purification, whether outward by washing with water, or inward by the washing of regeneration and renewing of the Holy Ghost; that both the baptized and the baptizer may have stood in the water, and yet neither of them have been immersed; or else that 'in Jordan' may simply mean with the water of Jordan as they stood or knelt on the bank; and further, that the Greek word (*apo*) rendered 'out of' merely means 'from,' and that even those used in Acts viii. 38, 39 (*eis* and *ek*) may possibly mean no more than 'to' and 'from.'

On the words of the commission in ch. xxviii. 19, 20, he pleads for the stricter and more literal rendering—"disciple all nations," as embracing the two words which follow, "baptizing and teaching." And then he adds, that "as the command itself is universal, baptism and teaching being spoken of as if co-extensive, the burden of proof rests on those who maintain that children ought not to be baptized, though they ought to be taught." Yes, they ought to be taught; but, according to Mr. C. himself, the teaching intended here is "making disciples of." And just as extensively as we can disciple *the nations* would we also baptize them, provided only that they would seek or consent to be baptized. Let our author abide by his own construction of the sense of the first part of the commission, and then he will require no proof from others "that children ought not to be baptized."

If any of our Sunday school teachers or poorer ministers are seeking a good

as well as cheap commentary, let them buy this, for it is certainly the best we know for the money it costs.

RELIGIOUS BENEFICENCE AMONG THE BAPTISTS. By W. R. Stevenson, M.A.

THIS tract of twenty-six pages is the paper read at the meeting of the Baptist Union in April last, but which was prepared to be read at the Autumnal Session of the Union held the previous October in Bradford. Our *General* Baptist friends in that quarter went in large numbers to hear the paper read according to announcement, and were greatly disappointed at its being post-

poned. It is kind in the Union Committee to invite our ministers to take a prominent part in these assemblies, but it is not even just, after they have both laboured and travelled to perform their part, to exclude them from the programme.

Mr. Stevenson's paper treats of Beneficence in relation to foreign missions, and to the ministry at home, and closes with practical suggestions. It is comparatively short, but is full of details. Its preparation involved much correspondence, and its publication will, it is hoped, be followed by results which will to some extent reward its painstaking writer for the time and toil he expended upon it.

## Poetry.

### LOVE LOWLY THINGS.

"Lord, keep my mind for quiet joys."—*John Clare.*

I WOULD love all that loves to be,  
And count a conquered hate no gain  
While casting on the least we see  
The shadow of a cold disdain.

The loving, meditative mind,  
Informed by the observant eye,  
Is used a thousand charms to find  
In things that by the way-side lie :

For beauty dwells in humble things,  
And strength lies in the seeming weak ;  
The wisdom the archangel sings  
Is shown by things that cannot speak.

Nor need we lose the joy that springs  
From loving all the rich and rare  
Because the simplest daily things  
For us a tender beauty wear.

If choice-grown plants adorn my home,  
And fragrant artificial bowers,  
I fondly choose at times to roam  
In search of simple wild-wood flowers.

Though awed by Hallelujah strains  
And solemn majesties of song,  
I know and love the soft refrains  
That streamlets have while murm'ring  
long.

*Skeffington, July, 1866.*

I yield to none in holding dear  
The words the wise have said or sung,  
But rippling music to mine ear  
Is prattle on a childish tongue ;

And not to win a world-wide fame  
Would I my home-bred pleasures miss,  
And leave the loved ones to complain  
I found no sweetness in their kiss.

The lowly is the lovely still,  
Sweet peace dwells with it in the vale,  
And covets not the higher hill  
Which all the wrathful storms assail.

Love all things, and thus love like God,  
Who sets the music of the spheres,  
But stoops in sunshine to the sod,  
To dry His flow'rets dewy tears.

And ruling o'er a thousand thrones,  
Provides for earth's most helpless things,  
As callow broods, in leafy homes,  
That nestle under happy wings.

Love lowly things, nor pass them by,  
For chiefly love was born for them ;  
And He to whom all angels cry,  
Shows highest love to fallen men.

E. H. J.

## Illustrations of Scripture.

FROM LETTERS FROM EGYPT BY LADY DUFF GORDON.

LETTER 36. El-Uksur, Feb. 26, 1864.—“It is impossible to say how exactly like the early parts of the Bible every act of life is here. Old Jacob's speech to Pharaoh really made me laugh (don't be shocked) because it is so exactly like what a Fellah says to a Pasha, ‘Few and evil have been my days,’ &c. (Jacob being a most prosperous man); but it is manners to say all that. I feel quite kindly now towards Jacob, whom I used to think ungrateful and discontented, and when I go to Seede Omar's farm, does he not say, ‘Take now fine meal and bake cakes quickly,’ and want to kill a kid? And the way in which Abraham's chief memlock (Eliezer) manages Isaac's marriage with Rebecca is precisely what a man in his position would now.”

*Lamentations i. 12.* “*Is it nothing to you, all ye that pass by?*” Letter 26.—“A poor neighbour of mine lost his little boy yesterday, and came out into the street as usual for sympathy. He stood under my window, leaning his head against the wall, and sobbing and crying till literally his tears wetted the dust. He was too much grieved to tear off his turban, or to lament in form, but clapped his hands and cried, ‘Oh, my boy! oh, my boy!’ The bean-seller opposite shut his shop; the dyer took no notice, but smoked his pipe. Some people passed on, but many stopped and stood round the poor man, saying nothing but looking concerned. Two were well dressed Copts, on handsome donkeys, who dismounted, and all waited until he went home, when about twenty men accompanied him, with a respectful air. How

strange it seems to us to go out into the street and call on the passers by to grieve with one!”

“*The eye of a needle.*”—Letter 27. Cairo, Dec. 1st, 1863.—“Yesterday I saw a camel go through the eye of a needle, *i.e.*, the low-arched door of an enclosure. He must kneel and bow his head to creep through, and thus the rich man must humble himself.”—[Dr. Lightfoot, however, and others, have shown that to speak of a camel or other large animal, as an elephant, going through the eye of a needle, was a proverbial expression much used in the Rabbinical schools, to denote a thing very unusual or very difficult. Still, Lady Gordon's explanation of the matter is interesting, and worth consideration.]

“*The slave whom he loved.*”—“Sheykh Yoosuf can repeat the whole Koran without book; it takes twelve hours to do it. He has read the Old Testament, and the Gospels of course, ‘Every Alim,’ says he, ‘should read them: the words of Seyyidna Eesa [Jesus Christ] are the true faith; but Christians have altered and corrupted their meaning. So we Muslims believe. We are all the children of God.’ I ask, if Muslims call themselves so, or only the slaves of God? ‘It is all one,’ he replies, ‘children or slaves. Does not a good man care for both tenderly alike?’ Pray observe the Oriental feeling here. *Slave* is a term of affection, not contempt; and remember the centurion's servant (literally *slave*) whom he loved.” [Compare also “Paul, a servant (slave) of Jesus Christ.”]

## Varieties.

### CHRISTIANS IN THE WORLD.

In a word, as the soul is in the body, so Christians are in the world. The soul is diffused through all the members of the body, and Christians are scattered through all the cities of the world.

The soul dwells in the body, but is not of the body; and Christians dwell in the world, but are not of the world. The invisible soul is guarded in a visible body; and Christians are known, being in the world, but their piety is

invisible. The flesh hates the soul and wars against it (not being injured) because it is forbidden the use of pleasures; and the world hates Christians (not being injured) because they oppose its amusements. The soul loves the hating body and the members; and Christians love those who hate them. The soul is enclosed in the body, but it holds the body together; and Christians are detained in the world as in custody, but they preserve the world. The immortal soul dwelt in a mortal tabernacle; and Christians dwelt in the midst of corruptible things, looking for an incorruptible abode in the heavens. The soul, through the fasting of the body, is made better; and Christians, being punished, daily increase the more. As God placed them in such a position, they ought not to despise it.—*From the Epistle to Diognetus. Translated by Rev. C. Payne, Wolvey.*

#### THE SONSHIP OF BELIEVERS AS CONNECTED WITH BAPTISM.

*Extracted from Dr. Cunningham's Historical Theology.*

It tends greatly to introduce obscurity and confusion into our whole conceptions on the subject of baptism, that we see it ordinarily administered to infants, and very seldom to adults. This leads us insensibly to form very defective and erroneous views of its design and effect; or rather, to live with our minds very much in the state of blanks, so far as concerns any distinct and definite views on the subject. There is a difficulty felt—a difficulty which Scripture does not afford us materials for altogether removing—in laying down any very distinct and definite doctrine as to the precise bearings and efficiency of baptism in the case of infants, to whom alone ordinarily we see it administered; and hence it becomes practically, as well as theoretically, important to remember that we ought to form our primary and fundamental conceptions of baptism from the baptism of adults, in which it must be *in every instance*, according to the general doctrine of Protestants, *either* the sign and seal of a faith and regeneration *previously existing*—already effected by God's grace—or else a hypocritical profession of a state of mind and feeling

which has no existence. This is the original and fundamental idea of the ordinance of baptism, as it is usually represented to us in Scripture, and, when we contemplate it in this light, there is no more difficulty in forming a distinct and definite conception regarding it than regarding the Lord's-supper. We have no doubt that the lawfulness of infant baptism can be conclusively established from Scripture, but it is manifest that the general doctrine with respect to the design and effect of baptism, as above stated, must undergo some modification in its application to the case of infants; and the danger to be provided against is that of taking the baptism of infants, with all the difficulties attaching to a precise and definite statement of its design and effect in their case, and making *this* regulate our whole conception with respect to the ordinance in general. Rather ought we to regard *adult* baptism as affording the proper and fundamental type of it, deriving our general conceptions of it from that case; and then, since infant baptism is also fully warranted by Scripture, we ought to examine what modification the leading general views of the ordinance must undergo, when applied to the special and peculiar case of the baptism of infants.

#### CHURCHMEN AND NONCONFORMISTS.

*From the Contemporary Review.*

WE do not hesitate to say that the great phenomenon of Nonconformity is not fairly and truthfully dealt with by us Churchmen. "By their fruits ye shall know them." Are the fruits of which this present article has given us a taste such as to be lightly esteemed or set aside? And if it be thought that sound and wholesome words cannot be properly called fruits, let us examine the fruits of these words, and see whether we rightly estimate the work which those churches are doing among us, which lie outside the pale of Episcopacy. What spectacle in the history of nations has ever been nobler than the patience and loyalty of the great middle class in this country? And while we would not for one moment depreciate the blessed influence over that class of the Church and her

parochial system, we have also a right to claim at least a considerable share of the influence which has made them what they are, to the teaching of Nonconformist schools and pulpits. What would they have been had that teaching been in the direction of discontent and disloyalty? And then, let it be remembered, that these teachers are for the most part working in neglect and disrepute, as far as any recognition of their work by Churchmen is concerned. Not a word is said of them in church societies or in church newspapers; any social recognition of them is treated by the prevalent Church party almost as a dereliction of duty. The monstrous attempt to claim for our Reformed Protestant Church a position similar to that arrogated for herself by Rome, an attempt which can only in the end cover its promoters with ridicule at all hands, has brought with it this evil among many others, that "we are verily guilty" concerning our Nonconformist brethren. We who know better, who have been better taught history and our Bibles, are in our speech and conduct yielding in this matter to the encroachments of the dominant High-Church party, adopting language and sanctioning usages which they know well how to turn to their own purposes. And in writing thus, let us plainly say that we are no friends to those ill-timed manifestations of pretended unity which the opposite party in the Church of England are in the habit of making on certain occasions; those oily platform fraternizations, which, as far as our experience has gone, are strictly confined to the two hours of the public meeting. It is no hollow truce of this kind that is wanted among us, but a manly resolve to look in the face of God's dealings with our Church and country, and to base our Church exertions not on a fictitious estimate of facts, but on a real one. It may be that Nonconformists and ourselves do not fraternize well. There is a work having its distinctive climate and soil. Their manners will naturally be somewhat different from ours, and their vocabulary also. In these very distinctions consists the value of their influence, and the obliteration of them would destroy it. All we ask for is that that influence should be fairly acknowledged and taken into account; that there should pass away from

among us that ignoring and consequent ignorance of Nonconformity and its professors which is now almost universal; that without any compromise on either side we be found working with them in all great matters of public utility and Christian benevolence. The authors of such sermons as we have now been reviewing are not men whom any portion of a Christian society ought to allow itself to treat with neglect. If such neglect be continued, and the arrogance of those who promote it be allowed to prevail, matters seem likely to right themselves in a way little dreamt of by Churchmen. Already the Nonconformists have passed us by in Biblical scholarship and ministerial training; the specimens which we have given of their sermons are such as the Church of England in our day could hardly show. The labourer is worthy of his hire. If it be so that on their side are found modest and successful labour under difficulty and disadvantage, and on our side a resting in self-assertion and the pride of our social and ecclesiastical position, it will require no prophet and no long interval to manifest the inevitable result.

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#### THE CONVERTED PRIZE-FIGHTER TWIGGING A SWELL.

ONE of Jim's favourite ways of doing good was to "twig a swell," as he expressed it, *i.e.*, to say something for Christ to any young gentleman returning home from business. When such was his object, he generally found his way to some railway station about three or four o'clock in the afternoon.

Towards the fall of the year, Jim, as usual, loaded with tracts, took his stand near a station lying a good way from London, among a number of villas occupied by city merchants. After much ejaculatory prayer while standing about, the well-known scream announced the arrival of a train, which was followed by a crowd of business gentlemen dispersing, bearing with them the everlasting black bag, or paper bag, or rush bag, to their respective homes. On this dispersing mass Jim's eye was fixed. "To whom among them all am I sent by my Father?" had scarcely escaped his lips, when his attention was turned towards a young gentleman, "stately and handsome,"



struggling on the platform with a large black dog. Jim intuitively whispered, "That's my man," and made towards him, and, being very well acquainted with the nature of dogs, he assisted the gentleman in managing, quieting, and ultimately leading the dog to the gate of his master's house. After the young gentleman had handed over the dog to his servant, he turned towards Jim, complimented him on his knowledge of dogs, and offered him some money for his services on the occasion. To the surprise of the gentleman, Jim very politely refused.

Jim remarked with a smile, "And so you know my Master, sir?"

"Your master?" exclaimed the gentleman; "How should I know him? You are a perfect stranger to me."

"My Master knows *you* right well, sir, whether you know Him or His servant," replied Jim; "and I'm the bearer of a message from Him directed to you."

"You must be mistaken, my man," remarked the gentleman; "I neither know you nor your master. Who *is* your master? Is he in business in the city, or country, and what is the name of the firm?"

In answer Jim returned, "Yes, sir, He's in a large way—does a large business in city and village, but manages His own business Himself; His is not a partnership concern—there's none but His own name above the door and on His bill-heads."

"Well, my young man," said the gentleman, looking at his watch, "as you'll take no reward for helping me with my dog, I can only thank you and go, for my dinner-hour has arrived: and now your message."

"Sir," said Jim, "the name of my Master is Jesus, and here is His message," putting into his hand a little book entitled, "Is it well with thee?"

The gentleman looked in Jim's face perfectly confounded, and began to move from the gate. "But, sir," continued Jim, "I was bidden to bring back an answer. What shall I say? Can I say it is well with thee?"

"O, my dear fellow," with a smile said the young man, "this is not the time to speak about these things; we do all that business on a Sunday."

"Yes, sir," retorted Jim, "but if you should not see Sunday; what then?"

"O, we must chance it," gaily replied

the gentleman, evidently very much amused with the simplicity, originality, and earnestness of Jim.

"But, sir," entreated Jim, "hear me once more. My Master's timepiece is always right; if this is not the right time for you to reply to His message, it's the first time I ever knew Him make a mistake. Believe me, He's always up to the mark, and never on any occasion sends His messengers on a fool's errand. Young man, answer that question NOW! Take it for granted that He did not take the trouble to send that message all the way from heaven, and poor Jim, his messenger, so many miles out of his beat, for nothing. This *is* the right spot, the right time, and you're the right person. Again I ask you, in my Master's name, What shall I take back as your reply? That at this very moment it is well with thee?"

These words were pressed home by the Spirit of God with such earnest simplicity as to become irresistible. The gentleman solemnly replied, "It is NOT well with me; and, my good fellow, it has not been well with me for some years back, and I often envy the happiness of the man who fears God; but—"

"There's no BUTS in the message, sir," replied Jim; if it's not well with thee, it must be ill with thee."

For a moment the gentleman in silence beheld Jim, and was evidently much moved. Laying hold of his hand, he, as it were, unwittingly drew him in at the gate, and Jim found himself sauntering along the garden-walk with the young man. After a few moments of deep mental agony, the young man exclaimed, "This is of God, my friend; my sins have found me out. I am a backslider; once I was a Sunday school teacher; but, through the temptations of a prosperous business, I have been allured from the ways of God; and now I tremble to think of the past, and dare not look to the future. Ah, my friend, I would give my whole fortune to be again at peace with God." Here he relapsed into silence, and gave evidence of the most pungent sorrow.

Jim spent a portion of that evening with him in reading the Scriptures and prayer. Shortly after this incident Jim had the indescribable pleasure of beholding the young man restored to the ways of holiness and peace.

SECESSIONS FROM CHURCHES.—On this subject the leading article of the *Freeman*, July 13, says:—"The New Connexion of General Baptists, at their recent meetings in Loughborough, seems to us to have struck the right key-note. A resolution was passed, the effect of which will be the reference of every church dispute, likely to lead to division, to an arbitration committee, whose business will be to inquire into the points at issue with a view to reconcile the disputants and to prevent secession. On such a committee only good men and true, and men as wise as they are good, can serve efficiently; but men of this character ever command the confidence of their brethren, and in a few years would make their influence felt to the advantage of the churches and the glory of the Saviour."

THE WEEKLY OFFERING.—A minister at Sydney writes:—"You will be glad to hear that the weekly offering system is a great success in our church. Previous to its introduction there was considerable financial difficulty, and our old deacons shrugged their shoulders and shook their heads gravely when it was decided at a church meeting to have no more pew rents and adopt the new plan. We have not a single wealthy person in our congregation, but the united efforts of the people, regularly sustained, have enabled them to do that which has astonished themselves as well as others. When the weekly offerings were introduced, it was determined that present seat-holders who were unwilling to take the envelopes should be permitted to pay their seat-rents as before, but all new applications should come under the new plan. The number of weekly donors has gradually increased, and there are now about one hundred and twenty whose offerings average £7 per week. This just pays our minister's salary, which is £350 per annum, and the collections made at our anniversary services cover the incidental expenses of the church. Of course our people contribute specially for home and foreign missions and various Christian and philanthropic agencies. The total contributions last year of the church and school were close upon £800. Less than six years ago the church officers

were advised to shut up the place, as it could never be anything but a failure, and since that time many of the members feared the responsibility of inviting our present pastor to settle here, as it was to them doubtful whether so large a sum as £300 could be raised in a single year. The minister's income has since been increased, and for two years we have had the advantage of school-rooms, which have been built at a cost of £1,378, and were opened free of any debt whatever. The weekly offerings, I believe, have contributed very largely to the success of the place, by showing the people what can be done by systematic effort, and, perhaps more than all, by relieving the church of every difficulty connected with its ordinary expenditure, thereby leaving the people free to throw their energies into other matters. We have not to speak of financial success only. The labours of our friend and pastor, Mr. Johnson, have been blessed to many, and the numbers of our church members have steadily increased."

DECLINE OF METHODISM.—The *New York Methodist* in its last issue thus closes an article on the decline of Methodism in England, based on official papers:—"A change is going on in the spirit of the Methodists of England. An American Methodist going to England is struck by the fact that Wesleyanism is rigidly official. All that is done must be done in a certain prescribed way, and in no other. Spontaneous efforts to do good are apt to be checked as irregularities. Revivalists, such as the American Caughey, or travelling evangelists, such as Dr. and Mrs. Palmer, are admitted as co-labourers doubtfully, and after much hesitation. The hortatory appeals with which every American Methodist is familiar, fall upon the ears of Wesleyan audiences as novelties. A camp-meeting is held in Ireland as a strange experiment, and people wonder that it passes off quietly. All these and many like facts show that American and British Methodists are, in many important respects, unlike, and that the Wesleyans have lost very much of the original spirit of Methodism. The solution of the decline of Wesleyan Methodism, as offered by the *Watchman*, seems to us to be the merest trifling.

The causes of decay lie deeper, and we suspect that there is in the picture drawn by a layman of the Wesleyan ministers more truth than the official representatives of the Church would be willing to admit. Compressed tightly in the bonds of officialism, tenacious even to nicety of its formula, Wesleyanism has become purely mechanical. All the recent signs show that life and energy are leaving it. If, in addition to all this, it is, as charged, so ambitious of respectability as to disclaim its proper mission, its end must be inevitable—it will sink into a slow decay.”

**CHRISTIAN LITERATURE AMONG THE PRIMITIVE METHODISTS.**—[Let those who are accustomed to think that the Primitives “have a zeal of God, but not according to knowledge,” read and ponder the following report.—ED.] A summary of the reports read in the Music-hall, on the previous day, will no doubt prove interesting. The committee on book-room affairs advise the Conference to publish a life of Hugh Bourne, to be prepared by the Rev. William Antliff; and a life of William Clowes, by the Rev. William Garner; each book to sell for 3s. 6d. or 4s. The book-room business for last year exceeded that of any year preceding. The net proceeds were £3,470 11s. 9d. Of this amount the auxiliary fund will receive £200; the general chapel fund, £200; the general missionary fund, £200; the Canadian missions, £400; the superannuation fund, £1,600; and the rest will be reserved for the purchase of property and the enlargement of the book-room premises. “The Child’s Friend” is to be improved next year, especially in its illustrations. Its present sale is about 22,000 copies monthly. “The Christian Messenger,” in its second year of issue, has a circulation of about 34,000. “The Juvenile Magazine,” 34,000 copies monthly circulation; and the “Sixpenny Magazine,” 12,000. “The Congregational Hymn Book” had a sale of 32,670 last year; the school hymn books, 33,552; the “Revival Hymn Book,” 2,145. Total of hymn books sold, 68,367. The sale of the “Connexional Catechism” was 6,537; of the “Spelling Book,” 12,788; “Consolidated Minutes,” 600; “Class-leaders’ Manual,” 250. The “Ecclesiastical History,” compiled by the

late Rev. H. Bourne, and edited by the Rev. W. Antliff, has been published during the year, and is selling well. The new edition of the “Connexional History,” by the Rev. John Petty, is selling satisfactorily. Total amount of business, £21,022 7s. 4d.

**CHURCH WORK.**—The Boston *Watchman* complains of the tendency which exists at the present day to lessen the claims of the churches on the time and labour of their members. It says that “in many churches only a single prayer-meeting is held during the six days of the week, and the weekly lecture, once so highly prized, has been generally abandoned. A conviction is gaining ground that one of the Sabbath services may be dispensed with, and the day be publicly occupied by a sermon in the morning, and the Sabbath school in the afternoon, and a conference meeting in the evening. The feeling which prompts these changes is a desire to have less work and more leisure; to lighten the burdens imposed by church membership, and devote more time to individual or social culture. Many intelligent members, pastors, and laymen, are sincere in thinking that the higher and permanent interests of the churches will be promoted by such a policy. In English churches, on the other hand, the tendency is to multiply the engagements of the members, and to bring them together as frequently as possible.”

**SUPPLY OF MINISTERS.**—The *National Baptist* says:—“The mortality of our ministers has been of late very marked. The number of young men who are avowedly preparing in our schools for the ministry is very small in contrast with the rapidly increasing calls for ministers among the churches. The number who avow their call to the ministry is very small.” No question among us is just now of more serious practical importance than the question, How is the number of our ministers to be increased? The destitution of the churches at the present rate of decrease of ministers will soon become very distressing and alarming. The fact that other denominations are in like condition is no relief to us.”

**PROFESSORSHIP OF EVANGELISTIC THEOLOGY.**—The Free Church of Scotland propose to establish a professor-

ship of evangelistic theology. The professor is to be chosen by the Assembly of 1867, is to be a member of the Senatus of the New College, and is to lecture from time to time on the duty and privilege of preaching the Gospel to the heathen, in the other Colleges of the Church. His salary is to be paid from the interest of £10,000 subscribed by the friends of missions.

THE MARRIAGE SERVICE.—“A Hampshire Incumbent” writes to the *Pall Mall Gazette*—“If you had married as many couples as I have, you would be aware that it is not only when German princes appear at the hymeneal altar in England that novelities in pronunciation occur and foreign matter is introduced in the marriage service. The theme admits of more variations than you might suppose. In my parish it is quite the fashion for the man in giving the ring to say to the woman, ‘With my body I thee wash up, and with all my hurdle goods I thee, and thou;’ to which strange trio he pertinaciously adheres in spite of all my endeavours to correct the text. One man who could not read, but had taken praiseworthy pains to learn his part beforehand, had perfectly mastered what he was taught, only unluckily his ‘coach’ had blundered upon the baptismal instead of the matrimonial service, so when interrogated as to taking the woman to be his wedded wife ‘and so forth,’ as the *Standard* has it, the bridegroom stoutly affirmed, ‘All this I steadfastly believe.’ The women are usually better up in this part of the Prayer Book than the men, but one day a bride (not of my parish, I am happy to say, but taught in a Government school) startled me by making the extraordinary vow to take her husband ‘too ave and too old from this day forth!’ for betterer horse for richerer power in siggerness else to love cherries and to bay.”

“ECCE HOMO.”—*The Record*, in a review of “*Ecce Homo*,” says:—“Compared with the profanity of Strauss and the sceptical romances of Michelet and Rénan, far more compared with the coarse and insolent blasphemy characteristic of some portion at least of the seventeenth century Deism, the portraiture of our Lord suggested in ‘*Ecce Homo*’ must be

recognised as a great advance towards the truth. Nay more, we are inclined to believe that it is in advance of the Essayists and Reviewers, of Kingsley, Jowett, and Stanley. For these writers leave little room for Christ; they go back to the monotheism of the Patriarchs rather than to the faith of the Apostles; they revert to heathenism rather than Christianity. The writer of ‘*Ecce Homo*,’ on the other hand, does find a definite place and a definite work for our Master, and, successfully defending his views against this yet looser school as he does in this preface, assigns to our Lord a commanding position above all the other moralists of the world, and presents Him to admiration as thus invested with ‘inexpressible personal rank and dignity.’ We can also quite understand that minds so ‘poisoned with sceptical thought as to regard Jesus of Nazareth with contempt might be fascinated by such a book as this, and emerging out of their world of barren negations may rejoice to find some positive ground to rest upon, not palpably at variance with *all* the historical facts of Christianity. And yet it would not follow that the book is a good book, or a safe book, or a true book *because* it does this, so long as it stops short of the Scriptural portraiture of Christ, and does not accept the distinctive doctrines which enter into the very heart and life of Christianity. God’s work can only be done by God’s truth, and by no faint reflection of it; still less by a distorted counterfeit of it.”

A PREACHER ON FIRE.—The New York correspondent of the *Boston Journal* relates the following:—“In one of the Presbyterian churches, the other Sunday morning, a minister was officiating with all due decorum and solemnity. All at once he began to cut up queer antics, and shortly disappeared from public view, to the no small astonishment of his auditors. The pulpit being a close one, boxed up on all sides, and the door shut, the people could not tell what was going on; but smoke rising from the pulpit gave assurance that there was fire somewhere, and the excited congregation learnt, after a while, that the minister was on fire. It seems that he carried in his pocket a lot of loose

Lucifer matches, and they ignited and set him on fire. Assistance came, and the minister (fire) was put out. The service was continued, but the solemnity of the audience was not so marked as on some other occasions."

**MARRIAGE OF THE PRINCESS HELENA.**—Princess Helena Augusta Victoria, the Queen's third daughter, was married on Thursday afternoon to his Royal Highness Prince Christian of Schleswig-Holstein-Sonderbourg-Augustenburg. The wedding was celebrated at Windsor Castle, in the private chapel of that ancient Royal residence, and was attended by a brilliant concourse of invited guests.

**DRINKING FOUNTAINS.**—There are 140 drinking fountains in London; and it is estimated that about 8,000 people drink at a single fountain in one day. The Metropolitan Free Drinking Fountains Association requires £1,000 a-year to keep its present number of fountains in repair.

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#### AMERICAN BAPTIST NEWS.

THE Western Baptist churches are rapidly increasing in numbers.

A new Baptist Quarterly is about to be published by the American Baptist Publication Society.

A New York paper says:—"No immediate union between Northern and Southern Baptists is possible; but a charitable spirit on both sides, recognising what is good and hopeful, may

prepare the way for it in the future. There is little bitterness at the North, but a willingness in general to bury the past, if Southern Christians will be truly loyal to the government, and sincere in their efforts to elevate the freedmen."

A Chicago correspondent of the *National Baptist* reports the following noteworthy undertaking:—"We have been thinking that Chicago, with its three Baptist houses erected and paid for during the last two years, stood in the foreground of Baptist enterprise. But for undertaking great things and success in the undertaking, commend us to the little church at Kankakee. Last year they reported a membership of about fifty. This year we met in a noble stone structure belonging to them, which has cost 24,000 dollars, and is paid for. They dedicated it on the Sabbath before the association convened, and raised 15,600 dollars to clear off the indebtedness, and presented the house to the Lord, without blemish or incumbrance. It has been a struggle to build, but God has greatly blessed them in it, and added to them by conversions and immigration, so that now they number 145 souls. Yet none of the members are wealthy. None, we believe, are worth more than 6,000 dollars. Some of them have given one-half of all they had, and have done it with great joy. Young men have contributed their hundreds, and new converts have had an excellent opportunity to grow in the grace of giving."

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## General Correspondence.

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#### DENOMINATIONAL STATISTICS.

##### TO THE EDITORS—

Dear Sirs,—Although the Statistical Returns, as recorded in the Minutes, report a clear increase of four persons in our denominational membership for the past year, a comparison of the entire number of members reported with the number given in the preceding year, will shew that there is a *decrease*

of 221 members. It is to be regretted that some of the churches do not exercise more care so as to ensure accuracy in their returns; but it is a matter for far deeper sorrow and shame that notwithstanding all the teaching, preaching, and praying, in about 150 churches, there is so serious a decline in numbers.

It is sometimes said that numerical additions are not an index to the prosperity of churches; to this we may

reply, that if there be no additions the churches must soon become extinct.

Let those of us who are ministers press upon our hearts very solemnly the inquiry, Why *'s* there so little *visible* success? and let us ask whether there is anything in the matter or manner of our preaching, or in our conduct, that prevents the more manifest and mighty working of the word and Spirit of God among us? Should there not also be searching of heart among the officers and members of our churches, so that the hindrances to our prosperity may be discovered and removed, for it is certain that we are not straitened in God, but in ourselves.

THOMAS BARRASS.

*Peterborough, July 14th, 1866.*

\* \* We shall be glad if this short note from the Association Secretary lead to other communications on a subject of surpassing importance. We shall welcome anything that is pertinent to this subject from brethren who deplore the diminution of our denominational numbers, and who desire to offer practical suggestions as to the means of revival and increase. It has occurred that brethren who have acquired an independency, or who have sought to improve their worldly circumstances, have removed from the neighbourhood of our churches, and withdrawn part at least of their support from our institutions, and then have written querulously about our stagnant condition as a religious body. Such inconsistent effusions we do not invite. Plutarch preferred to remain a resident in the little town of Cheronea lest by his removal it should grow less. Let those who continue with us ponder in their hearts what we ought to do for the prosperity of our churches and for the enlargement of the Connexion; and if they will favour us with the fruits of their serious cogitations, we will cheerfully submit them to the consideration of our readers.

#### LAY PREACHERS.

TO THE EDITORS—

Dear Sirs,—Will you allow me to request the brethren who presented to the last North Derbyshire Conference a plan relative to a Local Preacher's

Association, to lay the same before your readers.

The Conference is reported to have deemed it a good one. Might not its publication, therefore, be of good service to the churches.

I am, Sirs, yours truly,  
J. R.

#### THE ASSOCIATION SERMON.

TO THE EDITORS—

Dear Sirs,—We regret to find the Rev. J. Salisbury feels considerable hesitation in publishing the Association Sermon as announced, in consequence of the number at present ordered falling so far short of the quantity necessary to guarantee him from positive loss.

As he was urgently desired by many ministers and friends at the Association to issue it, we cannot but think the want of response to the circular must be occasioned by the absence of many of the ministers from home immediately after the Association. We hope, however, that a sufficient number will be required, and that Mr. S. will not be compelled to abandon its publication after having prepared it for the press.

Yours truly,  
WINKS & SON.

#### THE PUBLICATION SCHEME.

WE request the renewed attention of our readers to the proposal to publish Memorials of our Deceased Ministers. The volume to be first issued will contain the lives of men who, if not the fathers and founders of the Connexion, were eminently useful in extending its borders and promoting its prosperity. The number of subscribers to this Volume already obtained is not more than two hundred. Probably some churches may have overlooked the prospectuses recently sent to them. It is hoped they will take an early opportunity of ascertaining what number of copies are likely to be required, as it will be folly to proceed with the preparation of the volume unless there is the prospect of a demand which will cover the cost of its publication.

## Intelligence.

### Churches.

**STALYBRIDGE.**—*Reopening Services.*—Our chapel has been closed for six weeks for the purpose of painting and beautifying, and was reopened on Sunday, July 8, when two sermons were preached by our pastor, the Rev. William Evans, and collections, amounting to £23 16s., were made towards defraying the expenses incurred in the above object. J. B.

**PACKINGTON, Ashby-de-la-Zouch.**—In the village of Packington, situated about one mile from Ashby-de-la-Zouch, the Baptists have had a place of worship since 1762. A new chapel was built in 1832, and this year it has been altered, improved, and beautified at the cost of over £300. The work has been very neatly executed by Mr. Joseph Smith, a deacon of the church, by Mr. Arthur Mills and Mr. Daniell Orgill. The chapel was reopened on Tuesday, July 3, by the Rev. Isaac Preston, of Chesham (who also preached on the following Sunday), and by the Rev. Thomas Goadby, B.A., of London. The collections on Tuesday amounted to £57 8s. 6d., and on Sunday to £33 13s., making a total of £91 1s. 6d., which total was afterwards made up to £96. Last year a bazaar was held for the purpose of restoring the chapel, which realized £136 2s. 6d., and the church which is a part of the Ashby and Packington church, and under the care of the Rev. C. Clarke, B.A., determines next year to raise the remainder of the debt by another bazaar. There was one drawback to the interest of these services,—the serious illness of Mr. Smith, the builder, whose heart has been in this cause from his youth.\*

**WEST BUTTERWICK, Lincolnshire.**—*Reopening of the General Baptist Chapel.*—This place of worship, which, for a generation or two, has been a sanctuary of devotion to many who have accomplished, as an hireling, their day and gone the way of all the earth. The burial ground has been enlarged and enclosed with a new brick wall by the munificence of our friend, Mr. T. Ches-

man. The old pews in the bottom of the chapel having suffered from the crumbling hand of time, have been removed and replaced with new ones at an expense of about £30. On Lord's-day, June 17th, it was reopened by two sermons being preached by the Rev. Jabez Stutterd, of Crowle, who preached in the afternoon from Psalm lxxi. 7, "I am as a wonder unto many," &c., and in the evening from 1 Cor. iii. 9, "Ye are God's building." The chapel was densely crowded on each occasion. The Tuesday following a public tea was held in Mr. Chesman's barn, where a numerous audience sat down. After tea a public meeting was held in the chapel. The chair was occupied by Mr. Batty, (a Wesleyan,) and addresses delivered by brethren Thomas Ashmell, J. E. Gibson, W. M. Anderson, of Epworth, and J. Stutterd, of Crowle. Collections, £19 1s. 1½d. This ancient cause is, we hope, about to witness a revival. It was of this church that the late revered and beloved Rev. William Thompson was a member, previous to his removal to Boston, in this county, where he laboured thirty-two years, and died happy in the Lord Feb. 7th, 1794. He was the friend and companion in tribulation of the Rev. Dan Taylor, the founder of the New Connexion. Mr. Taylor often visited the churches at Epworth and Butterwick. His first visit to Epworth was in 1777, Dec. 23rd. Left Wadsworth on Monday morning. Distance sixty-two miles.—May 1778, visited the Isle of Axholme in four days; preached seven times.—July 1778, he says, I hope to be in the Isle of Axholme as soon as I have done with my hay.—June 6th, 1782. On Friday evening, at five o'clock, I went out from home, as I had dismissed my scholars, walked fifteen miles that evening, and forty miles the next day (Saturday) to Hatfield Woodhouse. I should have gone the seven miles further to Epworth had not the evening come on very rainy, and likely to be very dark, and the waters so much out, that I understood it to be dangerous venturing over San Tofts Common. I therefore stopped, and got to Epworth about seven o'clock next morning (Sun-

\* This valued friend is now numbered with the dead.

day). I preached at Butterwick in the forenoon, and rode on to Kirton Lindsey, examined four persons, delivered a short discourse at the water with prayer, baptized them in the afternoon, and preached in the evening. On the Friday evening following I baptized five persons at Epworth, delivered a discourse at the water-side to a crowd of attentive hearers, and preached at noon in the meeting-house, (built in 1760, now 104 years ago)—well filled. I intended to have immediately gone off towards home, but their entreaties were so importunate, and the people so attentive, and apparently so affected, that I was quite overcome, and yielded to preach again in the evening, when we had a large congregation. Next morning I set off on my frightful journey home, sixty-two miles. Rode on Mr. Anderson's Grey Galloway (grandfather of Mr. Anderson Hind, of Crowle) about twenty-four miles, after that walked thirty-eight miles, which, with the rain and the deep moor, tired me very substantially. Yet, I bless God, I was so refreshed with sleep that I went through the business of the next day (Sabbath) of preaching three times, keeping a Children's meeting, a short Church Meeting, and a Leaders, or Elders Meeting, with moderate ease and pleasure. God knows I desire to give him the praise.—May 9th, 1783, baptized seven persons at Epworth. This seems to have been Mr. Taylor's last visit, eighty-three years ago last May. A General Baptist church existed in the Isle of Axholme, including Epworth and Butterwick, in 1673, consisting of about one hundred members—193 years ago. In the isle leading down the Butterwick chapel is a tombstone laid over the remains of a gentleman from Birmingham, which has laid there 121 years; also, in the burial ground, is a stone, which has been erected 112 years.

### Schools.

**TODMORDEN.**—On Sunday, June 24, the anniversary sermons of our Sabbath school were preached, to crowded congregations, by the Rev. Jas. Greenwood, M.A., of Bourne, Lincolnshire. The sum of £32 2s. was collected.

**LONG CLAWSON.**—On Sunday, June 24th, two impressive sermons were preached by the Rev. J. Stevenson,

M.A., the one in the afternoon in the Baptist chapel, the other in the evening in the Wesleyan chapel (kindly lent for the occasion). Collections in advance of any former year. On the following day the children had their treat of plum cake and tea, and afterwards engaged in various out-door amusements in a field. At seven o'clock a meeting was held in the chapel, when appropriate addresses were delivered by the Revs. J. Stevenson and J. G. Smith, and also by Messrs. Wileman, Glenn, Smith, and Mantle.

**KIRTON-IN-LINDSEY.**—On Lord's-day, June 24, the Rev. John Felkin, of Sevenoaks, Kent, preached two faithful and earnest sermons, which reminded us of the prosperity of the church during his ten years' pastorate amongst us thirty-five years ago. The collections were £7 4s. 8½d. On Monday, the 25th, upwards of eighty children had tea, and afterwards adjourned to a field, where they and their teachers were entertained to their hearts' content. At five o'clock we had a public tea meeting. After tea a respectable audience was addressed by the Revs. John Felkin, B. Stubbs (Free Methodist), and J. E. Moore (pastor of the church). The anniversary was a time of refreshing, especially to the old members who were baptized by Mr. F.

**VALE, near Todmorden.**—On the 8th of July the anniversary sermons for the Sunday school were preached by the Rev. J. H. Atkinson, of Halifax. Collections £72 15s. 6½d., after two excellent discourses.—Also, on the previous Sunday, the sermons on behalf of the Vale branch at *Hurst Wood* were preached by the Rev. J. Sutcliffe, formerly of Stalybridge, when £17 17s. were collected.

**BARLESTONE.**—On Lord's-day, June 24, two excellent sermons were preached by the Rev. Charles Clarke, B.A., of Ashby, on behalf of the Sabbath schools. The congregations were good, and the collections amounted to more than £14.

**KIRKBY WOODHOUSE.**—The annual sermons were preached by the Rev. J. T. Bannister, and the choir performed several pieces of sacred music from Haydn, &c. The congregations were large and the collections good.

**MARCH, Cambs.**—On Lord's-day, July 8, sermons were preached here in connection with the fifty-seventh anniversary of our Sunday school, by the Rev. W. M. Anderson, of Epworth, to



full congregations. Services were also held at our branch chapels. At three o'clock in the afternoon, an address was given to parents, teachers, and scholars, by Mr. B. Baldwin, of Loughborough. On the Monday following a large number of the friends of the school took tea, after which the public meeting was addressed by the Revs. E. Forman, R. Wearmouth, March; W. M. Anderson, J. C. Jones, Spalding; and Messrs. J. Wherry and T. Abbott. On the Tuesday the scholars were provided with tea in the chapel, after which they were briefly addressed by Mr. Anderson and Mr. Jones, and thereupon adjourned for recreation to an adjoining field, liberally and courteously lent for the purpose by B. Philips, Esq. Altogether we have been much cheered and encouraged by the character and results of this anniversary.

Our Colleges.

CHILWELL COLLEGE.

THE following document relating to the President has been received, and the Diploma has been accepted on public grounds.

“At the Annual Meeting of the Trustees of Hillsdale College, held on the 14th of June, 1866, it was unanimously voted to confer upon the Rev. William Underwood, President and Theological Tutor of Chilwell College, England, the Honorary Degree of Doctor of Divinity (D.D.), or Doctor of Sacred Theology (S.T.D.).”

Rev. John Clifford, LL.B.—In the recent examinations of the University of London, Mr. Clifford took the degree of Bachelor of Laws, and his name stands in the First Division.

Rev. James Greenwood, M.A., at the same examinations took the degree of Master of Arts.

N.B.—Both these honoured brethren laid the foundation of their present attainments in our own College, the former having completed his course in 1859, the latter in 1863.

The TREASURER begs to acknowledge the following sums received on

Purchase Account.		£	s.	d.
Mr. J. Stevenson, Hose .. ..	1	0	0	
Mr. Joseph Jarrom, Leicester ..	6	8	0	
Mr. W. Oldershaw, Castle Don- ington .. .. .	2	0	0	

	£	s.	d.
Rev. J. Salisbury, Hugglescote	1	0	0
Mr. & Mrs. Dennis .. ..	5	0	0
Mr. John Hair, Melbourne ..	1	0	0
Mrs. Wollard, Boston .. ..	1	0	0
Mr. Stanwell .. .. .	1	0	0
Mr. Jos. Perry .. .. .	0	5	0
Mr. T. Jackson, London .. ..	2	10	0
A Friend, by Mr. R. Y. Roberts	0	10	0
Mr. Thos. Deacon, junr., Barton	3	0	0
Rev. T. Goadby, B.A., London	1	1	0
Mr. J. Gibson, Heptonstall Slack	1	0	0
Coalville Church .. .. .	5	0	0
Rev. W. Orton, Louth .. ..	1	0	0
Rev. J. Batey, London .. ..	1	0	0
Rev. Dr. Burns .. .. .	1	0	0
Mr. J. S. Cheate, Birmingham	4	0	0
Rev. I. Stubbins, Quorndon ..	5	0	0
Rev. R. Dunn, America .. ..	1	1	0
Rev. G. T. Day .. .. .	1	1	0
Mr. Joshua Bailey, Woodhouse	0	1	0
A Friend .. .. .	0	5	0
H. W. Earp, Esq., Melbourne..	5	0	0
Mr. F. Granger, Nottingham ..	2	2	0
Mr. R. Baldwin .. .. .	2	0	0
Rev. G. Towler, Whittlesea ..	1	0	0
Miss Ratcliff, Melbourne .. ..	1	0	0
Rev. J. Taylor, India.. .. .	5	0	0
Rev. W. Underwood .. .. .	5	0	0
Mr. Noble, Brighton.. .. .	5	0	0
Mr. John Poole, London .. ..	2	0	0
Mrs. Baldwin, Nottingham ..	8	0	0

Current Account.

London, Praed-street .. .. .	10	0	0
Chesham .. .. .	8	10	0
Spalding .. .. .	7	16	9

N.B.—The PRESIDENT gratefully acknowledges the following additional sums toward the alterations in the studies in 1865, for the costs of which he is responsible:—“Mr. Bembridge, Ripley, 10s.; Mr. W. H. Earp, Melbourne, 10s.; Rev. H. Wilkinson, 10s.; Mr. Hinton, Bridgford, 5s.; Mr. J. M. Stubbs, London, second donation, £1 1s.; Mr. Dexter, London, 5s.

BRISTOL COLLEGE.

THE annual meeting of the subscribers was held on the 27th of June. Mr. Baynard, a student, read an essay on the possibility of salvation for the heathen without the Gospel. The Rev. J. Aldis, of Reading, delivered an able address to the students, and in the evening he preached the annual sermon in Broadmead chapel. A very satisfactory business report was read, and the financial statement shewed a balance in hand on the current account of more than £70.

## RAWDON COLLEGE.

ON Wednesday, June 27, the annual meeting was numerously attended. The Rev. S. G. Green presided, and the Rev. J. P. Chown read the Report. Six new students had been admitted at the beginning of the session, and three had left the College to settle over churches. The financial state of the institution, while not discouraging, requires efforts to increase the contributions, and strict economy in the expenditure. A resolution to augment the President's salary by £100 was received with approbation. One student read an essay on "the Parables," and another a sermon on 1 Cor. xiii. 1. In the evening a stirring address was delivered to the students by the Rev. C. Short, of Swansea, for which he was warmly thanked.

## REGENT'S PARK COLLEGE.

THE usual meeting at the close of the session was held at the College, on Wednesday, July 11, Edward Baines, Esq., M.P., in the chair. Among the friends present were Dr. Tregelles, Dr. Steane, Dr. Underhill, Dr. Price, Dr. Burlingham, Rev. Mr. Van Meter, of New York, Rev. Luther Stone, of Chicago, Rev. G. Small, M.A., &c., &c.

After reading by the Rev. John Foster, of Plaistow, and prayer by the Rev. Dr. Steane, Dr. Angus read the Report of the Studies, &c., of the year.

It seems that there had been forty-three students during the session. Five were leaving: Mr. Bate for Mission work in India, Mr. Stephens, B.A., to settle at Taunton, Mr. Adey at Darlington, while two were about to visit churches with a view to settlement. Four lay students were also leaving. To supply these vacancies, seven ministerial students had been accepted, and four lay.

The reports of the various examiners were then read, and were, on the whole, highly satisfactory. Since the last annual meeting two students had taken the degree of B.A., and both had taken honours in philosophy. Two students had also taken the degree of LL.B. At the recent examinations of the University of London, six students had passed: two in Honours; two First Class; and two Second. In each case one was a lay student and the other ministerial.

The preaching engagements of the year were somewhat fewer than in the

previous sessions: twenty-one each session against twenty-four—the number in 1864-5. An earnest hope was expressed that this agency might increase.

The debt of £150 against the College, in 1865, has been reduced by special donations to £20; but it was feared that this year it would be increased to the previous sum. New subscriptions were announced to the amount in all of £33.

During the last month, notice of two legacies to the College has been received by the treasurer. Both are from old students: one of a hundred pounds, under the will of the Rev. C. Darkin, formerly of Woodstock, and the other of a like amount, under the will of the Rev. Jonathan Hooper.

## Baptisms.

BARLESTONE.—On Lord's-day, July 8, after a sermon by Mr. Hill from Mark xvi. 16, three young friends who had "gladly received His word were baptized," and the *same day* they were added to the church. Additional interest was given to the occasion by this being the first baptism in our *new* chapel—indeed the first baptism in *any* chapel at Barlestone. Both morning and evening the congregations were large and attentive.

ROTHLEY.—On Lord's-day, June 3, we baptized three persons; and also on the 1st of July seven others were added to our fellowship by baptism. May they all be steadfast. M. R. J.

HOSE.—On July 1st, after a sermon by Mr. Richardson, of Nottingham, one man, formerly a Wesleyan, was baptized. Before going into the water the candidate briefly addressed the audience, stating his reasons for changing his views.

PETERBOROUGH.—On Lord's-day, July 1, five females were baptized by Mr. Barrass. Four of them were afterwards received into the church.

RIPLEY.—On the 1st July five young friends were baptized—two males and three females; four of these are from our Sabbath school.

LOUGHBOROUGH, *Wood-gate*.—On Lord's-day, July 1, seven interesting and hopeful friends were baptized by our pastor, the Rev. J. T. Gale, and in the afternoon were received into the church.

B. B.

## Notes of the Month.

### PUBLIC EVENTS.

THE past month promises to be the introduction of a new era in the political history of Europe. We refer, of course, to the battle of Sadowa and its consequences. For a long time past Austria and Prussia have been rival powers in Germany, some of its many minor courts inclining to the one state, others to the other. Patriots have yearned after the unity of the Fatherland, learned professors have discoursed and written of it, but hitherto a united Germany has been an impossibility. At length, however, the dream of many years seems on the point of realization. It is true that the disgraceful Slesvig-Holstein affair was the occasion of the outbreak; but the real causes of the present Continental struggle lie deeper. German unity, under the lead of Prussia, is the goal after which both Bismarck and a powerful party in the minor states are aiming, and this object, we believe, will now be attained. At the time of our going to press last month the Prussian army, in two divisions, was fighting its way through the mountain-passes leading into the Austrian kingdom of Bohemia. The telegrams which at that time kept arriving were so contradictory that we knew not what to think. At length, however, it became manifest that the Prussians had succeeded in their object. Bohemia had been entered, and the two divisions had effected a junction. Nothing now remained for the Austrian General Benedek but to seek to overthrow his enemies in a pitched battle, and thereupon ensued the most terrible clash of arms which the old world has seen for the last fifty-one years. Including the armies on both sides no less than a quarter of a million of men were then set in battle-array, and the carnage seems to have been horrible. The conflict extended over miles of ground, but the centre of the Prussian position, from which the battle has received its name, was a little village called Sadowa, on the river Bistritz. "On Tuesday morning, July 3, its wooden cottages stood among

orchards thick with the fruit of summer, apparently in perfect security. Before night came the cottages were mere charred wood and dying embers, the orchard trees were flayed and scarred and broken, and the Bistritz itself ran a discoloured stream bearing its tale to those who could not see the ruins of Sadowa." For five or six hours it seemed uncertain on which side victory would declare itself, but at length the Austrians were compelled to retire thoroughly beaten. One regiment that went into the fight 3,000 strong, with ninety officers, came out only 300 or 400 rank and file, and two officers alive and unwounded. On the retreat gunners threw their pieces into the Elbe; "men were drowned in hundreds as they crowded over pontoon bridges hastily laid and sunk or burnt ere the columns could cross over; luggage trains, reserve-ammunition, guns and prisoners, the spoils of that enormous host, fell into the hands of the victors, who remained masters of that hard-fought field, covered for nine miles with myriads of slain. Well might Benedek exclaim, 'All is lost but my life! Would to God I had lost that too!'"

The immediate consequence of this Prussian victory has been that Austria has solicited the mediation of France; after some haggling about terms an armistice has been agreed upon; and whilst we write news has arrived that Austria has accepted the preliminaries of peace proposed by Prussia—one of these being Austria's exclusion from the German confederation. We trust that this news will prove correct; and if so, that further effusion of blood will be stayed. Much as we resent the aggressive domineering spirit displayed by Prussia in connection with this quarrel, our conviction is that Europe will be a gainer by the recent events. A strong united Germany will be a better equipoise to the power of France than an effete empire like the Austrian, and the world will certainly be no loser by the extinction of a number of the petty dukedoms and

principedoms for which central Europe has been hitherto famous. Added to which we may remember that Prussia is a Protestant power, whilst Austria has been a strong supporter of the Papacy.

Italy, though not herself very successful as a combatant, appears likely to be a substantial gainer by the late events. Let us hope that having obtained Venetia she will apply herself heartily to the work of internal reform and consolidation. War is a costly game, and Italy cannot afford to go on as she has been doing recently, year by year adding to her financial burdens. National bankruptcy and revolution will in that case be the end.

In our own country the past month has been signalized by the advent to power of a Derby-D'Israeli ministry in the place of a Russell and Gladstone administration. As Nonconformists and Liberals we regret the change; but think, nevertheless, that good will eventually result from it both to the Liberal party and the country generally. Out of office Liberals will learn the importance of Union, whilst Conservatives, with a view to the good opinion of their countrymen, may probably introduce some useful measures.

We close our notice of public events during this month by congratulating our readers on the good progress made in laying the Atlantic Cable. To-day (July 24) the news is, "1,345 miles safely laid, continuity and insularity perfect." May this be a new bond of peace uniting the great English-speaking nations of the old world and the new! The more we see of Christian brethren from across the water the more we love them. God forbid that we in England should ever be engaged in fratricidal conflict with the countrymen of brethren Graham and Dunn and Day, but may America and England go hand in hand in loving friendship, leading the van among the nations in all that is great and wise and noble and good!

We append the following as illustrative of the spirit of the Public Press.

ON THE EUROPEAN WAR.—Mr. Goldwin Smith writes in the *Daily News* to bespeak the sympathies of English Liberals for Prussia and Italy in the present European war. However we are determined to avoid

war if possible, we shall be compelled to speak on one side or the other, and the only question is on which side our voice shall be raised. We cannot give our sympathy to Austria, notwithstanding that the dignity of her position at the outset of the present war was well calculated to attract it, for what is Austria and her position in Europe? According to Mr. Goldwin Smith she is "the head of an Imperial Confederation of Magyar and Slavonic provinces backward in civilisation, who has intruded herself into Italy on the one side and into Germany on the other, and has destroyed the unity, and retarded the civilisation of both nations. In Italy and Germany alike she has supported by her military power a brood of petty despots, the scourges of the country, as her satraps, and the organs of the disunion by which she reigned. Both Italy and Germany are now making a combined effort to thrust out this intrusive tyranny, to get rid of its satraps, and to become united nations. Their alliance is perfectly natural, for the enemy and the necessities of both are the same. With Germany, as well as with Italy, it is a struggle not for any ambitious object, nor even for mere increase of internal strength and prosperity, but for life. The need of Germany was even more pressing than that of Italy, since Germany, in her state of moral disunion and weakness, was placed between two great military despotisms—France and Russia—each of which was always plotting against her independence." It is true that Count Bismarck may not be a Cavour. He is not, and his recklessness has done mischief to the cause which he has taken in hand; but Prussia is not the less the Piedmont of Germany; and though she is behind us in constitutional freedom, that is no reason why we should refuse her our countenance. The united Germany for which she is fighting is a European necessity. "Only a strong curb can make France renounce aggression and allow civilization to advance in peace; and it is in a united Germany alone that such a curb can be found." Our new Tory Government may be expected to follow their natural instincts and support Austria as they always have done, and the Emperor Napoleon, in whom they recognize a champion of reaction. Parliament will soon rise, and we shall be fortunate, Mr. Smith thinks, if, before it meets again, something is not done contrary to the interest and the honour of the nation. Liberals, however, ought to have no difficulty now that the real character of the crisis is disclosed by the conduct and bearing of the Prussian nation. The cause of Germany and Italy is theirs.

INAUGURATION OF TORYSM.—The *Free-man* says:—"We have been so long accustomed to a Liberal government that we can hardly, at first, realise the fact that Lord Derby rules. It is so, however, and it proves pretty plainly that Parliaments elected to decide between Lord Derby and Lord Palmerston, as both the last have been, have had, substantially, to decide between two shades of Toryism. The testing point between Liberals and Tories must ever be that of the franchise, inasmuch as it fixes the number who shall share the governing power in the ultimate appeal. Privilege and exclusion are the policy of the latter party; equality and admission the policy of the other. The Parliament elected under Lord Derby in 1859, and that just elected under Lord Palmerston, have shown themselves identical in spirit in regard to the franchise. If anything, indeed, the Palmerston Parliament has resisted extension of the franchise more openly and bitterly than the Derby Parliament did. The knowledge that they had an insincere Reforming Premier in 1860 enabled the so-called Liberals, who were hostile to reform, to restrain their temper; but this year, when they had earnest reformers to deal with they became implacable. We have of late seen nothing more discreditable to the House of Commons than its permitting so many traitors to father their own bad temper on Mr. Gladstone, and to call him dictatorial because his honesty rebuked their treachery. We see, indeed, that the unworthy authors of the transfer of the Government to Tory hands can still refuse to join openly the Tory party. Two obstacles impede them. First and chiefly, concern for appearances; and secondly, difference from the great Tory party on other questions than that of Reform. Mr. Lowe and Mr. Horsman, though resenting the extension of the franchise, because reluctant to part with power, are prepared to concede largely to ecclesiastical equality, since it only betters the position of half the present electors. Hence Lord Derby found it impracticable to gain the cabinet support of any of the forty-four, or of the Liberal peers. Lord Derby evidently feels the humiliation of his failure, and endeavoured very ingeniously to elaborate a distinction between coalition and widening the basis of his Ministry. In politics, as in almost all that relates to man, the gradations between the extremes of the scale are almost insensible. It is, for instance, scarcely possible to tell the difference between the Radical and the Advanced Liberal, between the latter and a Whig, between a Whig and a Conservative Liberal, between the last and a Liberal

Conservative, between him again and the Conservative, and between the Conservative and the Tory. As, therefore, Lord Derby holds that Tories are become as nearly extinct in England as the wild turkey, he thinks there is nothing like coalition in ascending a little further than had been his wont towards the Liberal extreme. Doubtless he thought that in those to whom he applied the Conservative element largely predominated. And so it did; but the party element was the strongest of all. On the whole, it shows the great advance of public opinion, that old Toryism is confessedly dead, and that Conservatism, its successor, should seek to strengthen its position by asking Liberal aid. Whig cabinets are compelled to admit Advanced Liberalism, Tory cabinets Conservative Liberalism. Lord Derby fully justifies the resignation of the late ministry. They had, he says, no other alternative as honourable men; yet, he labours to show that office was forced upon him. He pursued the tactics which he now confesses coerced the Government into resignation, yet he did not wish to be sent for by the Queen. Now there may be—we believe there is—partial truth in this. Lord Derby, personally, would have preferred to remain the brilliant head of a formidable opposition. Attack was always his forte; he knows his strength, and he did not care, at his age, to assume the burdensome responsibilities of office. But his twenty years' position at the head of a great party left him no choice. They longed for office if he did not; he could fill no subordinate post; yet, knowing all this, he planned or sanctioned the course which has thrust office upon him. Edward Geoffrey Smith Stanley, of Knowsley Park, did not wish for another Premiership; but Lord Derby, the head of the Tory party, the obstructor general of all public measures which have benefited the public, did aspire to eject the Whigs and to reign in their place. He deserves no mercy on this ground. His appeals are only those of a tamed Tory. He feels the chains of office, and half piteously bewails his victimization. His short experience this time has been all sorrow; he laments first the hardship of desertion by the Adullamites, next the still greater hardship of being unable to find places for half the Tory claimants, or to allot to each the place which each desired. The Tory programme is simple enough. Peace and goodwill abroad, and absolute liberty in regard to a Reform Bill at home. On the first point the country has felt pretty much at ease ever since Lord Stanley was designated for the Foreign Office. On the latter there has been, of course,

little doubt; it was never expected that Lord Derby would bring in a Reform Bill this year. Unless, however, the evil genius of Toryism misleads him, we see no reason why he should not force on the nation an illusory Reform Bill in 1867. It is perfectly clear that with the aid of the Adullamites he could carry a bill which did not extend the franchise, or which did so only under compensatory restrictions. What his followers desire is precisely that for which his Liberal allies deserted the great majority of their party. What hinders him, then, from producing a bill, say with a £20 and £7 rating franchise, a readjustment of seats which should leave parties as they are, and a few sham clauses against bribery and corruption? The Commons would certainly carry it in their present temper; the Lords, of course, would accept it, and all future Reform proposals would be met by Parliaments elected by the same class and under the same corrupting influences as the present one. Lord Derby thinks that some Reform Bill is needed, and that it is desirable to get the question out of the way. We fear he may do it. He has but two things to fear, that a Tory settlement would not be a final one, and that the working classes might make an "ugly rush." But if he once got a bill through, every new proposal would be met in the House with the cry that the matter was settled, and that the new arrangement must have a fair trial. As to the workmen, the House of Commons class care little for them; if clamorous, they would put them down as they did the Chartists. If quiet, they would be treated as indifferent. Well did Mr. Gladstone caution the working men against illusory measures. To us it seems clear that their being so would be their grand recommendation to the majority composed of the forty-four and the Tories."

**THE PRESENT ASPECT OF THE JAMAICA QUESTION.**—There ought not to be two opinions respecting the petition which Mr. J. S. Mill presented to the House of Commons on Friday night from Mrs. Gordon. Strong as the unworthy spirit of partisanship may be, it will disgrace the House of Commons in the eyes of civilization if it turns a deaf ear to the petition of a widow reduced to want by the too well-known violence of ex-Governor Eyre. If it practically or tacitly condones manslaughter by a colonial governor, under the forms of law, though in violation of the letter and spirit of law, then let England be for ever

silent respecting the atrocities of the Czar's agents in the last Polish insurrection. But we will hope better things of English senators, even under the government of Tories. Whether Governor Eyre be tried for deliberate murder or not, how can even Tories deny that he compassed Mr. Gordon's death without reasonable preliminary evidence; that he violated law to get him sentenced to death; and that he confirmed the sentence he had procured on evidence, which by universal confession, and by the solemn statement of the responsible commission, did not prove his guilt—no, not even make it *probable*.

But perhaps the blackest feature in Governor Eyre's conduct is one we have not yet seen noticed. It is his *impenitence*. Mr. Eyre acts, and we can only judge him by his acts, like a hardened man. By the confession of friends and censors alike, he is chargeable with innocent blood. He procured and enforced the execution of a fellow-creature, whom all agree he had neither moral nor legal right to kill. And what does he do? Does he, remorseful and conscience-stricken, throw himself at his widow's feet and supplicate forgiveness? does he ask mercy at the hands of outraged law? Instead of this, he busies himself in endeavouring to find *ex post facto* evidence of the guilt of his victim; and, found guilty of unjust homicide by the verdict of England and of Christendom, he still seeks to bring Gordon's blood on Gordon himself, instead of being pricked to the heart for his energetic activity in shedding innocent blood. Never once has he confessed even the *mistake* which on any showing he made, much less the guilt which in the judgment of the best men is without parallel in modern English colonial government. Insanity has been attributed to him. To relieve our horror in the contemplation of his impenitence we wish to believe him insane. Not once nor twice have judges from the bench told men of violence, who have endeavoured to defend themselves at the expense of their victim's character, that the *defence was an aggravation of the crime*. It is precisely thus we view the case of Mr. Eyre. Overwhelmed with remorse, and offering all he possessed as a miserable atonement to Mrs. Gordon, and to the majesty of insulted law and justice, we could look on him with pity and with forgiveness. Impenitent, we cannot perceive that he deserves mercy from God or man.—*Freeman*.

## Obituary.

ELIZABETH B. SIMS was a member of the Baptist church, Duffield, and died at Burton, Dec. 30, 1865, aged seventeen years. Having been blessed with pious parents she was brought from infancy to the house of God. Soon after her thirteenth birthday she gave her heart unreservedly to the Lord. Being naturally of an amiable disposition, the change was not so much seen as in some instances. When she applied for admission into the church she told the writer with tears that she considered it a great privilege that such sinful creatures should be permitted to follow their Lord and Master's footsteps so closely, even through the waters of baptism. She was baptized, June 12th, 1862, by the Rev. J. Stevenson, of Derby. She became an earnest worker in the missionary cause, and once expended her savings to purchase a Bible for a sick neighbour. As she began to be, so she continued, active in every good work. But her health gave way, and symptoms of consumption shewed themselves, which defied all means which love or skill could suggest. Her parents resided a short time in Derby, where she was favoured with the ministry and visits of Rev. W. Jones, which were an unspeakable pleasure to her. On the removal of her parents to Burton she divided her time between Duffield and Burton, according as her health varied. She went to Burton in October, 1865, and declined so rapidly that when two young friends went to see her in December, she was unable to hold out her hand to them, and scarcely able to speak; but when asked whether she had any doubt of her acceptance with

God, any fear of her safety, or whether there was any cloud now she was drawing so near her end. She replied promptly, "None whatever." Although she lay in this prostrate state she said, "Oh! I wish I could tell you one quarter of the happiness I feel; but I cannot." In reply to Mr. Keuney whether she had found it hard to give up her friends and the world, &c., she said quite cheerfully, "Not at all." Indeed she had always said the only drawback to her happiness was the thought of the agony her parents would feel at losing her. When suffering intensely she thought it wrong to be anxious about her release, saying, "the Lord knows best when to call me." She expressed a wish to be buried at Duffield. Dec. 29, it was evident she could not remain long. Already the dew of death was upon her brow, and as her white lips moved, her friends stooped to catch her dying words, and hear her whisper, "Lovely Jesus." They considered they had heard her last words; but once more she looked upon them with glory in her countenance, and raising her hitherto powerless hand, said, "Mother, I am going up there—I'm going to Jesus." After a few more hours her spirit escaped to Him whom having not seen she loved. On January 3rd, 1866, she was brought to Duffield chapel yard, where most of the members met her, and amidst many tears the body of "dear Bessy" was lowered into the grave. On Sunday Mr. Renwick preached her funeral sermon, to an overflowing congregation, from the words, "By their fruit ye shall know them." R. A.

## Marriages.

HOOD—COX.—May 31, at the Independent chapel, Thame, by the Rev. C. Hardie, Mr. J. Hood, second son of Rev. W. Hood, of Ford, to Miss M. E. Cox, of Thame.

HOWE—DEACON.—June 21, by license, at the Baptist chapel, Kingston-on-Thames, by the Rev. H. Bayley, Mr. Robert Howe, of New Hampton, to Sarah, youngest daughter of Mr. W. Deacon, farmer, of the same place.

FRETtingham—ABELL.—June 26, at St. Mary's-gate chapel, Derby, by the Revs. H. Hunter, of Nottingham, and W. Underwood, of Chilwell College, Mr. Henry Frettingham, of Toton, to Patience, youngest daughter of Mr. W. Abell, of Derby.

PAYNE—CASTLE.—June 26, at the Baptist chapel, Birchington, Margate, by the Rev. J. Crofts, of St. Peter's, the Rev. C. Payne, of Wolvey, to Sarah, youngest daughter of Mr. W. Castle, Birchington.

WATTS—EARP.—June 26, at Melbourne, by the Rev. H. Crasweller, of Derby, Rev. T. Watts, of St. Albans, to Marianne Webster, daughter of John Earp, Esq., Melbourne.

DYSON—DODWELL.—July 19, at the Baptist chapel, Long Crendon, by the Rev. A. Dyson, father of the bridegroom, assisted by the Rev. E. Dyson, Rev. Watson Dyson, pastor of the Baptist church, Measham, to Fanny, eldest daughter of James Dodwell, Esq., of Long Crendon. No Cards.

## Deaths.

ROGERS. — June 6, at Aston Mullins Farm, near Ford, Bucks, Mrs. Mary Rogers, relict of the late Mr. Thomas Rogers, aged 72 years. Hers was a life of faith, and her end was peace.

HELLIWELL. — June 22, after a short illness, Miss G. Helliwell, aged 20 years, the youngest daughter of Mr. J. Helliwell, of Vale Manse, near Todmorden.

KERRY. — June 26, at the house of his son-in-law, at Banbury, Mr. James Kerry (late of Nottingham), aged 70, for fifty-two years a much respected member of the General Baptist denomination. He formerly belonged to the church at Stoney-street, but afterwards joined the church at Mansfield-road, Nottingham. His end was beautifully peaceful, gently falling asleep in Jesus, with a certain hope of a glorious resurrection unto eternal life.

ASHTON. — June 27, at Stalybridge, Sarah, the wife of John Andrew Ashton, in the 36th year of her age. She was afflicted for many years, but she had a good hope of seeing Him in whom she had believed.

SMITH. — July 10, Mr. Joseph Smith, builder, Packington, aged 55 years.

FARRAR. — July 10, at Lydgate, near Todmorden, after long indisposition, Mrs. Farrar, aged 52.

BROWN. — July 16, at Nottingham, Frederick William, only son of Mr. Charles H. Brown, aged 7 months.

ELLIOTT. — July 17, Mr. John Elliott, stonemason, of Ashby-de-la-Zouch, aged 58 years.

DR. CRAIK. — Dr. Craik, whose death occurred at Belfast, was brother of the Rev. H. Craik, of Bristol. He came to London in 1824, and soon became known as an author and compiler. He wrote the "Pursuit of Knowledge under Difficulties," at the suggestion, it is said, of Lord Brougham, to whom the work has sometimes been ascribed; "Sketches of Literature and Learning in England, from the Norman Conquest to the Accession of Elizabeth;" "History of English Commerce;" "Outlines of the History of the English Language;" "The Romance of the Peerage," &c. He was also a large contributor to the Penny Cyclopædia, and was editor of the "Pictorial History of England."

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### EDITORIAL POSTSCRIPT.

As the present number of the Magazine appears under a new Editorship, we deem it right to notify this fact, and to accompany the notification of it with a statement of our position and purposes.

Our connection with the Magazine as contributors is of long standing, but our connection with it as Editors is an event which we have neither expected nor desired. When we were asked, nearly at the close of the late Association, to undertake its management, we consented to do so, but not with a view to anything permanent on our part, and only on the condition that we should be empowered, if we so preferred, to reduce its size and price at the close of the current year. That power having been given by the unanimous vote of the Association, we take the earliest opportunity of publishing our own views upon the point, and of inviting an expression of the opinion of our readers respecting it.

*To ourselves an alteration in the dimensions and cost of the Magazine seems imperative as a matter of duty and a question of policy.* The duty of its conductors is to provide a periodical which shall be available for all our people, not excepting the very poorest, and which shall be adapted to enlist and retain the sympathies of all on behalf of our churches and institutions. Their *policy* should, in all respects, be regulated by their duty, and the two things should be regarded as strictly identical. By attempting what is proper to be done, they may hope for success.

In the present state of our denomination, and considering the abundance of religious literature in our land, we do not now require a Magazine either bulky or costly. For anything extensive and elaborate in theology, in biblical criticism, in ecclesiastical polity, in general literature, in social science, or



political morality, our more intelligent readers are accustomed to resort to the larger serials of the day, or to pamphlets and volumes. The articles most proper for *our periodical* are short *essays*, to unfold some Scriptural truth, and enforce some Christian duty; *correspondence* on subjects which passing events suggest, and which special circumstances render seasonable; *records* of important transactions and services within our churches, schools, and missions both home and foreign; to which should be added as much *information* as can be given concerning other denominations of Christians, and concerning public affairs.

Already we have ascertained, from intercourse with older ministers and leading laymen, that *there is a decided preference for a penny Magazine*. In this preference we fully concur, believing that for this sum we may have a publication large enough for our necessities, and that at any higher price we cannot hope to make it popular. **WHAT IS NOT POPULAR WILL NEVER PAY.** But its commercial success is a trivial object compared with other ends. It should assist to promote the spiritual life of our church members,—to foster the intellectual aspirations of our young people,—to minister consolation in private to many who through sickness or age cannot mingle in our public assemblies,—to stimulate the liberality of those who are prospering in the world,—to unite separate and distant communities in simultaneous efforts for the furtherance of the Gospel,—and to render our small and feeble denomination more compact and vigorous. In all these objects we hope to secure the co-operation of our brethren in the ministry, and of others who “handle the pen of the writer.”

While we shall gratefully accept the proffered help of any proficient writer, it is not our intention to trust to *casual* assistance. We shall endeavour, by private arrangements, to obtain the best articles we can for the Essay department, and hereby to ensure, in every number, a reasonable amount of sound theology and biblical instruction. In the pages appropriated to correspondence it will be our study to avoid everything which is calculated to offend, or irritate, or alienate the well-disposed reader. All letters of a sectional and censorious character, tending to set one class against another—the Sunday school against the church, the members against the deacons, the occasional preacher against the stated pastor—we shall positively decline. And, further, we respectfully request that every letter may be signed by the real name of its writer. What is anonymous has not always the merit of being modest, but it often has the blame of being unmanly. In cases of controversy every advocate should know whom he is contending with; and accusations are not entitled to notice so long as the makers of them are concealed. Believing that one of the chief attractions in our Magazines is its intelligence, we desire to occupy an increased space in relating all that it may be interesting to tell concerning the special services which are held—the changes which occur—the additions which are made—the bereavements which are sustained—and the plans of usefulness which are devised and adopted amongst us. But here we distinctly announce that to items of information which are too diffuse in style, or incorrect in composition, we shall not scruple to apply the pruning knife, and any other critical implement which may be required to give them shape and seamliness. This process of cutting out clauses, and paring down paragraphs, may be very troublesome to ourselves, and may wound the sensitiveness of our gratuitous correspondents; but it is quite essential to that literary propriety which ought to be maintained in religious, as much as in secular, publications. Without being harsh or hypercritical in our dealings with the communications forwarded to us, we mean to be absolute. Good Editorship is impossible without strict impartiality and fearless independency. It is a kind of despotism which implies no arrogance in those who exercise it, and which involves no servility in those who submit to it. While openly avowing these intentions, we earnestly request our friends throughout the Connexion to forward early news of what is transpiring in their midst, and to confide in our readiness to publish such news in such a form as will not destroy or diminish the effect.

## Missionary Observer.

### THE FAMINE IN ORISSA.

May 17, 1866.

SINCE I last wrote we have had a plentiful rain, for which we were very thankful. Starving cattle have found grass, and in this we rejoice; but starving men, women, and children, have found no relief, at least not in the Cuttack district, and over this we weep sore. The distress in this neighbourhood is of the most heart-rending description, and it is, I fear, daily increasing: the wasted forms we daily see, and the sad reports which from time to time we hear of those who are reduced to live on different kinds of grass and roots are distressing beyond the power of words to express. We sigh and say, Oh Lord! how long? Wilt not thou shorten these days of tribulation? It is impossible for us to think of the next five months without the gloomiest apprehensions.

Our Orphan School is quite as large as is desirable, but we have recently been obliged to admit *five* entirely destitute children. We could not send them from our door to die; but how are they to be fed? Faith whispers, The Lord will provide—and I believe it. But it is right that our friends should know that at the present time we are expending in the Girls Asylum about one hundred rupees (£10) a month additional on account of the dearness of rice; and in the Male Asylum it cannot, I should think, be less than sixty or seventy rupees a month extra (£6 or £7). I wish I could send you a photograph of one of these children recently admitted. You would never forget the famine-stricken child. Her emaciated form, protruding bones, exhausted look, and feeble gait, would present a picture which once imprinted on the tablet of memory could never be effaced. Her age is about

six years, and we call her Martha. Some young friends here have engaged to support her. Oh! how many hundreds and thousands there are of such for whom no help is obtained, and who languish and die unnoticed and unknown.

Calcutta is nobly exerting itself to relieve the sufferers, and Messrs. Sykes & Co. deserve all praise for establishing the Orissa Famine Fund. On the 12th inst. the subscriptions exceeded 6,500 rupees. Men of all classes and creeds are among the subscribers. The Governor-General will give 100 rupees a month for six months. The Lieutenant-Governor of Bengal has given a donation of 250 rupees. The Brumha Somaj (*i.e.*, the Hindu Reformers) were to have a collection for the fund at their last meeting; and a collection was advertised to be made at St. Andrew's Kirk last Lord's-day. The Circular Road Baptist church has already sent 230 rupees. But the most liberal subscriber is a native gentleman—a Bengalee—who will give 200 rupees a month while the distress lasts. I have real pleasure in stating this, as it marks gratifying improvement. The Government is employing some thousands of men on the roads, and paying them three and four times as much as their work is worth to save them from starving. The irrigation works are a great blessing at this time of trial in giving employment to many; but I heard it remarked not long since by a friend that ten men would do as much work this time last year as twenty-five now, so much is their strength reduced by insufficient food.

Will the friends and supporters of the Mission stop their ears to the cries of Orissa in this her day of calamity? I cannot believe it; but the urgency of the case does not admit of delay. If help be sent it must be sent at once.

"Oh! 'tis a godlike privilege to save."

Let the reader carefully consider Proverbs xxiv. 11, 12. None who read this paper can say of the frightful calamity that is now desolating Orissa, "Behold, we knew it not."

JOHN BUCKLEY.

## LETTER TO BAMADABE,

*By the late Rev. J. G. Pike, of Derby.*

MR. EDITOR—

Dear Brother,—Will you do me the favour to insert the following letter in the *Missionary Observer*; it is, in my judgment, too precious a document to be lost. Bamadabe, the dear native brother to whom it was written, wrote a letter of sympathy to our late revered Secretary, and this is the reply that was sent. It was translated and printed in our Oriya publication the "Dawn of Knowledge," for the benefit of our community in India. This epistle will show how deep was the interest of the father and founder of our Mission in those who were called to the ministry in heathen lands. The name of "Pike sahib" will never be forgotten in Orissa.

Yours faithfully,

W. BAILEY.

*Loughborough, July 14, 1866.*

*Derby, Feb. 19, 1849.*

Beloved Brother Bamadabe,—I have received the translation of your letter, and was pleased with it, and encouraged by it. I should like to be able to write to you in your own language, but cannot, but brother it is a mercy, and shows the goodness of the Lord, that though we cannot speak the same language, we have the same feelings, and the same hopes, and the same Lord, and the happy hope of meeting in the same heaven; and though we have never met each other here, yet we love each other,—and if you could come to England we should feel that you are our brother, and if I could come to India I should feel that you and our other Hindoo friends are as much our brethren and sisters as if you had been born in England. Thus the gospel unites us to Christ and to each other. I was pleased with your kind mention of my dear departed wife—she was indeed a great blessing to me for thirty-six years, but it was religion that made her such a blessing—she loved the Lord from her youth. She was twenty-two when we married, and fifty-eight when she died. I have had to be out a great deal for the Mission, but she had the care of our six children, and trained them up in the Lord's way. She was never unkind to me; hardly ever, if ever, spoke an un-

kind word, and we never had a quarrel. While she lived to the Lord, she was very humble. She ascribed all that was good in her to the grace of God. Referring to our leaving this world, and to our being unprofitable servants, she once said, "We can take nothing with us but our actions, and our good ones are not our own." It was a great loss to lose her, and yet I have never wished her back again, but I would get spiritual good from losing her, and be waiting for the Lord. I must not expect to be here very long, as before you get this I shall be sixty-five, yet I would spend the rest of my days spreading the knowledge of Christ's blessed gospel, for which I am very thankful. I am thankful that you and our other brethren and sisters in India have been turned from vain idols to the blessed God, and O how thankful, dear brother, you should be to the Lord. If you had been shut up in some dismal prison, with your eyes put out by some cruel tyrant, and some kind friend had delivered you from prison and given you sight again, how thankful you would be to that friend, and yet this good would be nothing, compared with what the Lord Jesus, by sending you His gospel, and changing your heart, has done for you. He has delivered you from a most hateful, cruel tyrant, the devil, who rules the ungodly. He has saved you from a far worse than any earthly prison; from the flaming prison of hell, and given you better sight than the sight of the eyes. He has enlightened your mind—has caused you to see your sinfulness, and your need of Him, and His excellencies, and, by faith, to look to Him and to look to heaven. This is indeed precious sight; and besides this, He has called you, dear brother, to labour for the good of your countrymen. This is a great honour and privilege. O pray to be active, and zealous, and faithful. Let me recommend you especially to behold the example and spirit of that blessed servant of Jesus, the Apostle Paul. On one occasion (Phil. ii. 16) he exhorts Christians to hold forth the word of life, "that," he adds, "I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain." God's blessed word is indeed the word of life; it shows us how to escape condemnation and death, and to obtain eternal life. And then, as private Christians, or as ministers, we are

exhorted to hold it forth—to let it shine for the good of others. There is a beautiful allusion here. The sun holds forth its light, and what a blessing that light is to one that has been travelling in thick darkness, and has lost his way, and is among jungles and wild beasts, but when the sun holds forth its light he can see his way and find the road to his beloved home. So Christians are to hold forth the word of life, and by their spirit and conduct, as well as their instructions, to teach the unconverted the way to happiness and heaven. This, dear brother, concerns you and me as ministers of the gospel. We should preach it in our lives. The stars are silent, but they show forth the glory of God; so ministers, even when they are silent, should show forth his glory in their lives. I have particularly noticed that the Apostle expected to rejoice in the day of Christ, in those who had been converted under his ministry. Here is a profitable subject for you and our other dear Hindoo brethren in the ministry often to think upon. We may think what his course was as a Christian, as he describes it Acts xx. 24; 2 Tim. iv. 7. Thus as a Christian he cared not for life, so that he might finish his course with joy.

Then we may think of his object as a minister—it was to make known the Gospel and lead sinners to Jesus. Thus he described it, 2 Cor. v. 20; vi. 1. The Lord sent him, he said, to the Gentiles (Acts xxvi. 18). He represented it as great grace which had made him a minister (Eph. iii. 8), and declared his object was the salvation of men. Thus he acted as a servant commissioned by the Lord who has ascended up above all heavens, and who gives ministers of the Gospel, and pastors, and teachers. Worldly men think it much honour to be employed by kings and governors, but how much greater an honour is it to be employed by the Lord of heaven as His messenger to dying men.

And, dear brother, while thus employed we may look to Him for support. He compares His ministers to stars shining brightly, and held in His right hand (Rev. ii. 1). What a delightful view is thus given of His care and kindness. Does He hold His ministers in His right hand, then He protects them and upholds them, and is always near them. A king cannot be

always near his ambassadors to protect them, but the Lord Jesus is always at hand, always near to His. But let us remember while they have such a friend to guard them, they are to shine like stars. You know a star is full of light.

We may observe, also, the spirit in which Paul pursued his life of labour in spreading the Gospel.

He pursued it with oneness of purpose. As the racer has one object in view—the goal, so the apostle had one great object to glorify the Lord in the salvation of sinners. He let nothing divert him from this, and made everything else subservient to it. No man can excel in every thing, but to excel in our own line is wisdom; and a minister should, like Paul, excel in zeal for preaching the unsearchable riches of Christ, and helping sinners to Him and heaven.

The apostle also pursued his labours with fervent thankfulness for his own interest in these blessings, and to the Lord for His grace in putting him into the ministry. He said, 2 Cor. v. 14, 15; 1 Tim. i. 12—17. How much we should cherish the spirit that he thus displayed.

He pursued his labours with the highest sense of the value of the Gospel. He had such a sense of its importance as to pronounce a curse upon himself or even upon an angel from heaven if he preached any other. He said, Gal. i. 8, 9. O how careful we should be to shun the errors of men, and to preach the Gospel as made known in God's word.

Paul preached it with the highest estimation of its blessings. It made him so happy that when sorrowful he was always rejoicing, and when he had nothing possessed all things, and when poor was making many rich (2 Cor. vi. 10). He preached, too, with much compassion for the unconverted. He said, 2 Cor. v. 10, 11. And he expressed ardent and lively interest in the happiness of those who believed in Jesus. He was willing to endure suffering, affliction, or even to lay down his life for them. To hear that they were faithful and growing in grace comforted him in all tribulation. Mark what he says, 1 Thess. ii. 7, 8, 17—20; iii. 7, 8; 2 Tim. ii. 10.

While he laboured with so much anxiety for the salvation of men, he was as much concerned for the honour of his Lord. The love of Christ constrained

him, bore him away (2 Cor. v. 14). He cared not what he suffered if his Lord were but glorified. His earnest expectation and his hope was, that Christ should be magnified in his body, whether by life or by death (Phil. i. 20). When his friends seeing dangers that threatened him wept round him and besought him not to go up to Jerusalem, though their kindness and tears almost broke his heart, they could not move him from his purpose. He said, Acts xxi. 13.

Thus constrained by the love of Christ, and anxious to lead sinners to heaven, he pursued his course. No sufferings affrighted him, no dangers daunted him. When stoned and left for dead in one city, he went and preached the Gospel to another (Acts. xiv. 19—21). His sufferings abounded, but he persevered through all. What a description has he given of them (2 Cor. xi. 23—28)! All this did not stop him, for he felt the love of Christ, and thought of the promised crown. Hence he said, 2 Tim. ii. 11—13.

With all this zeal he united constant care to guard against whatever could injure his usefulness, and constant concern to grow in grace. He never thought he was holy enough. He said—Phil. iii. 7—14. At another time he described both his sufferings and his spirit, and the description is most instructive.—2 Cor. vi. 3—10.

With all this zeal, and these sufferings and labours for Christ, there was much humility. He took not honour to himself, but gave all to the Lord. He looked on himself as the chief of sinners, and less than the least of all saints. He ascribed all his success to God (1 Cor. iii. 6, 7). He prayed much for others, and much desired their prayers; and thus labouring, and praying, and suffering, he went on till he finished his course, departed in peace and joy to heaven.

We should remember, dear brother, that we are under as great obligations to live to Christ, and to honour him, as was Paul. The Lord Jesus suffered no more for him than he has done for us. Died not in more misery for his sake than for ours, and invites us to the same heaven and happiness as was prepared for him. And He is as watchful over us as he was over Paul. Then we should be concerned to love Him as much, and to serve Him as faithfully as Paul did.

We must not, dear brother, omit to notice the good that Paul expected and desired when his labours should close. He expected to know his friends in heaven, and to rejoice on account of their salvation. Many a one has rejoiced in this world at bringing a soul to God. It has been said that joy at Krishna's conversion in Bengal (the first convert there) was too much for brother Thomas, one of the Missionaries, and that it caused him to lose his reason; but there will be more exalted joy in heaven, for there will be seen more clearly than here how great is the good of bringing a soul to God. Great is the difference between seeing objects by night and at noonday, and so much clearer will be our views of salvation in eternity than any we can gain here. Then will the ministers of Christ rejoice in seeing those they preached to saved, holy and happy, delivered from all sighing and sorrow, and pain, and death. All appearing before the Lord a glorious church, without blemish, or spot, or wrinkle; but holy and without defect, in whom Christ will be admired and glorified when it is seen from what a sea of sin and misery he rescued them, what holy happy creatures he has made them, and to what a blessed world he has safely brought them. A delightful description is given of their blessedness in Rev. vii. 9—17; xxi. 3—7.

What joy, brother, will it be for you to meet there any poor idolaters that you can lead to Jesus, to see them safe, and holy, and happy in heaven, and from your Lord to receive the crown of life that fadeth not away. What benevolent heart would not rejoice at such a scene! what angel would not delight in such a sight! how much more will they rejoice who have been the instruments in the Lord's hands of saving the lost and bringing them to glory.

This rejoicing will have no alloy—nothing will be remembered to lessen it; no regrets will be connected with it. Its source was found in the Saviour's love and work; its means have been holy devotedness to him, and labours in his cause. Warriors may rejoice at victories, but how much misery has gained them—how many lives have been lost and tears been shed. But here no tears were caused but those of repentance leading to raptures of praise—no deaths were endured but the death of lusts and

sins; or possibly of martyrs, who were willing victims for the Saviour's glory.

This rejoicing, too, will be in the day of Christ. The judgment-day is especially the day of Christ. Then will He come in flaming fire, in the clouds of heaven, in glory, and all his holy angels with him. At his command, all the dead will come back to life, and all be gathered at His judgment bar. O what blessedness will it be to rejoice then! and to rejoice over many blessed and saved in Christ that else would have been lost for ever. But for the blessed gospel those that are happy at His right hand would have been at His left; those that are saved would have been lost; those that are blessed would have been cursed; those with everlasting joy upon their heads would have been covered with misery and despair; and those in whom Christ is glorified and admired would have brought him no honour, but satan would have been pleased in their ruin and destruction.

Then would the Apostle feel that he had not run in vain, nor laboured in vain. Deeply will this be felt when the Christian minister sees the objects of his care safely fixed in their heavenly home. His deep concern for the unconverted, his anxious watchings over believers, his efforts to alarm the careless, to guide the inquiring, to cheer the desponding, will then be seen not in vain.

There will be the proofs, the goodly proofs, that he laboured not in vain! These will be, not heaps of gold, not lofty mansions, not large estates, not a nation's shouts or a world's applause—these things would then be pitiful baubles; but the proofs will be blood-bought souls, saved from hell and endless death, and brought to heaven and endless life. There are those that once were heathens, but, brought to Christ, became the children of God—there those that when young were led into the way of peace, and who, after a short course, passed away to heaven—there those who bore the burden and heat of the day of life, who were assisted by Christian ministers through a long pilgrimage, and who, like a shock of corn fully ripe, when ripe for glory entered into rest.

And these effects of ministerial labours will never cease. Fifty years hence it will be seen those labours were not in vain; and when the judgment-day dawns

the same will be felt, and thousands of years after that day has passed it will still appear that such labours were not in vain in the Lord. How rich then will seem the Christian's reward of grace! Then what will labours, efforts, sacrifices, discouragements seem! What little, unimportant trifles, compared with the vast and endless good to which they led. Surely when we consider these things we should think of the admonition and the promise, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; and when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away."

Beloved brother Bamadabe, I have written to you about truths whose influence I desire to feel, and now may bid you farewell. I have often prayed for you and others; still, as you say you have done, pray for me.

Give my kind love to your wife, though unknown to me, and, when you see them, to any other Hindoo brothers or sisters, especially to Damudar, and Denabundoo, and Gunga Dhor, and Rama Chundra, and Seebo Saho, and Seboo Patra, and Bonamallee, and others whose names I do not just now remember.

Let us, dear brother, keep near to Christ, and delight in his word, and pray much, and consider heaven as our country and our home, and be looking and waiting till the Lord shall call us thither. Again, dear brother, farewell, the blessing of the Lord Jesus be on you and yours.

Your brother in the faith and hope of the gospel,

J. G. PIKE.

## A STORY OF MISSIONARY LIFE.

THE sailing of Mr. and Mrs. Williams for the North China mission was recently announced in the *Missionary Herald*, published by the American Board of Missions. A relative of Mrs. Williams, writing to one of the Secretaries of the Board a few weeks since, furnished the following "story," appropriate in connection with this departure.

"A quarter of a century ago last June, a missionary started from Lac-qui-Parle

to go for the mail. The post-office was two hundred miles off. His wife, who had been two years shut up in the Indian country, accompanied him; and they took with them a little child a few months old. The first week they enjoyed very much, travelling in their own wagon across the prairie, and pitching their own tent at night. On reaching Traverse des Sioux, where they spent the Sabbath, they were disappointed in not finding a Mackinaw boat, in which to descend the river to Fort Snelling.

The company of Indians and half breeds determined to go down by land, through what was called the Big Woods. But no wagon road had then been cut through; and the best that could be done was to make some kind of a substitute for saddles, and try the journey on horseback. The tent and camp kettles were fastened on one horse, and a buffalo robe, with some blankets, were strapped on the other, a rope being made to answer for a stirrup. On this latter was mounted the missionary's wife. The baby found a better place, perched on an Indian woman's back.

After they had gone about ten miles in this way, a canoe was found, in which the mother and child took passage, with three or four Indian women. For the next four days they 'paddled their own canoe,' in the rain and sunshine, annoyed by mosquitoes, and inhaling the fragrance of the rose gardens of the valley. The land party arranged to meet them each night, at some point on the banks of the river. Their provisions failed; but on reaching an Indian village they were in-

vised by an Indian woman into her tent, to eat wild rice and sugar. The baby was bitten by the mosquitoes, and bronzed and blistered by the hot summer's sun.

Finally, at the close of the second week, they reached the post-office. After the objects of their journey were accomplished, and they had recruited awhile in the family of another missionary, they took up the line of march homeward. This time they tried a birch-bark canoe, but the snags of the Minnesota were fearfully antagonistic to the birch-bark. Often they were obliged to go ashore and pull up their pierced canoe and mend it with bark and pitch. But by and by there was no more pitch, and the canoe had to be abandoned. They were still ten or twelve miles from Traverse des Sioux, and this was quite a little walk for them, carrying the child. When they reached the river, there was no boat to cross in, and the wading was very deep. But the baby found a good way of crossing, perched again on an Indian woman's back.

*That baby* has now grown to be a woman, and we have just bid her farewell, and commended her and her husband to the grace of God, in the work of converting the Chinese empire. A dear good girl is our Bella; and I trust the Lord has a good work for her and Mr. Williams to do in that far off land.

As a very appropriate finale to this story, I must say that the good people of Beloit have wonderfully interested themselves in Isabella's outfit. They have provided for her bountifully and beautifully."

## Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM JUNE 20th TO JULY 20th, 1866.

DERBY, <i>Osmaston-road.</i>		Collecting Books—		£	s.	d.
	£ s. d.	Miss L. Franks .. .. .	0	11	10½	
Public Collections .. .. .	20 18 3	Miss H. Clifton .. .. .	0	16	4½	
From Sabbath school .. .. .	10 13 7					
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	31 11 10					1 14 9
Less Expenses .. .. .	1 14 0					
GEDNEY, <i>Broadgate.</i>		ROCHDALE.				
Collecting Books—		Part of Proceeds of Sale of				
Miss Cooper .. .. .	0 6 6	Chapel .. .. .	5	0	0	







THE  
GENERAL BAPTIST  
MAGAZINE.

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SEPTEMBER, 1866.

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HUMILITY.

*A Sermon preached in North Parade Chapel, Halifax, July 1st.*

BY REV. E. INGHAM.

THE feelings which I experience this morning are peculiar. They arise from a contemplation of things past, present, and future. I look back to my boyhood—to my beginning to preach—to my collegiate career—to my pastorates at Bradford, Louth, Halifax, and Vale. Now again at Halifax, to what mercies and to what vicissitudes my thoughts can revert! And though unable to penetrate the future, I believe that blessings are yet in store; and if the prayers of some on my behalf, that my last days may be my best days,—shall indeed be answered, enjoyment and eminent usefulness are yet in reserve. The text selected for this morning is very different from any I have selected on any previous occasion similar to the present. It is not on coming “in the fulness of the blessing of the gospel of Christ;” or on preaching Christ; or on determining “not to know anything among you save Jesus Christ and him crucified;” or on coming “unto you with joy by the will of God,” and being with you “refreshed.” It is not on glorying only “in the cross of our Lord Jesus Christ,” or on preaching “the unsearchable riches of Christ,” by one “less than the least of all saints;” but it is on that Christian grace, which, by one of our most eminent Puritan divines, has been denominated the first, the second, the third, and who, apparently, if he had been asked what is the fourth, the fifth, &c., would have answered, *humility*. The spirit of that reply is attested as truthful by evangelistic writings and apostolic records. Hence Matt. v. 3; xi. 29; xx. 26, 27; Col. iii. 12–14; and the text of this morning, “BE CLOTHED WITH HUMILITY”—1 Peter v. 5. If I refer to the connection of these words, I shall say more on the importance of encouraging the young than in enforcement of showing respect to the aged, although I will not alter or knowingly pervert any part of God’s word. The whole verse reads—“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.” The submission of the younger does not mean that the elder

are to exercise lordship over conscience ; that they are to exercise any legislative or arbitrary authority ; or that they are to demand that respect which ought to be deserved. It does include a respectful regard to their judgment and feelings, but nothing opposed to the spirit of the apostles when they said—"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." "We ought to obey God rather than men."

To his injunction to the younger, the apostle adds—"Yea, all of you be subject one to another." This clearly prohibits dictation, lordship, in any. Let the elders advise, explain, enforce by reasons from observation, from experience, and from revelation ; but let them not domineer. "Yea, all of you be subject one to another." How guarded, how wise, how good are the precepts of inspiration ! An influence years will possess where there are intelligence, prudence, and piety ; and respect and affection youth will secure where these are being developed. Not that youth or age can be expected to secure the same from all. Let each rejoice in the other being encouraged and honoured. The elder, when right in heart, will consult, encourage, conciliate, and honour the younger, yielding not unfrequently in order to have their affectionate, hearty, and efficient co-operation. So the younger. We want in a church the warmth, the vigour, the earnestness, the hopefulness of youth, mingling with the caution, intelligence, and perhaps sometimes unnecessary fears of riper age.

In a family it is desirable that along with the parents there be the children, rising up towards maturity ; and that, these having become men and women, there be the grandchildren, the further joy and blessing of those that are become more advanced in years. In a nation it is desirable that there be "the young man and the virgin, the suckling also with the man of grey hairs ;" that "old men and women dwell in the streets," "every man with his staff in his hand for very age ;" and that "the streets of the city shall be full of boys and girls playing in the streets thereof ;" that every period of life from infancy to a good old age be fully represented. In a church it is desirable that there be those just come to years of discretion who have been taught the way of salvation, and who have Christ in them "the hope of glory," with those in every subsequent period of human probation. We want the buoyancy, the vigour, the reformatory tendencies, and high expectations of the youthful to mingle with the chastened experience, the subdued hopes, and the conservative predilections of the more aged ; every member being the subject of holy aims and earnest desires, of supreme love to God and fervent love to man. That distinction of age characterise the pastorate, I believe to be also desirable.

In regard to respect, I believe that, *as a rule*, we get as much as we deserve, and some of us get a great deal more. I forget not the language of Jeremiah, to which all must subscribe—"It is of the Lord's mercies that we are not consumed." But among ourselves and before one another, merit will usually sooner or later be discovered and appreciated. Sometimes a good man may temporarily suffer great injustice. On his actions an opinion the most opposite to rectitude may be formed. Motives may be attributed to him that have no existence but in the bewildered and sinful imaginations of his accusers. An inference diametrically opposed to facts may be drawn from his circumstances, his

afflictions, his reverses. Thus the friends of Job told him in the days of his adversity that if he were "pure and upright," the Almighty would awake for him, and make the habitation of his righteousness prosperous. They remind him that "the light of the wicked shall be put out;" that the joy of the hypocrite is "but for a moment;" that his wickedness is great, and that his iniquities are infinite; that he is reaping the iniquity which he has plowed, and the wickedness which he has sowed. But "unto the upright there ariseth light in the darkness." "Light is sown for the righteous." "Weeping may endure for a night, but joy cometh in the morning." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." If poverty and afflictions continue, as in the case of pious Lazarus, till death, heaven will make amends for all. In some cases justice may not be done to a man's character till after death. The intelligence and principle of some may be neither appreciated nor understood whilst they are living. The days of martyrdom there have been, but its crown in one hour repays all previous torture, however exquisite or lengthened. And all who will maintain a good conscience towards God and men may leave their condition and their character in God's hands. I believe that recompense and retribution are here more frequent than some imagine, although their special and complete development is in that world where every one must "receive the things done in his body, according to that he hath done, whether it be good or bad." Let us encourage the youthful pastor, and encourage the young in the church and congregation. Let us remember and regard the behest of Jehovah given and repeated to Moses in reference to Joshua, his more youthful successor—"Encourage him." "*Encourage him.*" Carp not at youthful indiscretions; take not pleasure in the failings of the youthful, or of any. In humility call to recollection the greater in yourselves. Let youth have even its hilarity; only help to give it a sanctified and useful direction.

But let us notice some of the general characteristics and manifestations of humility, and adduce some reasons for its unexceptionable and abundant possession.

Humility stands opposed to pride, which manifests itself in a lofty opinion of ourselves, a mighty conceit of our own wisdom, or power, or goodness, of the super-excellent character of our own plans and devices. The seat of humility is the heart. The humble have a low opinion of themselves, a deep consciousness of their unworthiness and insufficiency. And no religion promotes this feeling like that which is drawn from the oracles of God. And the more correct our doctrinal sentiments as Christians are, the more do they promote our humility. Correct views of God's perfections; of man's depravity—his natural aversion to holiness and God; of man's guilt, condemnation, and helplessness; of Christ's most suitable, perfect, and only sacrifice for sin; of our need of the Divine Spirit's operations, and of His ability and willingness to supply all our need;—correct views on these, on collateral, and all other themes, tend to humility. Intelligently and feelingly can we then speak of the riches of God's forbearance, of the unspeakable gift of His Son, and of the preciousness of Him whose name is above every name, and is, the only name under heaven given among men whereby we must be saved. Emphatically can we then say, that by the grace of God we are what we are, that our helpless souls hang on Christ, and that our entire sufficiency is of God.

The humble, under a deep consciousness of unworthiness and depend-

ence, experience a willingness to be or to do what God pleases. In opposition to a dictatorial and haughty spirit, there is an entire yielding to God, and a yielding to man as far as an approving conscience will admit: there is a submitting, and not morosely and offensively, to be thwarted in our own plans and desires, with unwearied continuance in well doing according to opportunity and ability. Humility shows itself in seeking the good of others, instead of being absorbed in what principally or exclusively concerns ourselves. Humility will manifest itself by earnest and prayerful desires and endeavours after higher holiness and greater usefulness. It is in the remembrance of past and personal guilt, it is in the consciousness of being sinners saved by Divine grace, that we can speak of our being the chief of sinners, or less than the least of all saints. And thus we feel especially our own obligations to redeeming mercy; the love of Christ constrains us; all we have done and suffered sinks into nothingness in comparison of the blessing of salvation and the obligation under which the crucified Son of God has laid us; and the deeper our humility, the more fervent is our desire that Jesus may be magnified in our bodies by life and by death. We are thus prompted to forget "those things which are behind," and to reach "forth unto those things which are before." The humble, remembering that they are "not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ," are supremely and unweariedly desirous to glorify God in their bodies and spirits which are His. Humility, instead of manifesting itself by professed inability to do anything, or help the cause of Christ in any way, will rather manifest itself by a liberality beyond ability, and by "always abounding in the work of the Lord." The humble never feel that they have returned unto the Lord according to benefits received; they can never "glory, save in the cross of our Lord Jesus Christ," by whom the world is crucified unto them, and they unto the world. Instead of making excuses for a lack of interest in the cause of Christ and the welfare of man, instead of refusing to bear inconvenience, disappointment, or opposition, or to practise self-denial, the humble Christian will rather be "made all things to all men," that "he may by all means save some," bowing to others to the utmost possibility consistent with the approval of an enlightened and tender conscience. The lack of humility has sometimes made a self-governing church too much resemble children when in their naughty moments they speak harshly, snappishly, angrily; when they oppose and contradict, one saying, I will, and another, You sha'nt, and each repeating this, instead of saying, I had intended to do so and so, &c. Were Christian humility deeper and more abundant, all meetings of the church would be more spiritual and profitable, all interviews with Christians would be more refreshing and edifying; the occasion and the excuse for flying off to another church or denomination would be proportionably diminished. Humility, like love, hides the faults of others, and prevents our being a stumbling block or occasion of offence. It is in itself lovely, and it enables to bear that which is otherwise. "When pride cometh, then cometh shame: but with the lowly is wisdom." "Only by pride cometh contention."

How important, then, is the possession of this grace by every Christian! especially in remembrance that *facts require in each a low estimate of self*. Whether we think of our physical, mental, or spiritual nature, whether we examine ourselves absolutely or comparatively, we see reason for humility. How feeble are our bodies! To what diseases are they

exposed, whilst doomed to death and dissolution! How limited is our knowledge! How numerous the intricacies which we cannot unravel! What thousands of questions can be proposed which we are inadequate to answer! How liable we are to mistakes, and how often we have been deceived! And how imperfect is our holiness! Yea, how lamentably numerous and great are our deficiencies! If we compare or contrast ourselves with the Uncreated One, the Independent and Everlasting, the Almighty and Omniscient, the Immutable and Holy One, what is man? How dependent for life and health, for food and comfort, for pardon, wisdom, and grace, is every one of us! And we are "not worthy of the least of all the mercies" which we enjoy. If we compare ourselves with certain created beings, we discern cause for deep humility. What are we in comparison of the holy angels, who have kept their first estate, who do God's "commandments, hearkening unto the voice of His word," and yet each covers his face with his wings while he cries, "Holy, holy, holy, is the Lord of hosts." If we compare ourselves even with some of Adam's race, our spiritual inferiority makes us feel as pigmies before giants. Do we walk with God as Enoch? Have we the strength of faith and the endurance of scorn which characterized the preacher of righteousness for a hundred years, whilst, at God's bidding, making an enormous vessel, with no means of being launched into the mighty deep without the sea overleaping its bounds to uplift this ark of salvation? Are our faith and obedience comparable to these in him who, when God commanded, left Ur to be a stranger in Canaan, and even was obediently sacrificing his beloved and only Isaac till "the angel of the Lord" assured him that he was sufficiently tested and thoroughly approved? Have we the meekness of Moses, the patience of Job, the fortitude and integrity of Daniel, and the zeal of Paul? If we are superior to any around us, it is by the grace of God we are what we are. Besides being dependent on one another—the rich on the poor and the poor on the rich, masters on servants and servants on masters, pastors on churches and churches on pastors—we are all sinners saved by grace, and are greatly at fault if we know not some of our own failings better than they are known by others, and if those who say, "Stand by thyself, come not near to me, for I am holier than thou," are not "a smoke in" our nose. If judgment and heart are right, we can sing, in association with God's people, and in presence of the memorials of our dear Lord's broken body and poured out blood, "But most of all admire that I should find a welcome place."

Again, *humility will promote all other virtues*; as meekness and forgiveness, in opposition to wrath, alienation, and revenge; patience and resignation, in opposition to fretfulness, peevishness, the cursing of man or of God (2 Sam. xvi. 11—13; Job i. 21; ii. 10; Micah vii. 9); gratitude, charity, carefulness as to the giving of offences, backwardness to take offence, love, zeal, prayerfulness, and unweariedness in all well doing.

Also, *it will secure from God more grace*. Pride repels, while humility attracts both man and God. "God resisteth the proud, but giveth grace unto the humble," says James. Drawing nigh to God, "He will draw nigh to" us. "He giveth more grace." Immediately on the apostle Peter's having written, "Be clothed with humility," he adds, "For God resisteth the proud, and giveth grace to the humble." He that dwells "in the high and holy place," whose name is Holy, dwells also with him "that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Moreover, *humility is a necessary part of the Christian character*, and consequently of meetness for heaven. The holy angels are humble. The redeemed from among men, now before the throne of God, are humble. They "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power," &c. They say, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." The "great multitude whom no man could number," "cried with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb." "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." He who spake as never man spake, also "called a little child unto Him, and set him in the midst of" His disciples, and said unto them, Whosoever "shall humble himself as this little child, the same is greatest in the kingdom of heaven." When James and John had on one occasion shown unworthy ambition, and the ten were "moved with indignation," He reminded them of the dominion and authority exercised by princes and the great among the Gentiles, and added, "But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." God will "bring down high looks." "Ye must be born again." "Though the Lord be high, yet hath He respect unto the lowly; but the proud He knoweth afar off."

Let all be impressed with the conviction that no other disposition in lieu of humility is or can be right. This disposition should by every one and at all times be manifested. We think of ourselves more highly than we ought to think, if we are not humble. The more close the examination of ourselves by the Divine standard, and the importance and necessity of humility will be the more apparent. If reasons for this grace in others should ever be obscure, they may always be patent for its existence and abounding in ourselves. Divine commands, threatenings, and promises unitedly declare the importance of humility. The earnest language of the apostle of the Gentiles is, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." "In lowliness of mind let each esteem other better than themselves." How accordant are these with other Scriptures, and with the apostle of the circumcision in our present text! Thus also Job xxii. 29; Psalm xxxi. 23; Prov. vi. 17; viii. 13; xvi. 5; xxi. 4; xxix. 23; Isaiah xxviii. 1; lxvi. 2; &c. The Scripture of truth emphatically teaches that "before honour is humility." Humility manifested in its loveliness of disposition, and developed in its holy and benevolent activities and tendencies, securing more grace from on high, will soften, melt, attract, and win the unregenerate to Christ. It can be appreciated to some extent and admired by those who as yet know not their own vileness. No trait in the character of Him whom we adore as our Sovereign, in whom we trust as our Saviour, and to whom we look as our Exemplar, is more conspicuous than that of humility. Without humility the name of Christian should be discarded, the designation, disciple of Jesus, is most unmeet. Be **CLOTHED** with humility. Let it have in you a large and glorious development; let it be conspicuous above every other grace; let it cover and adorn all the rest. The ideas of clothing and ornament are both included in the word selected by the inspired apostle. Let *humility* encompass and adorn you and myself.

## THE CHURCHES OF THE OLD CONNEXION OF GENERAL BAPTISTS.\*

BY THE REV. J. CALROW MEANS.

AND now, brethren, having reported my visits as Messenger to our several churches, I turn to a subject which appears to me of great importance:—the prevailing tone and spirit of our churches, and its harmony or want of harmony with our position in the Christian commonwealth, and with the characteristics by which, as a body, we are distinguished.

The several parts into which the universal church is divided are outwardly distinguished by dogmatic or ecclesiastical diversities. But, in truth, these outward distinctions are but the marks of inward differences which lie deeper down in our nature. Hence men's adherence to them and zeal for them are determined, less by the cogency of argument than by the strength or weakness of the inward tendencies which thus find their outward expression. As those tendencies are developed or decline, so the forms of religious belief and ecclesiastical constitution to which they give rise flourish or decay. Let us ask, then, what is the inward impulse of which the specialties of our body are the appropriate expression?

Those specialties are only two—the two expressed by our denominational name of General Baptists—the belief that the mercy of God in the gospel is freely offered to all men, and that it is the duty of all who accept that offer to be baptized. These are our essential distinctions: all other characteristics are local, or temporary, or otherwise partial. What then do these express?

Our belief in general redemption expresses our sense of the impartiality and justice of God, and the universality of His love; and flows so naturally from the relation of God to man, and from the character and mission of Christ, that it would hardly have been adopted as a specialty, but for the prevalence of Calvinism among the early Protestants of Western Europe. It was, in truth, a revolt of the heart against that; and therefore becomes, as that decays, and it has been long decaying, not less powerful indeed in its influence, but less distinctive as a characteristic.

Our practice of baptism is the expression, the divinely-appointed expression, as we believe, of the soul's consecration to Christ. It is the manifestation of our willing, joyful acceptance of the covenant of grace, and of our fixed purpose to live as in the sight of God. If it is not this, it is nothing—a mere worthless form, or, yet worse, a portion of a robe of Pharisaic self-righteousness. But its essential character is what I have said: and if so, its prevalence must depend on the depth and earnestness of our Christian feeling.

Our churches were mostly formed, and our Assembly was instituted, in the great Puritan age, the middle of the seventeenth century; an age, as most men are beginning now to acknowledge, not of hypocritical grimace, but of really deep and fervent piety. I am not insensible of the errors by which that piety was often distorted, of the narrowness of view by which its form was confined, or of the fiercely intolerant spirit which too often accompanied and disgraced it. But making all allowance for these, it was, I repeat, an age of deep and fervent piety. Our churches then flourished, and, amidst the predominant Calvinism of the time, proclaimed

\* The present article is taken from the annual publication of the Old General Baptist Body, entitled, "Proceedings of the General Assembly." The opinions of its excellent writer, and the able manner in which they are expressed, will, we hope, justify us in placing it before the eyes of our New Connexion readers.—ED.



with emphasis, that the saving grace of God was freely offered to all ; that no decree or purpose of God barred their acceptance of the offer ; and that it was the work required of each man to embrace that offer for himself, as the basis of his soul's life.

With the following century came to us, as to other Dissenting bodies a period of declension. Two causes contributed to this—the contention of two opposite parties in our own body, and a consequent division, which, after enduring, with a brief intermission, for nearly forty years, viz., from 1697 to 1732, was with difficulty healed, and then imperfectly. The other cause was an over-anxiety, produced by the Deistical controversy of the earlier part of the last century, to make Christianity harmonize with human reason, or a disposition to dwell over-much upon the existing harmony between them : in other words, a predominant tendency to contemplate religion in its relation to the intellect rather than to the heart.

As this is a matter of great importance, on which I am anxious not to be misunderstood, I must be allowed to dwell upon it somewhat at length. Christianity is the manifestation of the Divine government in its relation to the soul of man, and, because it is divine, must necessarily be in harmony with the highest reason, that of God Himself. But it does not therefore follow that it will be always in harmony with the conclusions of our human reason, limited as that is both in capacity and knowledge, and liable to be perverted by the influences of individual temperament and by the spirit of the time and the community. In seeking to harmonize the Divine government, as manifested in the constitution of nature and the ordinary course of Providence, with its own conceptions, our reason is often at fault. It is ever meeting with difficulties which it cannot solve, and which are, indeed, only various forms and instances of the one great mystery, the existence of sin and sorrow in a world created by an infinite, holy, and merciful God. We may, then, reasonably expect to find in the same Divine government, as unfolded in Divine revelation, difficulties which our limited powers do not enable us to explain. So that our reason cannot be an unerring test of Christian truth.

Yet it is natural and right that we should seek and trace this harmony between Christianity and reason, provided only that our search be reverent and modest, made with a due sense of the limitation of our faculties. Our inquiries, thus conducted, will have their reward in our clearer and more enlarged perception of the relations between the several parts of the Divine government, and in the consequent widening and strengthening of our faith.

It was not, then, simply in seeking that harmony that the error or misfortune of the eighteenth century consisted, but in the undue predominance which the inquiry obtained. The great purpose of the gospel is to redeem man from sin, to raise him above the lowering influences of the world, to fill him with the spirit of holiness and love, and to bring him into habitual communion with God as his Father in heaven. And the brightest periods and portions of the Christian Church are those in which this purpose has been held in paramount regard. It is the danger of all periods of eager and wide-spread controversy, that the mind of the church should be diverted from this great end of our Lord's manifestation. The field remains uncultivated and unfruitful, while those who should till it are guarding its boundary against encroachment. This was the case

with the Dissenting churches of England in the last century. The spiritual power of the gospel was weakened by an over-anxiety to prove its truth or display its reasonableness. Preaching became exceedingly "rational" and "practical," but dull and lifeless. The special relations between God and the soul of man, which the gospel had established or revealed, were kept in the background; and the Christian life, which was their natural fruit, was replaced by a dry morality, which barely touched the heart. With the decaying power and life of the ministry came a corresponding decline in the congregations. They lost earnestness as well as numbers. Nearly all our congregations dwindled; many died out; and it was probably owing to the blessed influence of the quiet domestic spirit and religious habits which the Dissenters inherited from their fathers, that the decay was not more rapid and more extensive.

It is probable that our churches, except in London, suffered less than some others—less, for instance, than those of our Presbyterian brethren. There were several causes for this. Our local position, for the most part in rural districts, to which the controversies of the day spread more slowly, and in which they produced less effect than in the Metropolis and in the larger towns, was one cause; and it was aided by the domestic influences just referred to, to which the quietness of country life was so favourable. Our humbler social position and more limited culture was also a protection. Our fathers read and thought; but their range both of reading and thought was limited; and this, while otherwise a disadvantage, prevented them from suffering so much as they otherwise would from a conflict which was mainly fought out in the domain of speculative philosophy. Perhaps I may add, that the engagement of many of our ministers in secular business, by bringing them more into contact with the soul's experience amid the exigencies and work of practical life, helped to counteract some of the influences which a more exclusive devotion to intellectual pursuits would have exercised. So that here, again, a disadvantage was overruled for good.

It was, I believe, owing to these causes that our rural churches retained even till the beginning of the present century a considerable share of their old prosperity. The men who then composed them had nearly all departed when I joined the Assembly. New influences had risen and new men had taken the lead among us; but the few survivors whom I can recall were men of great solidity and integrity of character, and of a grave and devout earnestness, to which I now look back with deep reverence.

In the large towns the declension of our churches had been greater; and in the Metropolis it is probable that their endowments alone saved them from extinction. There cannot be a stronger proof of their decay than the fact, that, toward the close of the last century, four of them united to build and occupy this one small place of worship in which you are now assembled. Nor were their combined resources sufficient to pay the cost even of that; but they left it to their successors burdened with a considerable debt.

But there is yet another cause which, more than any other, exercised a disastrous influence on our body, or rather on our part of it, both in regard to numbers and spirit,—I mean the formation of the New Connexion, and its separation from us. Its real origin was not, like that of the division in 1697, from a dispute in the Assembly and a consequent

secession; nor does it appear to have been accompanied by so much bitterness of feeling and expression as were then manifested, although there was a good deal of unpleasant feeling, which shewed itself from time to time. But the causes of the separation lay deep, and have been lasting.

I have already adverted to the anxiety, the over-anxiety as I think, to "rationalize" Christianity; or, more exactly, that over-attention to the relation of Christianity to the intellect which accompanied or followed the Deistical controversy; and I have noted its influence in producing a decline of the spirit of piety. It might have been expected that there would be a reaction from this; and it came in the form of the great Methodist revival under Whitefield and the Wesleys. All the religious bodies in England were affected by this revival, and its result in our body was the formation of the New Connexion.

At the time when the movement which resulted in this formation first began, the distribution of our churches was as follows. The largest group was spread over the southern half of the great county of Lincoln and the neighbouring counties of Cambridge, Huntingdon, and Rutland, and those parts of Northampton, Nottingham, and Leicester shires, and of Norfolk, which adjoin these. Nearly seventy communities in these parts are mentioned in Adam Taylor's *History of the General Baptists* as having existed in the seventeenth century. The next important group comprehended the Kentish churches, and those in Sussex and Surrey, numbering, according to the same authority, nearly thirty. A third group, extending over the adjoining counties of Buckingham, Bedford, and Hertford, comprehended fifteen churches, and there were or had been about as many in the Metropolis. It is likely that several of these churches, especially in London, were no longer in existence at the time of which I am now speaking; but the statement will serve to indicate the localities over which our body was spread, and the proportion of the several groups of churches in respect of number.

In the year 1760, a body of devout and earnest men, whose previous organization and denominational position is not easy to describe, but who had spread over the western part of Leicestershire, became General Baptists, not by communication with our existing churches, but as the result of their own Scriptural inquiries; they organized themselves into five churches. Shortly after, another community arose in a similar manner on the western border of Yorkshire, near Halifax; the leader of which, Mr. Dan Taylor, made himself acquainted with the new churches in Leicestershire, and with the older General Baptist churches in Lincolnshire, which formed, according to the practice of our body, a local union called "the Lincolnshire Association." Considerable disunion, of the occasion and extent of which I am not aware, and which was probably in spirit rather than in action, existed at this time in our Assembly. I can only conjecture that it arose from the increasing divergence of those who would probably have characterized themselves respectively as "rational" and "evangelical." The more zealous and less tolerant of the latter, reinforced and influenced by the new communities in Leicestershire and Yorkshire, determined in 1770 to form themselves into an Association, separate from and independent of our Assembly, and thus arose "the New Connexion." They avowed their design to be, "to revive experimental religion or primitive Christianity in faith and practice;" and they agreed upon and signed "six articles of religion," embodying the doctrines of original sin, the atonement, general redemption, regeneration, and believers' baptism (Taylor, Vol. II. pp. 139—142), and they made the belief of these essential to connection with their body. (Ibid.)

Nearly all the Churches in the Lincolnshire and Buckinghamshire groups which still existed, remained for a time in connexion with our Assembly; but they had much declined; and gradually those that did not become extinct dropped away from us, and united themselves with the New Connexion. The greater part of those in Kent and Sussex remained with us; and the churches in London were divided, some remaining with us and some leaving us. Mr.

Dan Taylor himself attended our Assembly as representative of "the Leicestershire Association" for many years after the separation, and did not finally withdraw till after the beginning of the present century.

I have dwelt at length on this great separation on account of its effect on our body. The dogmatic intolerance\* of the leaders in the separation is obvious; nor, I suppose, could any of us now fully accept their doctrinal formula; but after making all allowance for this, one can hardly fail to perceive that the real cause of the movement was the great reaction of the religious sentiment against the coldness produced by the various influences already pointed out, which so seriously affected the life of religion in the soul. It consequently carried off the more earnest portion of our body, and left the causes of decline, which were already at work among us, to operate more freely, and with less counteraction than before. To this cause I attribute mainly the marked difference in the progress and condition of the two branches into which our body was thus divided. The meeting at which the New Connexion was formed, in 1770, was attended by the officers of sixteen churches; in 1817, they had seventy churches, with 6,846 baptized members (Taylor, Vol. II. p. 452); in 1865, they had in England 149 churches; but as several of these were united churches, like our own Nottage and Witk, their chapels amounted to 213, and their other preaching places to 50, together 263; and their baptized members were 20,598, or nearly 140 to each church. They had, at the same time, over 4,000 Sunday school teachers and 28,000 Sunday scholars. They raised for foreign missions in the year 1864-5 nearly £3,400, and had in the East Indies five mission churches, with five English and three native ministers, and nearly 400 members, most of them, it may be presumed, natives. They raised also over £300 for home missions; about £420 for their College at Chilwell, near Nottingham, in which they had eleven students. (*Minutes of Association of the New Connexion, &c.*, 1865.) Of the decay of our own branch of the body I need not speak: to ourselves, at least, it is too well and too painfully known.

Although it is likely that to most of you this contrast between their condition and our own has never been so clearly presented, yet you have been generally aware that they have been increasing, while we have declined. It is probable that the difference has often been accounted for by the nearer agreement of their theology with the general belief of the country, and by their appealing more than we do to the fears of men. While conceding that something may be ascribed to these causes, I am convinced that the great cause has been what I have stated above, that they have predominantly regarded religion in its relation to the soul, and we in its relation to the intellect; consequently, while we have inquired and speculated more widely and freely on the subject of religion, they have been more religious; while we have thought about the gospel, they have felt its power. I speak, of course, comparatively. I no more deny all feeling to ourselves, than I deny all thought to them; but comparatively I believe that my estimate is just.

Our decline has been accelerated. In the early part of the century, more than thirty years after the rise of the New Connexion, the roll of the Assembly still contained thirty-five churches; and twenty of these reported that they had an aggregate of forty-five elders or other ministers, and (including these) of nearly 1,300 members, or sixty-five to each church. (*Assembly Proceedings*, 1801.) It was soon after this that what I last year described as "the Unitarian movement" reached and absorbed our body, and contributed to hasten our downfall.

I do not mean by the Unitarian movement the introduction of the doctrine of the Divine Unity, which had been long known and prevalent in our churches; but the change which brought this doctrine and the theology then connected with it to the front, and which led the churches which embraced the movement to regard the promotion of that theology as their great work, and to devote all their energies to it. Dr. Priestly and his coadjutors were the leaders in this movement. The churches affected by it took the title of

\* Here our friend's candour seems to falter. The two chief "leaders," Dan Taylor and W. Thompson, were animated by something better and mightier than "dogmatic intolerance."—Ed.

"Unitarian;" Book, Tract, and Missionary Societies for the diffusion of "Unitarianism" were instituted; a periodical literature for the promotion of the same object was originated; and various local Associations of churches were formed and carried on for a time with great zeal. Into this movement our people threw themselves very earnestly. The Unitarian Fund, the leading Association of its day, and the precursor of the existing Unitarian Association, was in its origin largely indebted to General Baptists; Mr. Eaton, its projector, and several of its missionaries, Messrs. Richard Wright, James Lyons and Matthew Harding, were General Baptists; and Mr. Aspland, its first Secretary, and for many years its life and soul, had only just before ceased to be connected with us.

It is quite probable that this movement produced a considerable increase of life and energy in our churches, which, had it been of another kind, would have been invaluable: but its beneficial result was destroyed, in great degree, if not entirely, by the direction it took. For the effect of the movement, to borrow a military phrase, was to change our front. Hitherto we had been part of the great Christian host, doing battle, however languidly and inefficiently, with unbelief and sin; but from this time our great battle was with the prevalent form of Christianity, or, as we usually termed it, "orthodoxy." It was assumed to be our special mission to assail and conquer that. I do not, of course, mean to say that sin was regarded with complacency, or that practical preaching ceased; it necessarily constituted the staple of our pulpit ministrations. But I believe I am correct in saying that, it excited inferior interest: the congregations whose ministers confined themselves to it dwindled, and in many cases died out or lost their identity through a union with other congregations. If it was desired to attract public attention, or to excite interest among our own people, recourse was had almost invariably to controversial lectures, directed against the doctrines held by other Christian bodies: for the controversy with unbelief excited little interest in comparison with it.\*

This change in the spirit of our body was accompanied by a change in the individuals composing it, and still more in those who took a leading part in our affairs, whether in our several churches or in our Assembly. There was a silent abandonment of our churches by those who were either disinclined to the doctrines now prominently put forward, or to the controversy which accompanied the prominence given to them. The extent of this abandonment has, I believe, never been fully appreciated among us. So far as it was noticed, it was commonly attributed to conformity with the fashion of the world, or a timid shrinking from the encounter with its hostile prejudices. No one seems to have suspected that it often arose from a feeling that, from the altered tone of our ministry, their spiritual nature no longer received the nourishment it needed. Be that as it may, this withdrawing of those of one temperament was accompanied by the accession to our churches, or rather to our congregations, of men, speculative rather than devout; and this twofold change contributed to the unchecked predominance of the Unitarian movement.

The spirit which thus influenced our churches was essentially critical and negative, prone to reject and to dwell upon its disbeliefs. Its appeal was to the intellect, not to the affections. For our disbeliefs cannot touch our affections, or raise us towards God. At best, they can only preserve us from some misleading influences, to which we should else be subject. They cannot kindle any holy warmth of soul: and the result of this predominance of the negative spirit was a religious coldness, which hastened our downfall, and has mainly contributed to bring us to our present state.

It is true that the spirit which animated the movement at its origin, and for many years afterwards, has, in later times, been largely modified, and in some respects beneficially. Channing has dethroned Priestley and Belsham, and

\* I have heard of only one marked exception to this. I have heard the revival of the Portsmouth Presbyterian congregation ascribed to a course of lectures by the late Rev. Russell Scott in answer to Raine's "Age of Reason," the preacher taking that book into the pulpit with him and replying to it paragraph by paragraph. I do not answer for the correctness of this account, but I have heard it.

few revolutions have been more rapid and complete: he has left them little more than a name. Theological students may read their works, but not the people. Of the numerous tracts that Dr. Priestley and his contemporaries wrote, so familiar to my early recollection, you hardly now meet with one in circulation, and it is rarely that their titles occur in the catalogues of our Societies. You may find them on the cobwebbed shelves of an ancient library, as you find the fossil remains of bygone creatures in the cases of a museum. But Channing himself is yielding his throne, and the spirit of Theodore Parker is fast, I apprehend, gaining the ascendant.

To a considerable extent, the change which was effected in this country by Channing was religious. If it did not originate in, it was at least aided by, the sense of religious want and the craving of religious feeling. The more recent change is far less favourable to the development of the religious spirit. Indeed, its antisupernaturalism will be, I believe, fatal to it. By denying the supernatural in our Lord's history, interwoven as it is inextricably with His teachings and works, they destroy the credibility of the ancient records of His life, which are the source of all we know of Him, and thus blur over His image in our mind, and most seriously impair, if they do not entirely destroy, its influence on our souls. Again, the denial of all special intervention, though limited at first to the material universe, will necessarily be extended to the spiritual; and the stainless holiness and moral completeness of our Lord's character will become as incredible as His marvellous works, being equally incompatible with the ordinary working of the laws of causation. And the belief in the direct communion of the soul with God will fade away as at variance with all the analogies of the natural world.

It is not, then, in the direction in which the Unitarian body appears to be moving that I look for a revival of our churches. The crisis through which that body is just now passing, the questions which will be discussed at the approaching anniversary of their leading Association, are doubtless of the greatest interest and importance; but the interest is to me sad rather than hopeful, replete with forebodings rather than bright and cheerful anticipations. I have lived in close friendship with many among them that are dead; I am living in the same friendship with many of them now. I have preached in many of their pulpits, and many of their ministers have occupied mine; and I trust it will be so still. But I am none the less convinced that in our Assembly and in our churches we must now seek to feel in our own souls the power of our distinguishing principle of solemn life-consecration to God in Christ—the Christ of the Christian Scriptures—and to hold it out to the regard and acceptance of others. We must stand forth in our own proper character; and our specialty, I apprehend, is not theirs. As long as they regarded themselves, congregationally as well as individually, as "Unitarians," and we regarded it as our great distinction to be "Unitarians" too, we were practically one with them: but now they are presenting a new phase, and so, I am convinced, must we; but it will be by turning in a different direction from them. Their predominant tendency is still, I conceive, negative and critical, to eliminate error; ours to embrace truth more closely, and to assimilate it to our souls more entirely.

Let me state the difference in another way. What is the common view of Christ which they would all accept and deem essential? That we have in His life and teaching the ideal of humanity. I am aware that it is a difficult and a delicate thing to define the essential and distinctive characteristic of others; but I think our Unitarian brethren would not disown this. This requires reverence, sympathy, imitation; but our distinctive characteristic involves more than this; for I have defined baptism as "the expression of the soul's consecration to Christ," of personal loyalty to him, and this involves trust and obedience beside; a recognition of his authority, as well as of his moral perfectness. The ordinance, indeed, while in its essence it is the expression of the soul's purpose, is in its form an act of obedience, a manifest first step in that course of duty to Christ which is involved in it, a clear exer-

cise of that reliance on Christ, of which it is the avowal, and without which it would not be observed.

While we retain the ordinance, we may be content to leave undefined the nature and limit, if limit there be, of the authority which it acknowledges and obeys, and the particular ground of the faith which it expresses. Baptism, while manifesting the reality and power of faith, does not lay down by what special evidence, internal or external, it has been induced. He that, from whatever cause, is destitute of faith in Christ, will shrink from baptism: he that has it, will not hesitate to come, though there may be various questions relating to Christ on which he has yet to form a judgment. He has faith enough to see, to acknowledge, to obey; to determine his life, to fix his hopes, to give him a high principle whereby to live, a joyful assurance wherein to die.

Baptism is thus not only the expression, but also a test, of faith; a test at once pliable and rigid, and pliable and rigid in the right place. Our Lord's commission is expressive in its arrangement\*—"Go and make disciples of all nations, baptizing them;" discipleship there must me, clear and strong recognition of Christ as our Master, or the ordinance will not be observed; but to learn and to do all that Christ has commanded us to observe is a subsequent work, the acquirement of a soul guided by the reverent study of the divine word and enlarged by Christian experience; of a soul with which Christ is present "even unto the end," the source at once of all its light, and strength, and joy.

You will ask perhaps, "To what does all this tend? What definite course would you have us pursue?" My answer to this question is, that the change which I desire to see is an inward one, a return to the spirit of positive, earnest faith in Christ, of which baptism is the expression, and a laying aside of that dominant tendency to an aggressive criticism of the theology of others, to which I have ascribed our all but ruin. Any change that may be desirable in the prevalent theological opinions of our body, or in the course pursued by our churches severally or collectively, must come, if it is to come at all, from a change in the spirit which animates them: and if that takes place, then the change of opinions and of action will come inevitably and naturally; for our opinions in religion are determined by affinities rather than arguments, and the action of a church or an assembly of churches, as of an individual, is directed by its predominant purpose and temper. "Make the tree good, and the fruit will be good also."

I can only press my brethren in the ministry to weigh maturely what I have said; and if they think I have rightly judged of the causes of our decay, to set themselves earnestly and promptly to counteract them, and to prevent them from working further mischief. But I speak not to ministers only. In small towns and villages, where a large proportion of our congregations are situated, where everybody is known and observed, the influence of a leading member is scarcely, if at all, less than that of the minister: and, everywhere, the spirit and tone of the congregation, if it does not absolutely determine the character of the ministry, must materially either aid or hinder the attainment of its intended effect.

When and how the revival for which I yearn shall come, I cannot foresee: its advent may be close at hand, or it may tarry long; and if so, it is a question whether any of our churches will remain to benefit by it. One thing is clear, that unless a change does take place, decay will go on, and extinction must surely come. It is not merely that they will cease to be Baptist; that does but mark a stage in their decay; it is not the indication of a revival. We have churches now on the roll of our Assembly which, as we all know, have ceased for years to be really Baptist, and have simply become Unitarian. Do they flourish? Again, take the Unitarian churches which never have been Baptist even in name: do they flourish? Look all through the East, South, and West of England, and through a large part of the Midland district, and

\* Matt. xxviii. 18-20.

you will be at no loss for an answer. Take even the North, the great seat of our manufacturing industry, and the same result is seen; less obvious and less extensive, indeed, but not less real. The increase, if any, which has taken place there, has not kept pace with the growth of the population. Everything bears witness to this great truth, that the predominance of the negative and critical spirit arrests the growth and saps the religious life and vigour of a church.

One word of caution, and I have done. It is not by simply insisting on the ordinance of baptism that our churches are to be saved; nor by maintaining it from an antiquarian spirit of reverence for a relic of the past; nor by observing it as an outward form. It is less for baptism in itself that I contend, than for that consecration of heart and soul to God of which it is the divinely appointed expression. I agree with the apostle Peter,\* that what saves us in baptism is not "the putting away of the filth of the flesh," the outward washing, but the soul's response to the divine call, "the answer of a good conscience towards God." It is the spirit which lies behind the ordinance, and which alone gives it vitality and worth, that we need. I fear we have too often forgotten this, and have been justly chargeable with contending for an empty form; for we have emptied it of its significance while contending for it. Let us have the life of religion, and it will readily find its appropriate form: it is the life, the spirit, for which we are to labour, for which we are to watch, for which we are to pray. "Come, Lord Jesus! Come quickly."

\* 1 Peter iii. 21.

#### DEATH OF MR. NOBLE, OF BRIGHTON.\*

It is our painful duty this week to record the death of an old and much esteemed townsman. Mr. Noble, formerly of the Market-place, Boston, expired at his residence, 34, Park Crescent, Brighton, at a quarter-past eight o'clock on Friday morning last, Aug. 10. Intelligence of the melancholy event was telegraphed to Boston in the forenoon of that day, and, as it spread rapidly through the town, awakened universal regret, and called forth nothing but the kindest recollections of the deceased from all classes of his fellow townsmen. From the conspicuous part he took in the affairs of the town for more than half a century, a somewhat lengthy notice of his career cannot be out of place nor uninteresting to our Boston readers. Few men have done so much for the welfare of the old town, and fewer still have so thoroughly merited the esteem and gratitude of its inhabitants. Mr. Noble was born on the 4th of September, 1789, so that if he had lived until the 4th of next month he would have completed his 77th year. At the time of his birth his parents, who were in humble circumstances, lived in Silver-street, sometimes called

Woolpack-lane. His father died when he was a boy, leaving a widow and three children, all of whom she maintained and educated by her own industry, and by her example trained them well. To the influence of his mother Mr. Noble was accustomed to attribute his success in life. In the Dissenters' hurrying-ground, White Horse-lane, he has gracefully recorded his opinion and appreciation of her worth. At the age of thirteen he commenced business, his brother having sent him a parcel of children's books worth 11s. 6d. A table in the Market-place was his shop, the drawer holding his stock when it was not displayed to catch customers. His first account book was a penny memorandum book, books bought being entered at one end, and books sold at the other. The first entry of books bought is "At Evans', £0 11s. 6d.;" the second "At Kelsey's, £0 2s. 3d.;" The total amount expended in the purchase of stock from the commencement in August, 1802, to the end of 1803, was £25 18s. 5½d. The other end of the book is headed, "sold books in the market." The first entry is "1802, from August 21 to September 22,

As Mr. Noble stood in the first rank of our public men, our readers will eagerly peruse any notice of him; and as this newspaper sketch gives so many interesting facts concerning him, we reprint it, omitting one short passage pertaining to his religious views, in reference to which we hope the writer was mistaken.—ED.



£0 16s. 7½d." The total receipts from August 21, 1802, to December 31, 1803, were £42 15s. 1d. This was the foundation upon which was raised the superstructure in the Market-place. His business grew, and for several years he had a stall in the market on Wednesdays and Saturdays, and was usher in the school of the Rev. John Platts, Unitarian minister, during the remainder of the week. From Silver-street his mother removed to Dolphin-lane, where for several years he carried on the business of a bookseller and binder. The art of bookbinding he acquired by standing in the shop of a chamber-binder, and watching him when at work: this was his sole instruction in the art. When in Dolphin-lane he rose at three o'clock in the morning in order to finish his day's work at binding before it was time to open the shop. His business grew to such an extent that in the course of a few years it became necessary to look out for larger premises, and accordingly he removed to the shop in the Market-place, now occupied by Mr. Jas. Newcomb, where he continued until he retired in 1852, having made the business, without question, the largest of the kind in the county of Lincoln. An instance of his determination may be seen in the fact that when he resolved to commence the printing business he had not even seen a printing press! As to his public career, that has been the history of progressive movements for half a century. In politics he was an advanced Liberal,—was a Radical when it was dangerous to hold Liberal opinions, and in local matters the constant advocate of municipal reform. His opposition to the unreformed Corporation involved him in an action for libel in the year 1833. This action grew out of the fiercely contested election of 1831, when the old Corporation brought forward a candidate in opposition to Mr. John Wilks. They were so mortified at their defeat that they prosecuted nine persons, chiefly musicians, as rioters. The whole of the number were convicted and sentenced each to twelve months' imprisonment. A large proportion of the inhabitants looked upon this prosecution as a sheer piece of vindictiveness, and the exasperation of some of them led to the expression of strong feelings in strong terms.

Prominent among those who espoused the popular cause and thereby incurred the displeasure of the corporation was the late Dr. Frank Snaith, who, even twelve months' after the convictions just referred to, was dragged off to Lincoln and indicted for rioting at the election more than a year before. He was acquitted, but he escaped only by the skin of his teeth as it were. This fresh trial, naturally looked upon as a fiercer display of revenge than even the former, tended in no degree to heal the breach between the populace and their unpopular rulers. Placards and squibs, in which the conduct of the corporation was severely satirised, were distributed broadcast over the town. One of these placards, more severe than all the rest, was published without a printer's name, and Mr. Noble, the notorious "Charley" Barber, and Mr. Tuxford, father of Mr. George Tuxford, the present proprietor of the *Mark Lane Express*, were each fined £20, and expenses, for exposing copies in their shop windows! Even this, however, was not enough, and the corporation pushed the thing to the extent of an action against Mr. Noble at the Summer Assizes in 1833 for libel, as the alleged publisher of the placard in question. In 1835 the Municipal Corporations Act was passed, and Mr. Noble was at once elected a member of the new corporation. His name appears on the minutes of council for the first time under date January 1st, 1836, when the late John Rawson, Esq., was elected mayor. Mr. Noble was elected to the civic chair on the 9th of November, 1847, to the Aldermanic bench on the 9th of November, 1850, and again to the office of chief magistrate on the 10th of November, 1851. In all these capacities he displayed a degree of tact, energy, and conscientiousness but rarely equalled. He brought to bear upon the discharge of his public duties a soundness of judgment and a comprehensiveness of view that ensured for him the attention and respect even of those who differed from him in politics. The tact and ability with which he conducted the business of a council meeting were as admirable as they were rare. In this respect he was unsurpassed—unequalled, indeed in the history of the corporation. The only man who has made any approach to

his efficiency is the ex-Mayor, Mr. Ald. Simonds.—In addition to his corporate offices, Mr. Noble was a charity trustee from the commencement of that body, in which capacity, though a dissenter, he, in common with his brother trustees, exercised church patronage, his first exercise of that power being to vote for the Rev. John Henry Oldrid as lecturer. Church-rates he always strenuously opposed, and was the active organiser of all the contests which ended in the final abolition of church-rates in Boston, and the consequent demonstration of the power of the voluntary principle so well exemplified in the restoration of the parish church. He was one of the hundred gentlemen who formed themselves into a committee for the abolition of the town-tolls, and who, by the success of their efforts, deserved the thanks not only of their own, but of all succeeding generations. He was also one of the founders of the library of the people and the Mechanics' Institution, which were merged in the Athenæum, of which he was for many years vice-president (and once president), and resisted the religious bigotry on the Sunday question, which eventually ruined that institution. He was one of the founders, too, of the public school, the only unsectarian institution of the kind in the town; an original shareholder in the Gas Company, of which he was subsequently, for many years, the chairman; one of the promoters of the Waterworks; a member of the Burial Board from its formation until he resigned his office; one of the promoters and a director of the Corn-exchange and Athenæum; a director of the original Nottingham and Boston Railway, of the Ambergate, Nottingham, and Boston, and a warm advocate of the Grantham, Sleaford, and Boston line; one of the promoters of the Steam-packet Company, who traded for some time between London and Boston, and also between Hull and our own port; an active promoter of the Boston Dock Company, which was formed in 1845; a justice of the peace for the borough; and a guardian of the poor for several years in succession. In the discharge of the duties devolving upon him in the last named office, he ever sought to combine the interests of the poor and the ratepayer; that is to say, while looking after the need of

the former he was ever watchful over the expenditure of the money contributed by the latter. He was elevated to the bench by the Derby government, at the instigation of the late Hon. Wm. Hy. Adams, who was once heard to say, that of all the men who had filled the office of mayor, Mr. Noble was one of the best qualified to occupy a seat upon the bench. The part he took in parliamentary elections is well known to those who have lived in Boston during the last fifty years. He was one of the most active workers the Liberal cause could boast of: so active, indeed, that he never grew weary of labour that was calculated to advance the interests of his cause: he appeared incapable of sitting still whenever there was anything to be done, and all his efforts were guided by earnestness, enlightened views, and an unflinching adherence to what he conceived to be right. He was identified with the reform movement and its struggles in every election for more than half a century. His zeal was manifest in his readiness to use his press in the interests of his cause, and in the course of his long and active career he did printing to the extent of hundreds of pounds for which he never received a farthing. But not only at election times did his zeal in the interest of the Liberal cause manifest itself: it was clearly seen at all times. During the time the late Mr. John Wilks represented Boston, who was one of the ablest, and certainly one of the most industrious members the constituency ever returned, Mr. Noble was in constant correspondence with him on subjects of local and national importance. He preserved Mr. Wilks' letters, many of which were written in the House of Commons, and on visiting Boston three years ago he had them arranged in the order of date and substantially bound for safer preservation. He was for many years the unpaid correspondent of the *Stamford Mercury*, and in the Boston column expressed advanced views on politics. If any person had time and patience to go through the *Mercury* of that period he would find in Mr. Noble's paragraphs a great deal of interesting matter connected with the progress of the Reform movement in Boston. His political sympathies, however, were not confined to his own

town: they were as wide as his country—nay, as wide as the Universe! In the great work of Catholic Emancipation, Parliamentary and Municipal Reform, the Anti-Corn Law Agitation, the extension of Free Trade, the Opposition to the Factories Education Bill, &c., &c., he took an active part. One of his customers from the country once asked to sign the petition lying in his shop on the Catholic question, but on being told that it was in favour of Catholic Emancipation, he threw down his pen, saying, "Well, I never thought Mr. Noble would have turned Catholic!" Sydney Smith, when he first visited Boston, could only find two free-traders in the place—Mr. Noble and his old friend the late Dr. Snaith, father of the present Dr. S. and Mr. Pishey Snaith. They held a meeting in the Market-place, at which Mr. Noble took the chair. He subsequently presided at all meetings in Boston on behalf of free-trade in corn. Through all his political struggles he made no personal enemy: he held firmly to his own opinions, would not let even self-interest prevent him from expressing them; but, at the same time, respected the opinions of others. His interest in politics was unabated, and up to the end of the Reform struggle in Parliament this year he watched it with deep interest and anxiety. As to philanthropic matters, he was very earnest in the anti-slavery movement, both before and after the introduction of the apprenticeship system in the West Indies. He was equally earnest in the interests of the negro through the long and disastrous civil war in America, and took an active part in the working of the Freed Men's Aid Association, the object of which was to provide food and clothing, &c., for the negroes on their attainment of freedom until the means of self-support could be afforded them. He was a devoted and faithful member of the Peace Society, and twice attended the Congress of that body on the Continent, viz.: at Paris, and Frankfort. His latest work was the circulation, in conjunction with a venerable friend in Devonshire, of proposals for the substitution of arbitration for war. In this he was actively employed until he was compelled to lay aside his pen, which was but a few weeks ago. The temperance movement, too,

found in him a warm-hearted friend and a staunch supporter. For twenty-five years he was a total abstainer from all intoxicating beverages, and took an active part in the spread of temperance principles. He was for many years president of the Boston Temperance League, and evinced his interest in the objects of that body by attending nearly all the meetings, public and private, held in connection therewith. His religious views were those of a thorough going nonconformist. He was a member of the General Baptist church in High-street, of which the Rev. T. W. Mathews has been pastor upwards of twenty years. His connection with this church dates from a very early period in his busy life; he was taken to the old chapel in fact when a child by his mother, and became a member almost as soon as he was sufficiently advanced in years to know the importance of taking such a step. He was for many years a Deacon, and in that capacity was one of the most active officers ever elected to that responsible post. He was one of the founders of the Baptist Sunday school, erected at Witham Green many years ago, and which has been the means of conferring untold good upon that desolate part of the town. A prominent feature in his religion was its Catholicity, which even embraced those denominations from which many shrink with a great deal of horror. As already intimated, Mr. Noble retired from business in 1852. He continued to live in Boston, however, until the autumn of 1860, when he removed to Brighton. His interest in the concerns of his native town was quite as great after his removal as before it. The writer of this notice has had unbounded proof of this in the receipt of scores of letters from him on the public business of the borough, and his correspondence was by no means confined to one or two persons. In epistolary composition he was one of the most accomplished we ever knew, and his active pen never grew weary in giving suggestions, imparting information, or making inquiries on subjects in which he took an interest. His illness, though of a painful nature, was borne with great cheerfulness. It extended over some ten or twelve weeks, though he was not actually confined to bed until about a week before

his death. Of course there was disease manifest, but it was only such as shows itself as the attendant on natural decay. The medical certificate assigns "old age" as the cause of death. He remained conscious until the evening of Wednesday week. On that day he was gladdened by the presence of his old friend and pastor, the Rev. T. W. Matthews, who, being in London the day before, took advantage of the circumstance to run down to Brighton. On the same day another friend called to see him, whom he knew as a singer, and he asked her to sing, and, for the last time on earth, an old favourite hymn was sung in his presence, commencing—

"Come let us join our cheerful songs."

From the evening of Wednesday to the time of his death, which took place at a quarter-past eight on Friday morning last, he was perfectly unconscious. His death appeared to be quite painless; it was unaccompanied by a groan or a sigh, in short it was like a wearied labourer lying down for his night's repose. His remains were consigned to their final resting-place at noon on Wednesday, the 15th August.

## Poetry.

### MARCH FORTH IN JESU'S NAME.

TUNE.—*Nearer Home.*

LET Zion's children sing  
Their Saviour's worthy praise;  
Show forth the honours of their king,  
In sweet and joyful lays.

*Chorus*—March forth in Jesu's name,  
His kingdom draweth near;  
His love and mercy still the same,  
And He will soon appear.

Though pilgrims here below,  
They have a home above;  
Where freed from sin, and death, and woe,  
They reign with Christ in love.

*Chorus*—March forth, &c.

Our home is in the sky,  
This earth is not our rest;

Each day, each hour, doth bring it nigh,  
At home we shall be blest.

*Chorus*—March forth, &c.

We soon shall reach the place  
Where all our toils shall cease,  
Where Jesus shows His smiling face,  
And keeps in perfect peace.

*Chorus*—March forth, &c.

March boldly on, my friends,  
We soon our home shall see;  
And there our toilsome journey ends,  
In full felicity.

*Chorus*—March forth, &c.

J. BATEY.

## Criticism.

THE STUDENT'S OLD TESTAMENT HISTORY. Edited by Dr. W. Smith.

A CLASS BOOK OF OLD TESTAMENT HISTORY. By the Rev. G. F. Maclear, M.A.

A CLASS BOOK OF NEW TESTAMENT HISTORY. By the Rev. G. F. Maclear, M.A.

THE object of these three volumes is to assist the more advanced scholars and students in our Schools and Colleges to acquire a competent acquaintance with the historic facts of the Bible. They are

written with superior ability, and are got up in the best style of the eminent publishers by whom they are issued. The spirit which pervades them is a spirit of most devout deference to the supreme authority of the Scriptures, their very language being aptly interwoven with the writer's own narrative, and the obvious sense of the passages so introduced being faithfully expressed. In comparing the two on the Old Testament History, we may state that Dr. Smith's is the larger and costlier, and that it contains not only more fulness in its details

of events, but more frequent instances of the exposition of somewhat obscure texts. In our judgment it is decidedly the best of the many admirable students' books which Mr. Murray has sent forth. It gives a skilful condensation of the invaluable knowledge which has been amassed in the three-volume Dictionary of the Bible, so far as that costly work deals with the Old Testament, and for ordinary students it renders unnecessary the very heavy outlay which the purchase of the Dictionary involves. We await, not without some impatience, the appearance of the companion volume which is announced on the History of the New Testament. Messrs. Macmillan & Co. have preceded the other publishing house in furnishing a help to the better knowledge of both parts of the Divine Word. And while for a certain class of readers Dr. Smith's History will bear the palm, for the larger number of students even, Mr. Maclear's will offer the greater attractions. They cover the whole field of Bible facts. Their chapters are short, yet their information is ample, and at the foot of almost every other page there are notes in illustration of what the text itself could not so fully explain. The most recent authorities which have been consulted in the preparation of the works are named, and the student is referred to sources of information on important controverted questions. While they are called Class Books for Schools, they are equally adapted to private readers, and we confidently recommend them to all who are anxious to obtain the best assistance to a familiar knowledge of the best Book.

THE BIBLE WORD BOOK: a Glossary of Old English Bible Words. By J. Eastwood, M.A., and W. Aldis Wright, M.A.

THIS is another of Messrs. Macmillan's Theological Manuals, and is as useful in attaining a correct knowledge of the sense in which many of our commonest words are used in the English version of the Scriptures, as the preceding works are in acquiring a good acquaintance with Biblical facts. To a young minister, who values scriptural instruction for his own sake, and who desires to impart that instruction to others with appropriate precision of language, nothing can be conceived more fitted to facilitate his ob-

ject. A few specimens will be the strongest proofs of the excellence and utility of this word book.

"Answer, is used in the A. V. with considerable latitude of meaning. It does not necessarily imply that a question has been previously asked, though there is usually reference to something that has gone before. One of the most marked instances is Acts v. 8, where Peter is said to have answered Sapphira though apparently she had not spoken, and he really asked a question. Other noteworthy instances are 1 Kings xiii. 6; Isa. lxx. 24; Dan. ii. 14, 15, 26; Matt. xi. 25; Rev. vii. 13. In 2 Tim. iv. 16, it is used as a substantive to denote an apology or defence in a court of justice. 'At my first answer no man stood by me.' [The Greek here is literally apology, the same as in Phil. i. 7, 17, and 1 Peter iii. 15, where apologia is rendered both defence and answer. Hence the works of the first Christian writers written to defend Christianity and to refute the calumnies of the heathen, were called apologies or answers.]"

"Apprehend, v.t. From the Latin apprehendo literally means to lay hold of, to take by the hand, in which sense it is used in Phil. iii. 12. The passage throughout has reference to the Grecian games; apprehend in the first part of the sentence meaning to lay hold of the goal, and so receive the prize; in the second part, meaning to take hold of by the hand and introduce to the course, as was customary. Thus Jer. Taylor: There is nothing but hath a double handle, or at least we have two hands to apprehend it."

It may be stated that the only other instance of the word is in Acts xii. 4, where it signifies seized, or made prisoner. But in Milton apprehension means knowledge—the act of the mind in seizing the truth.

"This yet I apprehend not, why to those  
So many and so various laws are given."  
*See also Book v. 518.*

Perhaps it is an additional excellency in this book, that replete as it is with instruction, its pages are not overladen with examples, and that room is left to the student for enlarging the various articles by what he finds in his own course of reading. We looked for the word "merry" as one of frequent recurrence in our translation, and which has there a better meaning than it bears in modern speech among most religious people. But the word is not given in its proper place. It occurs, however, under the word make, as "make merry," and

it is disappointingly made to mean "to be merry;" while the only case of its occurrence out of scripture here given is in Latimer. "I intend to make merry with my parishioners at Christmas." With our English martyrs it was a choice word in recording their experience and declaring their anticipations and hopes, as Laurence Saunders said in prison: "I am merry, and I trust I shall be merry, maugre the teeth of all the devils in hell." And of Rowland Taylor on his way to the stake it is said, "He was merry as one going to a banquet or a bridal." And Sir Thos. More, after the burning of his house at Chelsea, said to his wife: "I pray you be with my children and your household merry in God."

If any minister's friend is prepared to follow apostolic council by communicating to him that teacheth in all good things, and if he is anxious to find one of these good things in the shape of a proper book to present to his pastor, he may be safely directed to the Bible Word Book as costing a very few shillings, but as being of untold worth if rightly employed.

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**HISTORY OF BAPTISTS AND THEIR PRINCIPLES CENTURY BY CENTURY TO THE PRESENT TIME.** By W. Stokes. London: E. Stock.

A SECOND edition of this work being called for, its author professes to have carefully revised it. Not having the first edition to refer to, we are unable to judge whether the revision has improved it or not. In a book so small it would be unreasonable to seek for much more than a sketch of the Christian people who have been distinguished from other Christians as Baptists; and perhaps this book contains as good a sketch as was ever before given. But our praise of it must be qualified by a mention of faults from which further revision might easily free it. The professed historian is too often a partial animadverto, and his peculiar views on Christian doctrine and church organization and discipline are very unpleasantly obtruded.

A strict Baptist becomes more than a truthful narrator when he connects the origin of open communion with Faustus Socinus and the Socinians, and affirms that "their system has done much to lower the tone of our denominational doctrine, and to weaken our attachment to an experimental religion." A Cal-

vinistic Baptist conciliates no favour towards his own faith in bespeaking caution against "the encroachments of an Arminian legality;" a thing which we are utterly unable to comprehend. A Particular Baptist is also bound, in giving ever so cursory an account of churches and institutions, not wholly to ignore those who are not Particular. Something better than this might have been expected of Mr. Stokes, who is not unacquainted with Baptists of another class. His sins of omission are less venial in consequence of his positive sins against historical propriety; as in saying of the Colleges that "in heart culture they take too much for granted, and a decent moral conduct is accepted where often burning love to immortal souls is not so apparent;" and further, that "a domestic training in the home of a competent godly pastor would, it is believed, far better meet the case." We believe that in his own apartment at a College, as well as in a pastor's home, "the head and heart may be sedulously cultivated and improved," and the young student belonging to any of our Institutions may be fitted by appropriate exercises in the other spheres mentioned to be a pastor and not a preacher alone. It is sheer literary bungling to speak of William Knibb as "an instrument not prepared in College or University, but in nature's own quarry of finer than Parian marble!" And when he talks of Abraham Booth's sphere of labour in Prescott Street being "transferred to another locality and to other hands," he adds to the bungling a little impertinence by saying, "every time Baptists will hope that the theology of Booth will not be deteriorated by the change." These are specimens of the faults, which, if they do not spoil the work, will forbid its being used as a hand-book in any "Baptist History Class" where our principles are inculcated with the intelligence and candour which we desire ever to see associated with them.

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**NONCONFORMITY VINDICATED.** By J. E. Yeadon, Pastor of the Baptist Church, Witchurch. London: E. Stock.

THIS pamphlet was called forth by the circulation of a class of Church literature in the writer's neighbourhood, and more particularly by the publication of some *thoughts on the Cattle Plague*, by the

Archdeacon of Salop. Probably the Rev. John Allen, who is a good man, and an active member of the Evangelical Alliance, had no intention to offend his dissenting neighbours, for he calls them his brother Christians, and seems to have been delighted with the fact of their going up with Churchmen to lay their wants before their heavenly Father in a time of national calamity. But in expressing his joy at the event he used language respecting these same brother Christians which was open to animadversion. Mr. Yeadon understands him to teach that the Church of England is the sphere of uniformity and unity; that Nonconformists disturb this unity and uniformity; and that the author of Dissent is Satan. Whether the Archdeacon would acknowledge that these propositions are fairly deduced from his published observations, and whether he would seriously advance and defend them, may be doubted. However, if he would shrink from the assertion of these views, others do not, and Mr. Yeadon is quite justified in treating them as generally received and avowed by Churchmen. The task of refuting them is so ably and thoroughly performed, as to entitle Mr. Y. to the thanks of his nonconforming friends everywhere. A better publication for its size on the subject we have not seen for many years. It is lively and caustic in its matter and style, and not uncourteous or unchristian in its spirit.

FOOTSTEPS OF A PRODIGAL; OR,  
FRIENDLY ADVICE TO YOUNG MEN.  
By W. G. Pascoe. London: E.  
Stock.

FROM the title it might be supposed that this work describes the course of some wicked waster of his worldly substance who was personally known to the author, and that his narrative was accompanied with salutary counsel to other fast young men against the lavishness which leads to want. Really, however, it consists of some eight lectures on that famous spendthrift who is parabolically depicted by our Lord as a true type either of the Gentile race, or of mankind at large. This being the case, Mr. Pascoe ought to have chosen a more definite title, even if he had descended to the plainness of calling his book *Lectures on the Prodigal Son*. The topics treated of are aptly designated, Discontented with Home—

Departure from Home—Life Abroad—Coming to Himself—Returning Home—Confession and Restoration—the Merry Household, and the Angry Brother. Their mode of treatment is lively and practical, and the book may be commended to young men as one adapted to interest them, and certain to do them good.

DISCUSSION ON THE IMMORTALITY OF THE SOUL, between Mr. Roberts and the Rev. R. C. Nightingale, at Birmingham.

THE Birmingham Temperance Hall has been the scene of a two nights' debate on the question, Whether the Bible is against the Doctrine of the Immortality of the Soul? Mr. Roberts took the affirmative, and Mr. Nightingale, Free Church minister, the negative side. The former states the proposition that the Bible is against the doctrine of the soul's immortality, and is entirely on the other side. He defends this broad proposition by trying to prove that the Bible makes no mention of the doctrine; that it propounds a theory of immortality which precludes the other doctrine altogether; and that its teaching concerning the constitution of man and the state of the dead is opposed to the belief. The first two arguments seem to us self-contradictory. The Bible "makes no mention of immortality," and yet it "propounds a theory of immortality." Why did not Mr. Nightingale seize on this admission, that a theory of immortality is propounded in the Bible, as a concession of the very point in dispute? Mr. Roberts maintains that the natural immortality of the soul is not a Bible, but a heathen doctrine, whose origin he traces to Plato; whereas it was of earlier date than Plato's age, and was held by heathen philosophers in a sense different from the Christian view of it. It may be granted that no created being is naturally immortal, since that which has not existence of itself, cannot of itself have perpetuity of existence. But surely He who made man's body mortal could make his soul immortal; and that it is so made may be concluded on many grounds. Without any attempt to arbitrate between the two disputants in the encounter at Birmingham, we refer both of them to the sage counsel of Archbishop Leighton, who says, "Let our belief of this immortality be founded entirely on

divine revelation; and then like a city fortified with a rampart of earth drawn around it, let it be outwardly guarded and defended by reason, which suggests arguments as strong and convincing as the subject will admit of. *If any one promises demonstration, his undertaking is too much; if he expects or desires it from another, he requires too much.*"

"HADES; OR, THE INVISIBLE WORLD," is a tract which has appeared in the *Christian Spectator*, and is now published as No. 2 of a series for thoughtful Christians by its writer, the author of the "Destiny of the Human Race." This writer pronounces the doctrine of the immortality of the soul "unknown to the Bible," and "one of many perverse and unscriptural notions." But at the same time he avows his belief that the soul is immortal, and the point which he undertakes to settle is, "whether the soul on its departure from the body is still conscious of its existence, or is calmly sleeping till the day of the resurrection." The latter was advocated by the late Archbishop Whately, in his "Revelations of a Future State;" but this opinion is here disputed, and passages of Scripture are adduced in disproof of it. The author then contends that the soul's conscious existence after death is in an intermediate state; but the few Scripture phrases by which he attempts to support this belief seem to

us not only unevidential but irrelevant. He thinks that Peter's argument, Acts xi. 34, assumes that David's soul was yet in Hades as certainly as that his body was in its sepulchre. But Dr. Wall and others understand it merely as stating that David's body was not gone to heaven as Christ's was. This writer wishes it to be understood that the opinion that departing souls go immediately into heaven is heretical and modern. But in one of the few ancient books in our possession, we find among the asserters of this doctrine such orthodox teachers as Cyprian of Carthage, Gregory Nazianzen, Bernard, and others. While Scott declares on good authority that "the expectation of immediate happiness was the support and joy of all the martyrs." The tract treats also of what Hades is in relation to believers, and to unbelievers. With respect to the latter he thinks it may, as a transition state "be to multitudes disciplinary and educational, even if it be to others simply punitive, and only preparatory to final and endless condemnation—to total destruction both of body and soul in Gehenna." It is to be regretted that this intelligent writer should seek to interest "thoughtful Christians" in theories which have so often been refuted by able theologians, and which those who have given most attention to them have found to be topics which "minister questions rather than godly edifying."

## General Correspondence.

### DERBY BAPTIST OCCASIONAL PREACHER'S ASSOCIATION.

TO THE EDITORS—

Dear Sirs,—We have no wish to obtrude ourselves upon your attention, or that of your readers, by frequent notices of our little organization, especially as we feel admonished by the suppression of a paper sent two months since containing a short essay on Christian Progression, prepared and read at one of our meetings by a junior brother.

In reply to J. R., as expressed in your last number, we need only refer him to the number for March, in which he will find an article stating the origin and de-

sign of the Association, and being the substance of what was laid before the Derbyshire Conference, when it was recommended to the churches of the district.

We do not consider our plans sufficiently matured, or our operations so well arranged, at present, as to form a model for general adoption; and can very easily conceive that different localities may require a diversity of plans.

With kind regards to J. R., we are, dear sir,

Yours in Christian fraternity,  
G. WRIGHT, *President*,  
G. SLACK, *Secretary*.



## COLLEGE SUPPORTING CHURCHES.

TO THE EDITORS—

Dear Sirs,—In looking down the column in the new Year Book which shows what churches do and what churches do not contribute to the College, any one must be struck with the number of the latter order. Eighty-three are represented as not having sent one shilling to the Institution to which some of them may have to look for future pastors. Probably a few of these churches do contribute occasionally to its support, but that there should be more than half the churches who do nothing for it at any time, is not creditable to us as a body.

A deeper reproach is due to those ministers who received their own board and education in the Institution in some of its former localities, and who are indebted to it mainly for the position they occupy, but are making no return for the benefit received.

Yours, &c.,  
SCRUTATOR.

## “CHRISTIAN GIVING.”

TO THE EDITORS—

Dear Sirs,—Will you kindly allow me, in harmony with the wish of our recent Association, to call the attention of the churches to the following resolution, in the pages of the September Magazine.

“That with the view of promoting throughout our congregations a sense of stewardship in reference to property, and of thereby increasing the resources of the churches for beneficent objects, this Association earnestly requests all our pastors and occasional preachers, who may be engaged in conducting public services on the third Lord’s-day in September next, to preach a sermon, either on that or some other Lord’s-day of the same month, on the subject of Christian Giving; and to draw special attention to the obligation resting on members of Christ’s church to discharge that duty with system and frequency, and proportionately to their means.”

Should the wish thus expressed be generally complied with, it may reasonably be expected that a large amount of good will result.

I am, dear sir,

Yours very truly,

THOMAS BARRASS, *Secretary.*

*Peterborough, Aug. 13, 1866.*

## MISSIONARY WORK AT THE PARIS EXHIBITION.

TO THE EDITORS—

Dear Sirs,—It may not be known to all your readers that the great missionary work is to be represented at the International Exhibition to be held at Paris next year. It appears that in anticipation of this Exhibition the Romish missionaries applied for permission to exhibit maps and other things to illustrate the position of their missionary stations, and the success of their operations. The permission was granted. Hearing of this, the Protestant French Missionaries applied for a similar favour, which was also granted. But French Protestantism is small, and a further request was made that the Protestant Societies of Europe and America might be allowed to exhibit. To the annoyance of the Jesuits, *this* request was granted. And so at this Grand Exposition in Paris, under Imperial auspices not historically favourable to Protestantism, our British Protestant Missionary Societies are to shew to the world what they can to represent the area of the field they occupy, to explain the history of their successes, to illustrate the character of their work, and to make known the simple means by which their agents prosper. Bibles, tracts, missionary maps, and other paraphernalia, are to be there, with a person, or persons, to explain what may not be self-explaining. I find that the Wesleyans have resolved to join in this Missionary Exhibition, snposing the cost to them will be about £500. Is it desirable that our mission should be represented, and if desirable, is it possible without any part of the expense coming out of the ordinary fund of the Missionary Society?

Yours truly,

J. H. Wood.

## YORKSHIRE CONFERENCE.

THE next Yorkshire Conference will be held in Call-lane Chapel, Leeds, on Tuesday, September 25. Rev. B. Wood to preach in the morning, and the Dewsbury Committee to meet immediately after dinner. T. GILL, *Secretary.*

*Shore, Todmorden, Aug. 17, 1866.*

# Intelligence.

## Churches.

### OPENING OF THE BAPTIST CHAPEL, FRIAR LANE, LEICESTER.

THE commodious and substantial edifice just raised upon the site of the quaint and inconvenient old chapel in Friar-lane, forms a striking architectural object in that neighbourhood; although the narrowness of the street at the lower end somewhat impairs the effect, and produces in some minds a feeling of regret that the church did not seek a more commanding site, so that the building might have been seen to greater advantage. Not to mention legal and other difficulties that would have attended a change of site, the friends connected with the movement are well satisfied to remain on the old spot. It is central and convenient; the locality is quiet and respectable, and is surrounded by a dense population. The site is also hallowed in the history of the church by the associations of more than two hundred years. It is said that on one of his visits to the town John Bunyan preached in the humble meeting-house then occupied by this people, and hidden from the street by two cottages that stood upon the front. On this spot the Rev. John Deacon, whose memory is still cherished by some of the older members, preached the gospel with great success for many years. After him for forty years the Rev. Samuel Wigg was a good minister of Jesus Christ, and the means of gathering many into the fold. The question of the site being settled, we give the following particulars of the chapel itself:—The general plan of the building forms a parallelogram sixty-six feet long, and fifty feet wide inside measure, the height of the centre ceiling being thirty-five feet. The front to Friar-lane has two angle towers, containing the entrances and staircases. The east tower is square, and is carried up three storeys, and is furnished with an ornamental parapet, angle pinnacles, and a spire, altogether eighty feet in height. The west tower is octagonal in form, and is surmounted

with a smaller spire. The front is pierced with four windows below and three windows above the galleries, the centre window being a four-light window of stone. The whole of the front is executed as much as possible in ornamental brick-work, with brick bands, cornices, and variegated arches; and the contrast of the black, red, and white bricks, and the stone, has produced a great variety of effect. The interior is divided into nave and aisles, with rows of iron pillars, which have highly ornamented capitals, formed with leaves and flowers of copper gilt. The galleries occupy the above-described aisles, and there is a deep gallery fronting the pulpit, and a small organ gallery behind the same. Over the organ gallery is a large elliptical arch, supported by pilasters with decorated capitals. The gallery front is divided into spaces with small shafts with round caps and bases; the upper part of each space being open. The pulpit has a semi-octagon front, and at the back a canopy and screen for the minister. Two flights of stairs lead up to the pulpit from the floor of the communion, which is railed round with hand-rail and posts filled in with illuminated metal work. Underneath the communion is the baptistry, which has two flights of broad steps of York stone. The sides are lined with white Dutch tiles, and the floor is composed of variegated tiles arranged so as to form a handsome and appropriate pattern. The sittings, generally, are open seats with strong moulded bench ends; and all the interior wood-work throughout is stained and varnished. The windows are glazed with ground glass, and the tracery heads of same are filled with stained glass of a simple but effective character. The artificial lighting is effected chiefly by six handsome brass corona, suspended from moulded pendants in the ceiling; the brass-work being picked out in portions of the work with colour: each corona has eighteen burners. Underneath the galleries are wall branches, and also in the porches and staircases. This portion of the work has been executed gratuitously by Mr. T. F. Sarson, a member of the congre-

gation. The line of street to Friar-lane is enclosed with iron-railing and gates of new design, fixed to six massive stone posts, with three ornamental lamps. The schools at the back have had the floors taken up—the graves concreted over—and are being re-floored, painted, and decorated. The front of the chapel-yard has been neatly tiled by Mr. W. Whetstone, of Coalville. The accommodation may be placed at 1,000 persons, including eighty children, who have direct access to the school-rooms from their gallery. The heating apparatus has been arranged by Mr. Brooke, of Huddersfield, with hot-water pipes and patent cylinder boiler. The contractor for the whole of the works is Mr. John Flude, of Leicester. The clerk of works, Mr. Thomas Carter, of Leicester; and the architect, Mr. R. Moffat Smith, of Manchester. The building is much admired, and is considered by all who have seen it to be a marvel of cheapness.

The opening services commenced on Wednesday morning, Aug. 15. The Rev. J. C. Pike, minister of the chapel, offered the dedicatory prayer, and gave out the hymn commencing,

"Light up this house with glory, Lord."

The Rev. J. P. Mursell read the Scriptures, and after Psalm xxiv. had been chanted, offered prayer. The Rev. G. W. Conder, of Manchester, preached from Gal. v. 1. The sermon was an able exposition of the "perfect law of liberty," and of the "faith which worketh by love" in opposition to all merely ritual and ceremonial observances in religion. The service was concluded by the Rev. I. Stubbins, of Quorndon, late missionary in Orissa.

The evening service was introduced by the Rev. T. Stevenson. The Rev. G. W. Conder delivered a powerful sermon from the words, "A sower went forth to sow," &c., with special reference to the familiar saying as to the religious advantages of this country, and the apparently little result of them. "Four millions of sermons a year, and so little to show for them!" The Rev. E. C. Pike, B.A., of Rochdale, gave out the hymns, and the Rev. E. Stevenson, of Loughborough, offered the concluding prayer.

A supplementary Bazaar was opened in the school-room in behalf of the Building Fund on the afternoon of Wednesday, and was continued on the Thursday and

Friday evenings. More than thirty-three pounds were received, making the total proceeds of the bazaar £291 8s. 7d.

On the following Sabbath, two able and impressive sermons were preached by the Rev. J. Angus, D.D., President of Regent's Park College, London, in the morning from Ezek. xxxvi. 36, 37, and in the evening from John iv. 13, 14.

On Monday afternoon a tea festival took place in the school-rooms, and for want of room partly in the chapel also, when 450 persons partook of an excellent tea, the trays for which were provided gratuitously by ladies of the congregation and other friends. At seven o'clock a public meeting was held in the chapel, presided over by the Rev. J. C. Pike, the minister, who was supported by the Revs. T. Stevenson, T. Lomas, Johnson Barker, LL.B., N. Haycroft, M.A., H. Wilkinson, W. Woods, J. C. Smith, I. Stubbins of Quorndon, J. Barnett of Blaby, W. Hill of Barton, Alderman Collier, Councillor J. Swain, and others.

The Chairman remarked that he had not prepared any full or elaborate statement about the building, for the simple reason that at present he was not in a position to do so. It was about the beginning of the year 1864 that the enlargement of the chapel was first talked about. Sometimes the idea was abandoned altogether, at other times it was revived, until the opinion that something must be done became more general and decided. At last the work was commenced in earnest, and the result of their labours was before them that evening. The necessity that existed for that enlargement had, in his opinion, been already amply demonstrated in the fact that within a few days a large number of sittings had been taken, and by the anxiety still manifested by many of their friends to obtain sittings in that place of worship. He believed they had been rendering good service to the town generally by the rebuilding and enlargement of the chapel. He could not tell them what the cost of the building would be precisely, because the bills had not yet come in; still they knew the amount of the contract, and they thought they had allowed ample margin for the additional work on the front of the chapel, which it was not intended at first to rebuild. In round numbers it was calculated that the cost of the building, with

architect's commission, &c., would be from £2,000 to £2,200; which, with £500 for additional land, would make a total outlay of about £2,700. Towards this amount they had received from subscriptions, the bazaar, collections at opening services, proceeds of tea festival, and a loan of £300 from the Union Baptist Building Fund (repayable without interest in ten years), about £1,400. He should be very glad if by the remaining collections they could make up the amount to £1,500. Altogether he felt that they had great cause for congratulation and thankfulness.

The Rev. J. Barnett, of Blaby, said he wished it were possible for him to say a few words that could in some way or other be useful, but he did not know that he had any such words to say. When he looked at the beautiful building they had erected, and considered the amount of money subscribed, he could not help congratulating them. He offered a word of counsel against the friends there making their particular views upon baptism unduly prominent, in their efforts to bring strangers within their walls. They must look upon all the people round about as parts of the Father's great family, although estranged from Him; and if they brought them into His fold and family, as he trusted they would, by scores and hundreds, he had no doubt they would afterwards take their name, profess their creed, and become Baptists. He trusted that the only sum to be paid off in five years' time would be the £300 lent by the Chapel Building Fund, and that they would be able to pay it off also, so as to be entirely free from debt at the end of that period: indeed he had no doubt of it, they had done so well already. He wished them every possible blessing, and hoped they would enjoy peace and prosperity together, and that from time to time there might be great accessions to their number.

The Rev. I. Stubbins, late missionary in India, also congratulated them on the erection of such a beautiful place of worship. About two years ago, his brother-in-law, Mr. Pike, wrote to him when in India, asking for a contribution for a new chapel in Friar Lane. He thought one was needed there, so he sent a contribution such as he could afford, and he now rejoiced to find that the new chapel was an accomplished fact. Mr. Stubbins, in

an impressive speech, alluded to the scenes that had been witnessed on that site in bygone years, and to the great purposes which it was hoped would be accomplished in that edifice in the future.

¶The Rev. T. Stevenson expressed his hearty sympathy with the church and congregation on their great and successful enterprise. Some persons had felt alarmed, lest the project should not succeed, but he had ventured to say that their success was certain if they were kind and forbearing to one another, and were united. Those conditions had been observed, and he did not think he was addressing any member of that church or congregation who was not thoroughly satisfied and highly gratified with the results. He expressed his approval of the exterior appearance of the building, which he said gave a respectability to the neighbourhood which it would not otherwise enjoy. With respect to the inside, as to the gas, he would not say he envied it, but he said the first time he saw it, if any alteration of the gas was ever required at Archdeacon Lane while he was the minister, that should be the pattern. As to the general arrangement of the interior of the chapel, it was all that could be desired. He admired it, and felt proud of them, that such thorough-going Baptists had set such a noble example to the town. He had known a good deal of the history of the church at Friar Lane, and he could not help feeling gratified that that was not altogether new ground. He supposed that old Friar Lane was the father or mother of new Friar Lane, and if the people were not thoroughly changed in their nature, he saw no reason to fear for the £1500 that would remain on their building, and, indeed, they would be as well off as some of their neighbours. His confident opinion was, that if they maintained the union and cordiality which they had observed since they decided upon erecting that structure, seven years would not pass away before they were free from debt. Not a Baptist church in Leicester had during the past thirty or forty years been so distinguished for its number of conversions in comparison with the number of the congregation as that church had. He should always wish them well, and strive to keep up with them. Mr. Stevenson concluded by exhorting the members of the church,

on a remembrance of the success which had attended them in the past, to steady perseverance in the future, assuring them that the promulgation of the same principles would ensure similar success in the present day.

The Rev. H. Wilkinson expressed his gratification at being present at the opening of that beautiful place of worship. Mr. Pike said he had never seen such a tea meeting at Friar Lane before; he might also tell him that he had never seen such a chapel in Friar Lane before. Mr. Stevenson had prophesied that they would soon be out of debt. He hoped it would be so, and that they should soon have a meeting to commemorate that desirable event.

The Rev. T. Lomas said he had pleasure in appearing amongst them to testify the interest he felt, and to join his congratulations with the church there on the completion of their work. He had not seen the place since October till he entered it that night, and he was very much struck with its general appearance. It was about the easiest thing in the world to find fault, but he really thought if he were disposed to find fault with that building he should not know where to begin, for it seemed to him to meet all the requirements of a place of worship. The chief of those requirements were convenience and comfort, and their chapel was in a very convenient locality, with a large population all around. He did not wonder at their building on that site; the spot where their forefathers worshipped must be holy ground. It was a most beautiful chapel, and had got a most beautiful pulpit. And then the pews were not the old sheep pens. If people's bodies were not comfortable, it was hardly likely their souls would be. Their places of worship should be so built that they should feel no difference whatever between sitting in them and in their own houses. He trusted that the grand purposes for which their church gathered together would be more and more accomplished within those walls; that they would be augmented in numbers; and that the labours of their pastor would be blessed in the conversion and salvation of immortal souls.

The Chairman remarked that it was a source of great pleasure to him yesterday to be favoured with the services of Dr. Angus, formerly a fellow student at

Stepney College; he had now the satisfaction of introducing to the meeting another old fellow student, and one who had come to reside in the town as the minister of the Victoria Road church.

The Rev. N. Haycroft said he was there that night to congratulate the Chairman, his fellow student at College—whose last year was his first at College, and for whom, through the character he left behind him, he had always entertained the greatest respect. He had not come to make a speech, chiefly because he was a stranger, and therefore he was not expected to speak; and then, being a member of the Early Closing Society, it would be against his conviction to make a speech after nine o'clock; in addition to which several gentlemen had to speak after him, and on that account he should not feel justified in detaining them. Therefore, he should content himself with simply expressing his hearty interest in the good work in which they were engaged, and a hope that if God spared him to labour in this town, he should see his friend and fellow student (Mr. Pike) the instrument of a very large amount of good in building up Christ's Church, and considerably enlarging and extending it in connection with that place. He could not help rejoicing with them that had had nothing whatever to do with the building; if they had cathedrals they would be Dissenters in them just the same as if they stuck to their old barns; because the doctrines they would preach would be the same, and their religious usages would be the same. Let them take care as much as possible to remember that Christ's Kingdom was purely a spiritual kingdom, and that whether they had a cathedral or a barn, the work was going on in human souls precisely the same; of all the absurdity that Dissenting old fogyism had introduced amongst them, the conservatism of Dissent was the greatest. There was nothing to his mind so absurd as to suppose that anything in bricks and mortar either rendered their work more sacred, or in any way hindered those Divine influences which made their worship so useful to themselves, and such a blessing to all connected with it. So far as their edifices were concerned, he thought they ought to be of such a kind as would contribute to the comfort of the minister and the congregation, and as would be a pleasure to

look upon. Every new building erected should be an ornament, and not a disgrace to the town, and religious men should be the last to set the example of building shabby places of worship, as if religion were a thing to be ashamed of. Speaking of another matter, he said he had an utter abhorrence of debt; it was a millstone about the neck of the minister and the people; and if the chairman's friends were as hearty in their attachment to him as he believed they were, they would not rest till they had paid off every farthing of their debt. He remembered in reference to one church which was in debt, that three or four of the congregation had a quarrel with the minister and left the place, thinking to perplex the minister, but the remainder of the congregation rallied round him, and by subscribing something every week, in three or four years they paid off the debt. If they could clear the debt on the chapel by such means, how much better would it be. He trusted they would work together and seek the heavenly grace, for although the minister might be better than the Apostle Paul, if they did not work together to sustain him, he could not prosper in his calling. The true secret of their minister's comfort and their prosperity, as a church, would lie in their brotherly accord and fervency of prayer, and in their indefatigable and zealous labour. Mr. Haycroft concluded, heartily congratulating the minister and people of Friar-lane on having erected so commodious an edifice, and expressing a hope for their continued prosperity.

The Rev. W. Hill, of Barton, late missionary in India, also briefly addressed the meeting.

The Rev. Johnson Barker observed that William Cobbett, when passing through Leicester, said that there was only one building of which the inhabitants were proud, and that was the County Gaol. If he came to Leicester that night he would no doubt alter his opinion, for if they had no other building in the town so large as the County Gaol, they had certainly none so ugly. He thought that if they in Leicester had anything to be proud of, it was their nonconformity. When he looked at the number of chapels, and the kind of buildings which had been erected the last few years, and that, too, without

any detriment to the other Christian work in which their churches were engaged, he did think there was something to be proud of in connection with their nonconformity and voluntarism. He sometimes thought that bricks and mortar had a spiritual influence. They might build a wall like the wall of the county gaol, or they might so use bricks and mortar as that they should say "not a gaol but a chapel, not for vice but for purity and love!"

The Rev. W. Woods said he had just looked in to share the joy which he saw depicted in every countenance on the completion of their work.

The meeting was closed by singing the doxology and pronouncing the benediction.

On Tuesday evening, 21st, a sermon was preached by the Rev. W. Landels, of London, from 2 Sam. xxiii. 5. The discourse was characterised by great depth of thought and sublimity of language, and was listened to with the greatest interest and pleasure.

On Lord's-day, August 26th, two powerful sermons were preached by Dr. Burns of London; in the morning from the last clause of the 90th Psalm, and in the evening from Ezra vii. 22, the last clause. The Opening Services have realized £189 17s. 10d., making the total amount received from all sources for the Building Fund £1488 8s. 10½d.

Further donations will be thankfully received by the pastor, the Rev. J. C. Pike, The Crescent, Leicester.

**PADDINGTON, Praed Street Chapel.**—On Monday evening, Aug. 20, a soirée was held for the purpose of gratefully recognizing the abundant blessing of God bestowed upon the labours of the Rev. J. Clifford, M.A., LL.B., during his pastorate of upwards of seven years, and to afford an opportunity for the expression of the unabated attachment of the church and congregation to his ministry. Refreshments having been served, the chair was taken by Mr. J. M. Stubbs, one of the deacons. Prayer was offered by Mr. Towers. Several well-selected pieces of music were sung by the Campden Hill Choral Society with good taste and effect—Mr. Sampson being the conductor. Miss Bull presided at the piano,

and Mr. J. J. Bussel entertained the meeting with one of his humorous recitations. Addresses were delivered by Messrs. T. P. Dexter and W. Morgan, deacons of the church, with special reference to the usefulness, happiness, and prosperity of the church during the last seven years; and a purse containing sixty pounds was presented to the minister as a token of the love and regard of the people for him. Mr. E. Cayford spoke on behalf of the contributors, and testified to the thorough heartiness and cheerfulness with which all had aided in the effort. The pastor in his reply, cordially thanked the friends for this additional evidence of their affection and esteem; referred to the unbroken happiness he had enjoyed in the church, to the cheering measure of success which had followed their united labours ("the Lord having added to the church" more than 550 members since the beginning of their union), to the united and earnest spirit which still prevailed; and urged them not to trust to past achievements, but to work with increasing devotedness and purity in the service of the Lord Jesus Christ.

**EAST LEAKE.**—On Lord's-day, June 24th, two sermons were preached in the General Baptist chapel by the Rev. J. Lawton, of Berkhamstead. Collections were made towards defraying the expenses incurred by cleaning, painting, and laying a new boarded floor in the lower school-room. On the following day a tea meeting was held in the school-rooms, at which about 170 sat down. After tea a public meeting was held, presided over by Rev. J. Lawton, formerly pastor of the church. The chairman made some introductory remarks, and then proceeded to read a list of subscriptions, which, together with collections and the proceeds of the tea, which amounted to £25 7s. 1d.—the entire cost, £25 7s. Addresses were then delivered by the Revs. E. Stevenson and J. T. Gale, and Messrs. J. S. Lacey and J. Felstead. It was indeed a time of refreshing from the presence of the Lord. A vote of thanks was given to the ministers who so cheerfully assisted us, and also to our beloved brother the chairman, whose services were much enjoyed.

**CASTLE DONINGTON AND SAWLEY.**—On the 27th of June a few friends of the Rev. T. Cockerton presented him with a

purse of £12, with an address expressive of their regret at his removal and of their anxious wishes for his usefulness in another sphere of labour. Mr. C. suitably acknowledged the present, and the kindness which had prompted it, and expressed his satisfaction at its coming through the hands of Mr. Shephard, the senior deacon.

**LONDON, Commercial Road Chapel.**—Our readers must have noticed the appeal which the Rev. T. Goadhy has put forth for help in repayment of the mortgage on this chapel. A few have already responded to this appeal, but the many have omitted to do so. We take the liberty of most earnestly pressing the case on the practical attention of our churches; and as a small contribution from each church, or from a number of individuals, would make up the sum for which Mr. Goadhy has made himself responsible, we hope it will be promptly sent to him. "*He is worthy for whom we should do this.*"—Ed.

**WENDOVER.**—On Tuesday, Aug. 14, a meeting was held for the purpose of opening the new harmonium, which had been purchased for the above place of worship. At half-past five the friends assembled for tea, the trays for which had been gratuitously supplied by the ladies of the congregation. The Rev. J. Morris, of Risborough, kindly presided over the evening meeting, which consisted of speeches, readings, and a selection of sacred music from the choir—Miss Julia Holland presiding over the harmonium. The chapel was very tastefully decorated, and altogether the meeting considered quite a success, and especially so as the new instrument takes its place paid for.

**THE REV. J. CHOLERTON** has resigned his office as pastor of the church at Sutterton.

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### Schools.

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**MACCLESFIELD.**—The fiftieth anniversary services of the General Baptist Sabbath school were held on Lord's-day, Aug. 5. In the morning the Rev. J. Maden addressed the teachers connected with the school. Earnest, plain, and very pointed remarks were made as to how the teacher in the Sunday school

should discharge his important duties; after which, six young friends were publicly recognized as teachers, and each presented with a copy of some useful work. Two sermons were also preached by the esteemed pastor of the place. In the afternoon the apostle's "glorying in the cross," and in the evening "joy amongst the angels over one repenting sinner," were the themes of meditation. It is a pleasing fact, that notwithstanding the utter prostration of the silk trade, aggravated as it is by a four weeks' strike, the collections were in advance of last year. To Him be the praise who holdeth the hearts of all men in His hand.

A. & S.

**TICKNALL.**—*Sabbath School Anniversary.*—On Lord's-day, Aug. 12, two sermons were preached by Mr. T. W. Marshall, of Loughborough, to crowded congregations, this being the fifteenth year our esteemed friend has served us, and not without success. We have heard of a few that have been awakened, and some that have been restored, and a large number that have been edified. On the Monday following we had a public tea meeting, the trays were given, and about 200 sat down to tea, part in the chapel and part in the yard adjoining. After tea we met in the chapel, and Mr. Chapman, our pastor, opened the meeting with prayer, and then gave us a racy speech, the children sang one of the pieces sung the day before. Mr. Endzer spoke encouragingly to both teachers and scholars. Miss Richardson next sang—  
"Angels ever bright and fair,"

A few others spoke, and the singers next gave a piece. Collections on Lord's-day £6 1s. 7d. Profits on tea meeting £4 9s. Od. G. P. T.

**BARTON.**—The annual sermons in connection with the Sabbath school at Barton were preached on Lord's-day, Aug. 12, by the Rev. J. Clifford, M.A., LL.B., of London. The chapel, both afternoon and evening, was crowded to excess; the sermons were eloquent and instructive; the singing by the children and choir was greatly admired; and the collections amounted to nearly £24. At all the branch stations connected with the Barton church, the Sabbath school collections have been slightly in advance of last year, making a total of £70. This amount is exclusive of £30 obtained at the day school anniversary on Whit-

Thursday, by a tea meeting, and after a sermon by Rev. C. Vince, of Birmingham.

**BELPER.**—The Sabbath school sermons were preached on Aug. 12, by the Rev. J. Salisbury, M.A., of Hugglescote. The congregations were very good, and the collections much better than they had been for some time past. This anniversary afforded some other indications of improvement in the state of the cause here.

**BAGWORTH.**—On Lord's-day, July 22nd, two excellent sermons were preached in the Baptist chapel, between Bagworth and Thornton, by the Rev. J. Mason, of Loughborough, on behalf of the Sabbath school. The collections, with a few small sums afterwards received, amounted to £18.

**WOLVEY.**—On Sunday, Aug. 12, two sermons were preached on behalf of our Sabbath school by Rev. C. Payne. The congregations were large and £14 1s. 6½d. were collected.

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### Our Colleges.

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#### CHILWELL COLLEGE.

THE Treasurer begs to acknowledge the receipt of £50 from the Association Fund, per Robert Pegg, Esq., and trusts the friends will kindly allow him to announce a larger list next month.

<i>Current Account.</i>	£	s.	d.
Mrs. G. W. Pegg, Commercial Road, London	..	..	1 0 0

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### Baptisms.

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**NOTTINGHAM, Broad Street.**—On Wednesday evening, Aug. 2, after a sermon by the pastor, four persons (including a husband and wife) were baptized, and on the following Lord's-day, in connection with a more than usually interesting communion service, were publicly welcomed into the church.

**LONG WHATTON.**—On Lord's-day, June 17, Mr. Lacey, of Loughborough, baptized six candidates, three from our Belton branch, who were received into the church in the afternoon; the other three were received by Mr. Moore in the evening.



MACCLESFIELD.—On Lord's-day, July 29th, two female friends were baptized, after a sermon by the Rev. J. Maden, and in the evening were added to the church. The day was exceedingly wet and stormy, and in consequence the congregations were not numerous.

A. & S.

PADDINGTON, *Praed Street*.—On Wednesday evening, July 25, eleven persons were baptized, and on the first

Sabbath of August were received into fellowship.

MORCOTT AND BARROWDEN.—Aug. 1, four friends were baptized by our pastor, Mr. Hedges, and on the following Sabbath were received into the church.

PETERBOROUGH.—On Lord's-day, Aug. 5, two male candidates were baptized by Mr. Barrass, and received into church fellowship.

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## Notes of the Month.

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SINCE writing our last Notes on Public Events the *Mayne* Law has been tried in England, and found wanting. But mark the spelling, friends! Not the celebrated American enactment prohibiting the traffic in intoxicating drinks; but the law of Sir Richard Mayne, the head of the metropolitan police-force. The Reform League, under the leadership of Mr. Edmund Beales, having held successful meetings in Trafalgar-square, resolved to convene one in that world-known resort of Aristocratic London Hyde Park. It was intended to be a monster gathering, at which the Reformers hoped to make an impression by numbers rather than by force of oratory. Sir Richard Mayne, supported by Mr. Walpole, the new Conservative Secretary of State, issued a notice, somewhat offensively worded, forbidding the meeting. The Reformers declared their intention to hold it, notwithstanding, and on Monday evening, July 23, the sad spectacle was witnessed of a fight for the possession of the Park between 2,000 policemen on the one hand, and 100,000 of the English people on the other. Where there was so great disparity in numbers the result could not be doubtful. The police had closed the gates; but about a mile of the Park fencing was speedily thrown down, and the people swarmed in through the breach on all sides. Many wounds were given and received, some of which, it was feared, would prove fatal. The military were called out, many arrests were made, and

angry bitter feeling was excited, which will probably be long before it cools down. For two or three weeks subsequently this affair was the great subject of discussion both in the public press and in meetings in the large towns all over the country. Our own opinion is that Government will probably be found to have the letter of the law on their side; but that, nevertheless, their conduct was most unwise and impolitic. We feel with Mr. J. S. Mill, that if the people have not a legal right to hold such meetings in Hyde Park, they ought to have. No doubt the right is one which would be liable to abuse; but it would not be difficult to introduce a few simple regulations which would prevent that. It has been asked, what is the use of meetings where it is not expected that a tenth part of the persons present will be able to hear what is said? But it seems to us that when it had been gravely alleged that the common people were indifferent to Reform, it was perfectly legitimate for those who believed otherwise to endeavour to prove their point by an imposing display of numbers; and this, in a place of the size of Hyde Park, they might do without any public inconvenience or damage.

Within the past month the first session of the New Parliament has come to an end. It has been characterised by much talk, which has perhaps prepared the way for future legislation, but the present results are small. However, one little step in the direction of religious liberty has

been made. Mr. Hadfield's Bill for the abolition of the offensive declaration required of those who took office in connection with municipal corporations has become law. We were ourselves present two years ago when the Mayor of Nottingham was chosen and publicly sworn in, and felt indignant and humiliated at hearing the Declaration he was required to make, that he would do nothing in his year of office with a view to the overthrow of the Established Church. Thanks to the perseverance of consistent dissenters like Mr. Hadfield, this is now a thing of the past!

We are thankful to learn that at the time we write the cholera in London has somewhat abated of its virulence. The Christian ministers of the infected districts, aided by city missionaries, Scripture readers, and many private persons, are exerting themselves nobly with a view to the relief and comfort of the afflicted and destitute. All honour, too, to the zeal and courage displayed in the same good cause by many of the medical profession! The fact that the region of the metropolis chiefly suffering from this scourge is supplied with water mainly from one source, and *that* proved to be an impure one, shows the importance of looking to the water-supply of our large towns and even villages.

At Southampton a banquet has just been held, under the presidency of the Mayor, in honour of Mr. Eyre, the late Governor of Jamaica! About one hundred persons, including the Earl of Cardigan, and, we regret to say, the Rev. Charles Kingsley, took part in it. We are glad to learn that at the same time, at one of the largest public meetings ever held in Southampton, resolutions were passed strongly condemning of Mr. Eyre's conduct.

On the continent of Europe things seem to be settling down again into peace. Prussia has decided upon immediately annexing Hanover, Electoral Hesse, Nassau, and Frankfort. Other absorptions

will no doubt follow in due time. The German people, for whose behalf German princes ought to reign, desire it; and providing the poor gentlemen who at present occupy Grand Ducal and Electoral thrones, are let down as painlessly as possible, we do not see that other nations have any right to interfere or object. It has been alleged that some of the stoutest champions of the doomed dynasties have been the ladies of the Prussian Royal Family. Their maternal hearts throbbed with the anxious question, If these all go up, where shall we find wives and husbands for our sons and daughters! Truly, where?

The Romanists everywhere seem greatly downcast at the present aspect of affairs. In the fall of Austrian domination the Pope loses one of his chief supports. Already there is talk of a probable arrangement between him and the king of Italy. We fear that Popery as a spiritual system, will survive for many a year. Its roots are in corrupt human nature; but as a temporal sovereign the days of the Pope's principedom are surely numbered, and we believe the end is not far off.

Our American cousins are setting us a good example in the way of paying our debts. Within the last year they have paid off £25,000,000 of their National Debt, and are continuing the process at the rate of half a million of dollars per day. We regret to see, however, that the prevalence of a pro-slavery rebel spirit necessitates strong measures on the part of the authorities in the neighbourhood of New Orleans. One of the earliest messages by the new Atlantic Telegraph Cable announced the proclamation of martial law in that city. When shall our lightning-messages all over the world have to tell of peace and goodwill only? When shall

"The war-drum throb no longer, and the battle-flag  
be furled  
In the parliament of man and the federation of the  
world?"

## Marriages.

BROWN—ESBERGER.—July 19th, at the General Baptist chapel, Northgate, Louth, by the Rev. William Orton, assisted by the Rev. Robert Smart, Mr. Thomas Brown, Chemist, of Great Grimsby, to Susanna, only surviving daughter of the late Mr. Esberger, of Louth.

LANGHAM—NEW.—Aug. 2nd, at Derby-road chapel, Nottingham, by the Rev. J. Martin, John Langham, of Walton, Leicestershire, to Martha Ann, eldest daughter

of David New, Esq., Waverley House, Nottingham.

SLATER—RANSFORD.—Aug. 9th, at St. Michael's Baptist chapel, Coventry, by the Rev. William Slater, of Leamington, father of the bridegroom, assisted by the Rev. Thomas Bentley, minister of the chapel, Thomas Ebenezer Slater, newly-appointed Missionary to Calcutta, to Mary Sophia, second daughter of Mr. Thomas Ransford, the Quarry Close, Coventry. No Cards.

## Deaths.

CHAPMAN.—July 28, of cholera, Mr. W. Chapman, of London, formerly of Loughborough, aged 62. It is remarkable that his well-known senior brother, Mr. John Chapman, died of the same disease about twelve years ago.

Bowcock.—Aug. 7, awfully sudden, at the Midland Railway Station, Buxton, Julia, the beloved wife of Mr. G. Bowcock, Abbey Street, Derby, and youngest daughter of Mr. G. Wright, occasional preacher, in the 28th year of her age. She left home in her usual health (which was never robust, but delicate) on the morning of the 6th to visit some relatives near Manchester, intending to return on the following evening. Her sister-in-law saw her safe in the train at Stockport, and left her without the slightest apprehension of any unusual indisposition. On reaching Buxton station, being very wet weather, and a great number of passengers, there was a rush to get seats, as they had to change trains; consequently she became excited, and being very weakly, died instantly, it is supposed of diseased heart. There was no one present who knew

her, nor had she anything in her possession by which her address could be ascertained. Not arriving at home as expected, and a report reaching her husband that a lady was taken from the train at Buxton dead, he and her father went at once to the fatal spot, and found it most painfully true.—She was a member of the church at St. Mary's Gate, having been baptized when about sixteen years old at Castle Donington; and to the hour of her death maintained an honourable and consistent character. She was much beloved by her relatives, and very highly esteemed by all with whom she was acquainted.

SMEDLEY.—Suddenly, at Beeston Station, Aug. 7, Mr. W. Smedley, of Beeston Meadows, formerly supervisor at Birmingham, aged 55, deeply lamented by his family and a large circle of Christian friends. The funeral service in the Baptist burying ground was unusually affecting.

NOBLE.—Aug. 10th, at Brighton, John Noble, Esq., formerly of Boston, in the 78th year of his age.

## EDITORIAL POSTSCRIPT.

WE have received several communications respecting the proposed alteration in the Magazine, and we invite others. As soon as we have obtained anything like a general expression of the views of our readers, we shall summarise them, and publish the result. Probably we may be able to give some of the letters, but to do this just now would be unfair to other correspondents, whose favours cannot all be inserted. To obviate mistake respecting our editorial authority, we refer any one who questions it to the resolution passed at Loughborough, and printed on page 38 of the Year Book, or Minutes. "*That they (the Managers) be empowered to make what changes they think proper in the form and price of the Magazine, and that we guarantee them from all loss.*" While entrusted with this plenary power, we desire to make a wise and wary use of it. In our last number we declared ourselves to be in favour of a definite change, and we did so at the earliest opportunity, that there might be all the time possible for its being calmly discussed. There is still space for further writing before we decide *what to do*, and we shall be grateful for any counsel which may help us to do what is best.

## Missionary Observer.

### VALEDICTORY SERVICES AT NOTTINGHAM.

VALEDICTORY services in connection with the departure of Rev. G. Taylor, Mrs. Taylor, and Miss Derry, for India, were held at the Stoney-street Chapel, Nottingham, on Tuesday, July 24th. The morning service was introduced by the Rev. W. R. Stevenson, M.A., who read appropriate portions of Scripture and prayed, after which the Rev. H. Wilkinson delivered an address, in which he described, from personal knowledge, the sphere about to be occupied by the missionaries at Berhampore and the neighbourhood. The question to the missionary was proposed by the Rev. I. Stubbins, who also elicited from the congregation a solemn pledge, by all standing up, that they would not fail to remember their friends about to depart for Orissa, in their frequent and earnest prayers to Almighty God. Special prayer for the missionary was then offered by the Rev. J. C. Pike. The Rev. T. W. Mathews, of Boston, delivered the valedictory address to Mr. Taylor, brimful and overflowing with that true Christian love which is ever characteristic of the speaker.

A Public Meeting was held in the evening. Mr. Thomas Hill occupied the chair. Stirring addresses were delivered by Messrs. W. Bailey, I. Stubbins, G. Taylor, H. Wilkinson, and W. Hill.

Owing to several untoward circumstances the attendance was not large in the morning, but was better at night. A hallowed spirit pervaded the meetings, and our beloved brother and sisters leave England with the hearty sympathy and good wishes of all their friends.

### EMBARKATION OF THE MISSIONARIES.

OUR missionary friends went on board the "Shannon" at Gravesend at noon on Monday, August 13th. Several friends accompanied them to the ship. Among them we noticed the Rev.

J. T. Gale, of Loughborough, the Misses Waite, Mr. and Mrs. Robson (who had shown great kindness and hospitality to Mr. Taylor and family during their stay in London), Mr. and Mrs. Stubbs, Mrs. Derry, Miss Thompson, also the Secretaries of the Mission, Messrs. J. C. Pike and H. Wilkinson, and some other friends whose names do not occur to the writer. A couple of hours soon passed, when all visitors were ordered to leave the ship. A few hasty words of prayer were offered in one of the cabins by Mr. Wilkinson, and then all hurried to the boats. Our party was the last to leave. In a few minutes a powerful steamer took the huge vessel in tow, and soon the "Shannon" and all the dear friends she carried were out of sight. The following letter from Miss Derry to Mr. Wilkinson, gives the latest intelligence of the voyagers:—

*Ship "Shannon," Aug. 15th, 1866.*

My dear Mr. Wilkinson,—As I expect the pilot will soon be leaving us, I thought you would like to have a line to know how we are getting on.

After watching, with tearful eyes and aching hearts, the boat which bore away our loved friends until it had passed out of sight, we concluded that the best antidote against our sorrow would be occupation, and accordingly we busied ourselves for an hour or two in setting our cabin to rights; the rest of the evening was spent in writing, walking on the poop, &c. We retired early to rest, as my companion began thus soon to experience symptoms of sea-sickness. Miss Thomas was poorly also yesterday, but is feeling better this morning.

I have thus far felt unusually well and strong, and am therefore enjoying my sea life exceedingly. When I woke the first morning and heard the ducks quacking, the fowls cackling, &c., I could have fancied myself at one of our country farm houses; but I had only to raise myself up, and look out at the window, where a wide expanse of green rippling waves was presented to view at once to dispel the allusion.

Yesterday morning Miss T. and I were honoured at breakfast with a seat on each side of Captain Watson; at dinner, however, the regular seats for the voyage were fixed; my companion and I are together, and opposite to us are Mr. and Mrs. Bate, and Captain and Mrs. Alexander, so you see we are in good company. I am very pleased to find we have a goodly company of pious people on board, and last evening we commenced having worship in Captain Alexander's cabin, which is a very commodious one, the stern cabin No. 2, and we have agreed to meet there every morning and evening for worship. This will be very nice and refreshing to our spirits, and I trust also helpful in enabling us to maintain a holy walk and conversation among those by whom we are surrounded. Yesterday the wind being against us, we anchored off Deal, in sight of the white cliffs of Dover. This morning we were awoke about four o'clock by the taking up of the anchor and setting of the sails, and now our noble vessel is speeding along nicely. The view this morning as we passed the town, castle, and cliffs of Dover, was very beautiful indeed.

You will be sorry to hear that Mr. Taylor is very poorly; he was not able to come to breakfast this morning. Mrs. T. thinks it is not so much sea-sickness he is suffering from, but rather from the fatigue and harrass Mr. T. had before coming on board. Mr. and Mrs. Taylor desire their kind Christian love to you.

Now I must bid you farewell, for I find I am beginning to feel rather queer, and so will get upon the poop. I have been sitting rather closely to writing, this being the fifth rather long letter which I have written since I came on board, besides making a curtain, attending to my indisposed companion, &c., so that I have not had an opportunity of getting much fresh air and exercise.

You will, I know, dear Mr. W., remember us in your prayers while borne on the bosom of the mighty deep. With much love to you all, and many many thanks for all your kindness to me,

Believe me,

Yours very affectionately,

M. DERRY.

## FAMINE IN ORISSA.

*Cuttack, July 16, 1866.*

NEARLY a month ago I expressed a hope that the darkest hour was passing away, and that a somewhat brighter scene was at hand; but this hope was unhappily not realized. The distress continued for some time as severe as ever, and the Government rice, from which we expected so much, came in at first very slowly; but a large supply has now been received, and as the river is now open from Taldunda, there is no doubt that we shall continue to receive a steady supply. It sells, however, at 5 seers per rupee—famine price—but this is better for the myriads of sufferers than  $3\frac{1}{2}$  or 4 seers, which is the bazaar rate. I trust that I am not mistaken now in hoping that there is really some abatement of the terrible distress; and certainly very much is done in various ways—much more than before—to relieve the sufferers; but the next four months will be a very anxious time, and we shall require no small sum of money to tide over it satisfactorily.

Our friends will be glad to know that the difficulty we have had in getting rice for our schools is happily surmounted. One day last month we could only obtain for the morning meal about one-third of the usual quantity, and many of the poor children, especially the little ones, were crying a great part of the day; the evening was far advanced before we succeeded in obtaining a further supply. I trust it may please God to preserve us and them from such trials in the future. We now receive rice gratuitously from the Government stores for the famine children, and for the others we purchase without difficulty at 5 seers the rupee.

The Government of India has sanctioned advancing 20 lacs of rupees (two hundred thousand pounds sterling) for the purchase of rice, but it is expected that a large portion of the money will be received back by sales. It is the only way by which the lives of myriads can be saved.

Two days ago I received £100 sent by generous friends at home on hearing of the distress. It was most seasonable. May the kind donors a

tenfold blessing in their own bosoms, and may they never know the scenes of heart-rending sorrow with which we have been familiar for many weeks past.

JOHN BUCKLEY.

*The severity of this visitation, and the interest excited thereby, may be judged by the circumstance that the following particulars of it are all taken from one number of the "Overland Friend of India." The date of the paper is July 16th. Our readers will learn with satisfaction that the Government is at length stirred up to render liberal help.*

THE famine continues its severity in Orissa, but the copious rain makes it probable that the scarcity will soon disappear elsewhere. For Orissa, Government has advanced £240,000 as capital for the purchase and sale of rice, which, now that the high prices have failed to bring much of the supposed hidden store into the market, ought to be sold at a cheaper rate than 5 lbs. a shilling. In Nuddea, Government has made advances to the peasantry for seed on the security of sums due to them for indigo by the planters, as proposed by Mr. Hills. The old famine fund is now more than exhausted, and in spite of the timidity of the Board of Revenue, and the ruin caused by the Agra Bank, we beseech all who can afford it to pour in subscriptions upon Mr. Chapman or Messrs. Sykes & Co., or Mr. Forbes of Ganjam, which is still suffering. What a mistake the Bengal Government made when it discouraged the establishment of a Central Relief Committee of all classes in Calcutta! The apathy and want of foresight of that Government in dealing with this terrible visitation, till it was too late to grapple with it effectually, are keenly felt here. Even after it was determined to import rice into the province, no means was supplied of landing it on a dangerous and surf-beaten coast, and when landed, no preparations were made to take it into the interior. The result has been that large quantities have rotted in the rain, while hundreds have been dying for want of it a few miles distant.

*Friday, June 29.*—The number of applicants for food in Midnapore, between Calcutta and Cuttack, has risen from 1,500 to 2,200 daily in one week. The people, whose staring ribs have led to their receiving a wooden tally, squat in rows divided off by bamboos, and each adult receives four chittacks of grain morning and evening, and each child half that quantity. A correspondent of the *Englishman* describes the distribution which is superintended by the Rev. Mr. Batchelor, missionary. "The better clothing, fairer skins, and perceptible shrinking from contact with the crowd of that group of females with hidden faces, shows that distress has driven out from some poor respectable home those who have not been accustomed to seek for alms and be jostled by the cooly and the dome." The locusts which have been afflicting Central India are now attacking the fields of Midnapore, one planter having lost 700 beegahs of indigo. Cholera and fever carry off many victims.

*Saturday, June 30.*—In the week ending 17th June, at Pooree, one of the three famine districts in Orissa, the number of people relieved was 11,637, of whom 2,882 are males, 4,655 females, and 4,094 children; and the quantity of rice consumed was thirty-one and a half maunds. The Government of India have authorized the employment of four lacs of rupees, in addition to the Famine Relief Fund balances, as a working capital for the importation of rice. The accounts from Cuttack are slightly improved; the price of grain shows a tendency to fall, in consequence of the partial opening of the Mahanuddy. Mr. McNeile has been appointed to relieve the Commissioner of Cuttack, as far as possible, of the labours devolving upon him in connection with the operation for the relief of the distress. The report of the crops everywhere are now good.

*Wednesday, July 11.*—During the week the famine has but little abated in Orissa. The rice sent down so late by the Board of Revenue lay long at the port or rotted on the beach from the want of means for landing and carrying it. The latest official telegram reports the cheapest price since 28th May. "*Cuttack, 9th.*—Bazaar rice

five and quarter Calcutta seers per rupee. Supply better. Weather fair. *Pooree*, 6th and 7th. — Weather fair. *Arracan* cleared. *Gibbs* arrived and commenced unloading. Two boats and forty-two bags lost in surf. Rice in bazaar five seers and seven-eighths to five and nine-sixteenths per rupee. *Balasore*, 9th.—Fine weather. Bazaar price five and three-quarter seers. *Bhadrak*, five seers. Great distress still exists. *Nemesis* with sloop arrived. General report of crops very favourable. All districts quiet." The *Englishman* states that in Orissa a traveller lately passed in one morning twenty-two bodies on the road side; he saw three children dead together under one tree; and when, shocked and disgusted with the sight, he interrogated an official whom he met, the only answer he received was—What can we do? We have no rice—and the relief at command is but a dribblet in the ocean of distress and misery around. Certainly even the Bengal Government has never before shown so much mismanagement leading to so great a loss of life. A time of reckoning will come from home.

The number of starving daily fed in Ganjam is 2,480. The Madras Government has sanctioned the expenditure of 3,000 rupees a month till the end of October, besides sending rice.

#### MISS DERRY'S FAREWELL MEETING AT BARTON.

A TEA meeting in connection with Miss Derry's departure to India as a missionary, was held at Barton on Monday evening, Aug. 6th. After tea the friends adjourned to the chapel. The chair was occupied by Mr. Hill, pastor of the church, who first paid a well merited tribute of respect to Miss Derry, as a consistent Christian, and as a real worker in every department of Christian labour; and then, in the name of the friends, presented her with a valuable writing desk, and other articles, as expressive of their high regard for her character, and of their sincere wishes for her health and usefulness in her new and extended sphere of labour. A suitable reply from Miss Derry having been read, Mr. Hill then gave a minute and extended description of Miss D.'s home and future scene of labour. Earnest and stirring addresses were also delivered by Messrs. F. Goadby, Regent's Park College, T. Deacon, jun., and R. Henderson. This interesting service was brought to a close by reading suitable portions of Scripture, singing Dr. Sutton's hymn, "Hail! sweetest dearest tie that binds," and by commending Miss Derry to God in prayer. Including Miss D. five have gone from the Barton church as missionaries to the heathen in Orissa.

### Foreign Letters Received.

BERHAMPORE.—T. Bailey, June 16.  
RUSSELL CONDAH.—J. O. Goadby, June 16.

CUTTACK.—W. Brook, May 18 & 24.  
" J. Buckley, June 7 & 27.

### Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM JULY 20th TO AUGUST 20th, 1866.

KEGWORTH & DISEWORTH.		£	s.	d.
<i>Kegworth.</i>				
Public collections .. .. .	6	8	6	
Mrs. Sisson .. .. .	2	0	0	
Collected by J. & A. Smith ..	0	12	4	
<i>Dise worth.</i>				
Public collection .. .. .	1	15	2	
Collected by M. Adkin and E. Brown:—				
Mrs. Mee .. .. .	0	10	0	
Mr. Geyton .. .. .	0	5	0	
Mrs. Hayes .. .. .	0	5	0	
Small sums .. .. .	0	13	6	
		12	9	6
Less Expenses .. .. .	0	4	5	
KIRTON-IN-LINDSEY.				
Moiety of Public Collection ..	1	10	0	

LONDON.						£ s. d.		
"An Old Friend," by Rev. T. Goadby, B.A.	£	s.	d.	Collected by N. Hosmer..	..	0	10	0
	..	..	0	5	0	..	0	3
				6		..	0	1
				5		..	1	5
				9		..	8	0
				0		..	0	0
				0		..	10	0
				0		..	13	9
				9		..	8	15
				0		..	0	0

DONATIONS FOR THE FAMINE IN ORISSA.

BAGUP.						£ s. d.	
Public collection .. .. .	£	s.	d.	1	0	0	0
				0	2	0	0
				2	2	6	0
				1	1	0	0
				1	1	0	0
				0	5	0	0
				2	13	6	0
				1	0	0	0
				0	3	0	0
				4	12	0	0
				0	10	0	0
				0	10	0	0
				0	5	0	0
				0	2	6	0
				0	1	0	0
				0	1	0	0
				2	1	0	0
				0	2	6	0
				0	1	0	0
				0	2	0	0
				0	1	0	0
				0	5	0	0
				0	1	0	0
				0	1	0	0
				1	0	0	0
				0	10	0	0
				0	5	0	0
				0	17	1	0
				5	2	1	0
				1	0	8	0

KING'S SUTTON, near Banbury.						£ s. d.	
Mr. Richard Cooper .. .. .	£	s.	d.	0	2	0	0
				1	10	0	0
				0	2	6	0
				0	3	0	0
				0	3	0	0
				0	3	0	0
				0	6	0	0
				0	5	0	0
				0	11	0	0
				0	5	0	0
				0	6	0	0
				0	6	0	0
				0	1	0	0
				0	1	0	0
				0	1	0	0
				0	1	0	0
				0	1	0	0
				0	2	6	0
				0	2	6	0
				0	1	0	0
				0	1	0	0
				0	2	6	0
				0	0	6	0
				0	0	6	0
				0	0	6	0
				0	0	6	0
				0	1	8	0
				1	0	8	0





THE  
GENERAL BAPTIST  
MAGAZINE.

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OCTOBER, 1866.

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THE SERVANT OF CHRIST.

*An Address to Thos. B. Summerfield, on the occasion of his designation to the Pastoral Office at Holbeach, May 22, 1866.*

BY THE REV. T. W. MATHEWS.

DEAR BROTHER,—I reverently avail myself of the opportunity presented by the sacred engagements of this day to offer to your fraternal acceptance a few remarks on the solemn position you have come to occupy as a servant of Christ in this town, as a preacher of His gospel, and as a pastor over His flock assembling within these walls.

I. Allow me first to contemplate you as a servant of Christ, that is, as a Christian man, “living not to yourself, but to Him who loved you and gave Himself for you;” as one who, according to the brief but interesting history you have given us of your religious life, has devoted himself to the will of Christ in all things. Amongst us, as a religious denomination, it is presupposed that every one who aspires to the ministry has been truly, personally, intelligently, and voluntarily converted to God; that from a painful sense of his guilty and sin-ruined state, both by nature and practice, he has penitently and thankfully embraced the mercy of God revealed in the blood of Jesus Christ, and has committed his whole being, body, soul, and spirit, and all his interests for time and eternity, to the care, guidance, and government of the Holy Ghost; that he has received a life from God very different indeed from what he inherited by nature, and from what some imagine to be communicated to unconscious infants by baptism; that he is not to become spiritual by ordination of men, but has previously become so through faith in the Word of God; that he is spiritually-minded, caring for the things of the Spirit, having the mind of Christ; that the gospel is his life; that he prays in the Spirit; and that his affections are set on things above.

Now mind, dear brother, that this inward, conscious, righteous heart-life be never regarded by you as a secondary matter. Let it never be merged in ministerial activity. It is infinitely more important than every other qualification or attainment. Could you attain to a popularity like

Spurgeon's, could you soar to the eloquence of an angel, without this living union with Christ, your eloquence would be but sounding brass, and your popularity a tinkling cymbal.

We would not knowingly, could we avoid it, have an unconverted man, a man unsanctified in heart, to be a minister in our body—no, not for the world. Nay, we would not admit him to be educated at our School of the Prophets. First, let a man be a *Christian*, and then, if otherwise qualified, a Christian minister.

Mind, therefore, brother, that your piety be ever *growing* in real "fellowship with the Father and with His Son Jesus Christ." If it do not grow, it will be smothered with the undergrowth of ministerial performances. Cherish it, therefore, by constant prayer in the closet in the depth of your spirit. Use means for this specific purpose. Pray over the Bible, not only as a teacher, but as one who needs to be taught of God. Use books of devotion; hymns which breathe a devotional spirit; the Psalms of David; biographies which disclose the *inward emotions*, as well as the serviceable actions, of former saints who walked with God.

And keep ever before you that Great Day when some unhappy ones will say—"Lord, Lord, have we not prophesied in Thy name, and in Thy name done many wonderful works?" but to whom the righteous Judge will profess—"I never knew you; depart from me, ye that work iniquity." And hold fast the resolution of Paul when he said—"I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway."

II. The next class of remarks, dear brother, regards you as a minister of Christ in this particular *locality*.

Consider, then, that though you are a neighbour among neighbours, you are not altogether like the rest of the neighbours. They are here in the pursuit of their secular callings; but you have no business here but as you are called to be a minister of religion. This is your vocation: may you ever walk worthy of it!

1. In every way be ready to serve your generation, to benefit your neighbours—as a philanthropist, as a cultivator of true science, as one acquainted with public business, as a leader of the people in everything that becomes Christian citizens; but ever recollect that you are only to engage in these concerns as a minister of Christ. In acts as well as in words preach Christ as the Master, and present yourself as the servant of all men for Jesus' sake.

2. Oh, brother, be blameless, be exemplary; and that you may be blameless, be *debtless*. With a deeply sympathizing heart I speak of the difficulty a dissenting minister must often experience in keeping himself free from debt. You can afford to pinch, and almost to starve, but you cannot afford to be in debt. I lately met with a gentleman, who, having witnessed the misery his father brought on himself by living beyond his means, resolved on his entering into life that he would never go into debt; and by steadily adhering to this wise resolution, he has procured not only the reward of temporal comfort, but the richer reward of inward peace, and the esteem of all his acquaintance.

It was a sad thing to be said of a minister not long deceased, a man eminent in theology, letters, and science, that he was a *self-indulged man*. Let nothing of that sort, brother, ever be said of you.

III. But you are more especially a minister of Christ to the church and congregation assembling in *this house*; and here your office is twofold. You are to be a preacher, and you are to be a pastor. These two offices are distinguishable, and are sometimes distinct, though they may be properly and profitably, as they are generally, united in the same person.

May it be allowed me, however unworthy, to say a few words on each?

1. You are a Preacher; that is, a teacher of the truth as it is in Jesus, of that truth which is able to save both yourself and them that hear you. Now it would be pleasing to me to hear, if it should please God, that you were *popular*; but however that may be, may you at any rate be *acceptable*? May all who hear you revere you for your sincerity, and value you for your instructiveness. May you ever find out acceptable words, which shall convince by their truth, and persuade by their sweetness; which, like goads, shall impel your hearers to every useful labour; and which, like nails, shall penetrate the understanding, and keep hold of their memory and conscience. (Eccles. xii. 10.)

That your ministrations may be thus characterized (as you cannot expect those miraculous endowments with which the prophets and apostles were favoured), you must derive your aptness to teach from the conscientious use of ordinary means—I mean from prayer and study. Get your subjects where an excellent young minister of my acquaintance told me he finds his. He falls on his knees, waiting before God, and muses till the fire burns, then he speaks with his tongue. Remember Luther's words—“*Bene orasse est bene studuisse.*” Carry also a little memorandum book, that if on any occasion, while reading, conversing, travelling, or resting, a topic impresses itself with interest on your mind, you may make a note of it, and like a bee, store it up as honey for future use.

Prepare your sermons with care—as much care as will consist with a due regard to other duties. I cannot recommend you as a general rule, indeed only on rare occasions, to read your discourses; still less to recite them from memory. But let your mind be so imbued with their tenor, that you may with confidence and ease impart it to others. The first thing is to be deeply interested in the subject; the next to arrange it with such charms and neat simplicity, that it will engage the attention and fix itself in the memory of your hearers. Adduce scriptural authority or other adequate evidence for the support of what you advance as a doctrine; and then from the storehouse of your knowledge produce illustrations to adorn, to endear, and to enforce your instruction. And even with the diction take so much pains at least, that, if it do not soar into sublimity, it may never grovel in imbecility. Know also when and where to stop, and how to close with impressiveness.

All this implies that your barns be filled with plenty. Burnet shows that an extemporary preacher needs to know nearly everything. But without venturing on extemporaneous discourses, there is scarcely any kind of knowledge which may not with advantage be pressed into the service of one who would prove himself to be a workman who needeth not to be ashamed, rightly dividing and commending the Word of Truth.

That your knowledge may be commensurate with your necessities, read. Read as broadly as your opportunities will admit. Read authors on all sorts of subjects, of all ages, countries, and creeds. You may well be

thankful for the great abundance of instructive works now comparatively accessible.

Read the Holy Scriptures first of all, as beyond all price and all comparison. Let them be to you the supreme authority on every question, the light in which all other objects shall be viewed, the jewel to which all other knowledge shall serve merely as the setting. Search the Scriptures. Study them—the words, the connection, and ascertain why this and that thing has been therein recorded.

Read Expositions—not slavishly to accept their opinions, but as you would listen to the thoughtful conversation of a friend well-informed and trustworthy. Read them through, and not merely for occasional reference on a difficult passage.

Possess yourself of good Dictionaries, if possible, on all subjects; and these not merely as books of reference, but some of them for systematic reading. It would give me pleasure to hear that your congregation has presented you with Smith's Dictionary of the Bible. Any congregation that does so will surely have its reward.

Read Histories, ancient and modern, secular and ecclesiastical. Read them by the light of the Bible. They will illustrate, and confirm, and endear the Bible, and enrich and commend your sermons.

Give as hearty a welcome as you can afford to "fair science and her ample page, rich with the spoils of time." True science is simply the knowledge of what God has made, whether it go under the name of Geography or Astronomy, Natural History or Chemistry, Anatomy or Physiology, Botany or Geology. And surely God's works may well be employed to illustrate God's words. "Consider the ravens." "Consider the lilies." "Learn a parable from the fig tree, and all the trees." And let the little sparrow preach to you from the house top many a sermon on the care and providence of God.

Refuse not to let your mind be polished till, if possible, it glitter with the charms of Imagination. Read Poetry; venture even to poetize yourself. Only in this flowery field, remember, serpents lurk in the grass. The regions of fancy are haunted with evil spirits. But there are poets "whose fire was lighted by the prophet's lamp." And the discerning bee can suck nectar even from hemlock.

Some, for the sake of imagination, would recommend to you works of fiction in prose, that is, Novels. It is difficult and dangerous ground. In themselves they cannot be simply wrong. Everything depends on their *tendency*. As a repose to the mind, as an armoury where you may procure the arrows of imagination, a little carefully guarded indulgence may be granted. However, they are not needful, and it is universally acknowledged they are dangerous.

Strive by a frequent revision to keep yourself in possession of every thing you ever learned. Let nothing rust and perish. Repeat now and then whatever beautiful things you may have formerly committed to memory. And by reading at least a few lines every day, keep fresh your knowledge of Latin, Greek, Hebrew, or any other tongue.

IV. But besides your labours as a preacher, you are also to sustain the office of a pastor—a shepherd. May you be a good shepherd! A good shepherd, dear brother, lays down, or at least spends, his life for the sheep. A shepherd—not a lord, not a tyrant; an under-shepherd, yet

not a hireling; a shepherd—a friend—a watchful and ever present friend. Acquainted with every sheep, bearing every lamb in his bosom; acquainted with every grief, rejoicing in every joy, guiding in every perplexity; and at all times furnishing a wise, safe, and conspicuous example to the flock.

Here, again, my remarks will branch out in two directions. I mean the shepherd in the fold where the flock assembles, and in his intercourse with them in their several walks of life.

By the *fold* I mean their religious meetings. These are chiefly two—the Prayer-meeting, and the Church-meeting specially so called. As to the prayer-meetings, always regard and represent them as most important. They are the pulse of the church; the test as well as the fountain of its health. May you find out the best means of conducting them, that the Spirit may not be quenched either by the guilty silence of some, or by the vain-glorious loquacity or dusty proprieties of others. Encourage the sincere to speak, not in prayer only, but also in mutual exhortation, and so much the more as they see the *day* approaching.

There are also the church-meetings. Mind, let them be held periodically, whether there be what is called business or not. If they be not called regularly, liberty will die out. The time, if not otherwise filled, can be profitably occupied with prayer and exhortation; and if there be no other advantage, at any rate the church can receive the benefit of *humiliation*.

It will be yours to direct the *order* of the business, and to procure the service of some competent brother to take minutes of every decision made by the meeting.

In cases of discipline, suffer the matter in dispute to be stated to the church by *those only* who in the previous stages have been called in as witnesses. (Matt. xviii. 15.) By this means the church will know the case thoroughly, and be able to decide it satisfactorily; and that shameful thing, personal altercation, will be effectually avoided.

If at any time a difference of opinion should arise, such as may even lead to disputes, be not alarmed. Such were in the first and best churches (Acts xv. 7; Phil. iii. 15). Be patient, and charge the brother to be respectful and courteous. If at length the point must be decided by the majority, the rest will see therein an occasion to exercise the Christian grace of forbearance.

On every question it will be your part to *recommend* what should be done by the church. If any wiser recommendation be offered, you can gracefully and thankfully adopt it.

Finally, let us view the pastor in his intercourse with the flock in their individual capacity in the private walks of life. The occasions are numerous when it is desirable you should see them at their own houses. At times, indeed, it is indispensable—in sickness, bereavements, and afflictions of various kinds. Let your people know you as a ready sympathizer, counsellor, and friend. If, as is unhappily far too possible, there should be instances of disaffection towards the church, and even towards its holy Head, it is the painful yet hopeful duty of the pastor to seek the wandering sheep, to bring him back to the chief Shepherd and to the fold. You will be happy if you can procure the aid of some devoted helpers, to whom it may be said—“Ye that are spiritual, restore such a one in the spirit of meekness.”

On every occasion of intercourse with your friends, brother, be the minister of Christ. Do not sink into a mere free-and-easy companion. Be friendly, and even familiar, but do not forget yourself. Let a social meal be an occasion of spiritual profit. If you receive their carnal things, let them partake your spiritual things. Long, lounging, gossiping visits, without point, without object, avoid. Avoid them decidedly and expressly. Oh, those idle words, those wasted hours! how shall we bear to give in our account of them? In these times of temptation, brother, recollect the eye of God is on you—yes, and the eyes, too, of the young people and of the servants. They will judge of your religion by your behaviour and conversation; and by your religion they will form their estimate of your Master.

There is one other occasion in which I hope you will often have to meet with individuals of your flock—I mean the Inquirers' meeting. May you be very successful in leading them on through self-despair to yield themselves up to the perfect will of their all-sufficient Saviour, to follow the Lamb wheresoever He goeth, and to go on their way rejoicing!

May the God of all grace give you understanding in all things! May you be wise to win souls! May He glorify you, that you may be able to glorify Him! "And when the chief Shepherd shall appear, may you receive a crown of glory that fadeth not away!"

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## "HOPE ON, HOPE EVER ;"

OR, THE STORY OF ANN BAGENT.

THE following narrative is extracted from a painfully interesting book lately published, entitled, "Prison Characters drawn from Life. By a Prison Matron." It is right to state that it is one of the more cheering cases recorded in the two volumes; for instances of genuine permanent reformation among female prisoners seem unhappily to be comparatively rare. We insert this true story, however, not merely as likely to interest the general reader, but also with the hope that it may encourage some Christian parent mourning over the waywardness and wickedness of a poor prodigal son or daughter not to despair, but to "hope on, hope ever!"

Ann Bagent was a Manchester girl, and not more than nineteen or twenty years of age when working out her four years' sentence at Brixton Prison. As prisoner, a quiet and well-ordered woman, indisposed to violent outbreaks of temper—in fact, a good-tempered woman, whose equanimity it was difficult to disturb, and therefore, at first sight, it may appear composed of more malleable material than the majority of her class. But that equanimity might stand for a cold unimpressionability—a perfect indifference to good report and evil report—for that dogged inflexibility, as it were, which is worse to deal with than an excitable and impulsive disposition.

Ann Bagent was a dead-level character, cool and collected enough, seeing no shame in a prison, to which she had been habituated from childhood, and had learned almost to regard as a home; a hard-featured young woman, with one of those regular "prison faces" which strike an observer in our penitentiaries—the face of the thief and gaol-bird.

No one anticipated any reformation in Ann Bagent when they knew the facts of the case, and learned by degrees the disheartening antecede-

dents of her career. She was a fair specimen of a prisoner—doing her work well and obeying her officers for the sake of getting off with a month or two less than her original sentence; but as for any hope of her reform, I do not think it was anticipated, even by a hopeful and energetic chaplain. The professional pickpocket is the hardest of all prisoners to impress; the habit is burned into the soul, and the career beyond the gaol is to the ignorant and besotted mind so easy, pleasant, and despite its drawbacks, so prosperous!

Ann Bagent had been a thief from a child—this was her eighteenth appearance in prison, she asserted—and a long list of offences had at last brought upon her a heavy sentence for a larceny, petty enough in itself. She came to Millbank Prison with a half-laugh at her own position, and a shrug of the shoulders at her own ill-luck, then she fell into the ranks of convict women, and attracted but little notice from her officers.

I am right, I think, in adding that her mother had been a respectable but poor woman at Salford, burdened with an unruly child, a widow struggling hard for an honest living as a laundress. The child, Ann, fell into bad company, and imbibed that early love for the streets which brings so many like her to ruin—received her first sentence at Salford, worked it out, returned to her mother for forgiveness, and promised amendment from that day forth; ran wild again, finally disappeared from home, and after all the vicissitudes of thief-life at Manchester, was brought to a full stop—a happy full stop, as it proved—by a four years sentence. She passed from Millbank to Brixton, where I consider the first good thoughts stole to her blunted understanding.

Ann Bagent did not turn a religious woman—that was scarcely to be expected at the outset. Probably the sight of her mother—who found means to come to London and see her daughter—was the first shock to that equanimity to which the reader's attention has been directed. Bagent had always spoken well of her mother—of what a good and simple-hearted woman she was, and how badly she had been treated by an un-dutiful daughter—and the mother's visit was certainly a shock to her.

The grey-haired woman—a weak woman, who seemed to have grown old before her time—leaning against the wire-fencing, and crying over the daughter's fate, was too much for Bagent, who gave way too, and helped to create somewhat of a scene.

“You'll come back to me, Ann, and take care of me? I'm not so strong as I ought to be,” she implored. “You won't go away any more with that dreadful lot of wicked 'uns?”

“It's no good my coming back, mother. I should stay a little while, and then be off again.”

“Oh dear! and I to be left alone—and this no warning to you!”

“You're better without me; it's no good my promising.”

Bagent, however, was induced by the mother's entreaties to promise an amendment, and made the promise in that forced, artificial way, which scarcely deceived the mother, hoping for the best as she was. Bagent had been “worried into it” by her mother's entreaties, and as it made her mother happier for a while, and did not affect *her*, why it was the best thing that could be said on the spur of the moment. This, or something like this, was the reason for Ann Bagent's promise, I fancy, for Bagent went back to her cell, and after an hour or two's reverie, and a shower or



two of penitent tears, relapsed into the same quiet ways for which she was distinguished. Quiet as she was, she was far from a thoughtful prisoner, rather a woman who did not think at all, for she could talk of her past without a sigh, and of the future as a second edition of the past, varied only by her greater caution, for in that future there was no thought of a new life then. Three years of her time passed away, and Bagent began to look forward very eagerly for her liberty. She became more full of spirits, and used to startle her ward and ward-women with hysterical bursts of laughter at any trivial circumstance which might arise in the course of the day. A slight report or two for this unseemly exhibition of mirth fell to her share ; and Bagent stood more on her guard after that, for she was anxious to bear the name of a good prisoner to the last. But her heart was naturally lighter with the hope of liberty, and her spirits could not be wholly checked. I have found her with half of her apron in her mouth, trying to smother her hilarity—no woman was more pleased to see a little way distant from her the last day of her sentence. At this time came a letter informing her that her mother had died suddenly ; and when the news was broken to Bagent she turned pale, and stared at her informant as at a ghost.

"Then—then—I can never go to her now, Miss. It's all over—she's gone! That's the only friend I ever had. Oh dear! Oh dear! What shall I do now?"

Bagent gave way to a passionate fit of weeping ; the unexpected tidings of her mother's dissolution appeared to strike her completely down. It was not a sudden outbreak of grief, to be as suddenly recovered from : it was a sorrow which attracted attention after a while, for it did not abate, and Bagent was no hypocrite. The woman who had all her life treated that mother badly, despised her authority, and finally abandoned her, mourned for her as intently as dutiful children mourn for loving mothers snatched prematurely away from them. For two days and nights Bagent was inconsolable ; her paroxysms of grief brought on at last a bleeding at the nose and mouth that was difficult to arrest ; and it was weeks before Bagent looked her former self.

Prior to the receipt of the letter informing Bagent of her mother's death, this unobtrusive prisoner had attracted an officer's notice as a woman of a different stamp from the majority around her, and her prolonged grief for her mother evinced a depth of feeling, almost a contrition for her past misdeeds, that gave hope of an amendment, if the chance to amend were forthcoming in God's time. The matron was about to quit the service, to join her mother in a business which had been successfully established in the suburbs of London. Her interest in Bagent led her at last to offer her, upon the completion of her sentence, the office of servant to her little establishment, an offer that surprised and confused the prisoner very much.

Bagent did not consent at once ; and it was the wish of the matron that the woman should reflect upon the offer, and not accept a situation which in a week or two she might fling up in disgust. The offer was made, and then left to the prisoner's consideration.

From that day the great change came to Ann Bagent. Somebody had not feared her—had proposed to put trust in her, and treat her as an honest woman—had offered her the chance of a new life.

She was proud of that offer, and elated at the confidence in her future well-doing which it implied.

She took counsel of her assistant-matron after a while. What should she do? What would Miss —— advise her to do? Was it worth her while to try? Should she have the courage to keep strong, to settle down to a servant's life, and never go near any of the old faces?

The matron offered her the best advice—the most womanly sympathy and encouragement. She told her that to do well, and to live soberly and honestly, was not a very hard task; that she would be a long way apart from all the old associates, and that she would grow accustomed to her new life, and learn to value it; becoming grateful to the kind hands that had led her upwards from the lower ground. There was a little talk of the mother, who would have been glad to see this day had she lived, and that last allusion softened Bagent at once.

“Yes: she would go into service as they wished.”

Ann Bagent accepted the offer with many thanks, and it was settled that she should leave her prison for service in the new friend's house. She was a pattern prisoner for the remainder of the term; her mind once made up to amend seemed to add a new gentleness and simplicity to her character; she was energetic and obedient as a ward woman; there was not a more cheerful face seen about the prison when she obtained her “special service dress,” and moved lightly from place to place, enjoying to the full that greater liberty which the dress allowed.

The term of prison sentence at an end at last, she went direct to the home that had been offered to her, and where her former officer and her mother were anxiously expecting her. “There, I've come to do my best,” she said; and she did her best from that day, serving them truly and faithfully, and never by sign or look betraying that she felt the duties of her place too hard, or with her undisciplined nature too incompatible.

“I've nothing to fret about,” she said to an inquiry made of her one day; “and they're all very kind to me. Here, Miss, I feel *safe!*”

A strange incident connected with this part of her life occurred to her, and is deserving of mention. Bagent went to church every Sunday, generally in the evening, whilst her mistress kept house till her return. One winter's evening when the church was very crowded on account of a popular preacher having to deliver a sermon on behalf of a charity connected with the district, Bagent looking towards the door whereat many people were standing, beheld, to her consternation, the face of an old comrade—a Manchester face, which she had hoped was for ever shut away from her.

The thief—for a well-known and desperate thief he was—who was supposed by Bagent to have come there in the hope of picking the pocket of a lady or gentleman in the crowd, did not see Bagent, but stood looking straight before him down the church.

“I felt fit to drop,” Bagent narrated afterwards; “I made sure that he would see me and come down the aisle towards me. I did not hear the prayers or anything for the ringing in my ears, and long before the service was over I got up and went out of the church through a side door into the churchyard, where I stood and cried about nothing, Miss. Then I got to the gates, and seeing somebody coming out of church too, and being afraid that it was the same man who had frightened me, I took to

my heels and ran all the way home." And Bagent's exhaustion was some evidence of the haste with which she had beat a retreat.

I believe that she would not venture again to church for many weeks lest she should be recognized, and the man whom she had known should be waiting for her to seek to renew an old acquaintanceship; and when her courage returned she preferred afternoon service in the broad daylight, till the long nights were over and summer time came round again.

It was strange that the shadow of the evil past—the spectres looming from that land benighted—should have crossed the woman's path in God's house; but truth is stronger than fiction, and incidents which a novelist would hesitate to describe, come not seldom into the foreground of human life.

Bagent kept her place with her first mistress—a generous and trustful woman—and I believe is still in the same service. The last inquiry, made some twelve or fourteen months ago, was met by the satisfactory assurance of Ann Bagent's well-doing. "Going on as well as ever," was the answer made to a friend of the writer—an answer that may give hope to many striving to work amendment in this world, and keep the hopeful strong.

*Nottingham.*

P. H. S.

## Poetry.

### ON THE DEEP—FAREWELL.

"The Lord is upon many waters."—*Psalms xxix.*

God's prosperous winds prevailing,  
 Shall hie, with kindly haste,  
 To where our friends are sailing,  
 Far on the tumbling waste,  
 The wide wild world of waters,  
 Whose wand'ring waves would overwhelm  
 Our mission's sons and daughters,  
 But Jesus holds the helm,  
 And makes the swelling surges  
 To help them as He please,  
 What times the vessel urges  
 Across the roaring seas.  
 While foreign stars are gleaming  
 All round them in the deep,  
 And they of home are dreaming,  
 He bids the billows sleep,  
 Till eastern splendours meeting,  
 Seem, to the raptured eye,  
 To lift, with gorgeous greeting,  
 The sun from sea to sky,  
 And they with morn-devotion  
 Of songs subdued and sweet,  
 Make music in mid-ocean,  
 And praise at Jesus's feet,  
*Steffington, August, 1866.*

With fond love inter-spoken  
 For friends they see no more,  
 In words which sorrow-broken  
 Come trembling to our shore.  
 Far from their sight receding,  
 Near to their love and grief—  
 Which last in forward-speeding  
 Alone can feel relief,  
 For they the winds out-flying,  
 With restless anxious soul,  
 Are where, round millions dying,  
 Bengalee waters roll,  
 And by anticipation  
 Are on the land, and preach  
 Our Saviour's sweet salvation  
 Within the heathen's reach.  
 Farewell, O friends departed,  
 Far on the lonely sea—  
 Farewell, O brave, true-hearted,  
 In exile hence to be:  
 Farewell, while ye are sowing  
 Our prayers and help we'll give;  
 And God His gifts bestowing,  
 Will cause your works to live.

E. H. J.

A LESSON FROM NATURE.

BENEATH the shadow of an oak  
 A little plant had root,  
 But nestling under great green leaves,  
 It half forgot to shoot.

It loved the rustling and the rest  
 The cumb'rous branches made,  
 Nor wished to change for stronger growth  
 Their shelter and their shade.

One morn the woodman's flashing axe,  
 With well directed aim,  
 Cleft at the roots the mighty bole,  
 And stretched it on the plain.

Then shiv'ring, shelterless, the plant  
 Bewailed its great old friend,  
 Foreseeing, in the next rough wind,  
 Its own untimely end.

But soon it felt a warmer light  
 With all its leaflets play;  
 And all the sweet refreshing rains  
 About its rootlets lay;

*Castle Donington, September, 1866.*

And meekly bending at the first  
 Its puny stunted form,  
 It learned to wrestle and to grow  
 The stronger with the storm,

And gently gained a greater height,  
 And took a deeper hold,  
 Till stretched its arms as far and wide  
 As did its friends of old.

Thus we believe that outside things  
 Some shelt'ring strength will bring,  
 But God removes them, and forthwith  
 Develops strength within.

'T would comfort us to know the truth—  
 That sorrow worketh strength;  
 It does but seem to overthrow,  
 But lifteth up at length,

Not accidental, as we think,  
 Nor ever its own end,  
 But God's appointed instrument  
 Our feebleness to mend.

E. H. J.

Criticism.

ESSAYS FOR THE TIMES. By Dr. Rigg.  
*London: Elliot Stock.*

The contents of this large volume are chiefly articles contributed to the Wesleyan Quarterly, called the "London Review." Some of them fully answer to their new title of Essays for the Times, particularly those on Kingsley and Newman, on Pusey's Eirenicon, and on Archbishop Manning. But others have a more general character, and may prove as seasonable in years to come as they now are. Very long articles in our best Reviews often prove most tedious even to the leisurely reader; but these extended essays are not at all wearisome. The bulk of the book would have been diminished by more conciseness in the author's style, and the pleasure of reading it would have been increased in like proportion. Yet the work is one which proves its writer to be a man of intelligence and a critic—one who instructs by his facts when he fails to convince by his arguments.

The introductory Essay, which is short, is upon the relation of Wesleyan

Methodism to the Established Church, in which the author supports his own views by the testimony of another article in the same journal contributed by the present President of Conference, the Rev. W. Arthur. We read this paper with peculiar interest on account of its subject, but are not quite satisfied with its views and reasoning. We wish not to indulge a particle of prejudice against Wesleyans, or any of the Wesleyoids, as Dr. Rigg (perhaps discriminatingly) calls other bodies of Methodists; and yet we cannot but regard their policy unsound and their position anomalous. Preferring a sort of ecclesiastical isolation—to dwell alone and not to be reckoned among the nations—they must not be surprised at any mistakes which may be made in the people's speculations about them. And when they come near in their encampments to the territories of others they must not marvel if they should be "smitten," as Dr. Rigg says they often are, "on both cheeks by opposite parties."

What is the author's own view of their

relation to the Established Church? He desires it to be believed that while disliking political agitation, and taking less interest in politics than enlightened patriotism would dictate, Methodists have commonly a Conservative bias. While a few would contend for Church Rates, "undoubtedly the majority are passively opposed to them." A statement exactly the opposite to what Dr. Osborne gave as "evidence" when examined by the Parliamentary Committee. Although Dissent is no part of their ecclesiastical creed, they do dissent as a matter of fact from the discipline and dominant policy of the Church of England, and from her high Church doctrine. They would like to help to mend the Church, if they knew how, not being able to see that Church endowments are an evil. They acknowledge no allegiance nor anything like a filial relation to the Church, but are as independent of it as Dissenters are, or as they are of Dissenters themselves. Any union between Methodism and the Church of England both Dr. Rigg and Mr. Arthur pronounce to be *simply impossible*. The former asserts that speaking generally the repugnance of Wesleyans to join the Church is stronger than that of the Dissenters to join it, and that "probably more persons educated as Dissenters go over to the Church than Wesleyan Methodists."

That *any* who have been trained among us either as ministers or members should conform is a matter of grief and humiliation to us, but that Dr. Rigg's belief that this species of renegeadism is more rife in our ranks than in the ranks of Wesleyanism has sufficient foundation, we cannot admit. At this very moment a controversy is going on in various newspapers as to the accuracy of a report that "a considerable number of Wesleyans preachers, itinerant and local, are seeking ordination in the Establishment by means of St. Aidan's College." The author of this statement repeats it in the teeth of all contradiction, and he offers to prove its truth. He also avers that the applications from men in the itinerancy are out of all proportion, and among those who have been feeling their way St. Aidanward are many on whom the slightest taint of suspicion would not be supposed to rest. Not a

few among the men received into full connexion by the last two Conferences have tried to get into the Church through this "back door," as the College is called. The only hindrance is their want of money. The applications from *local* preachers to the College during the past two years amount to between 500 and 1000, and the men who offered are the very cream of that most useful body. If these statements are reliable, we ask Dr. Rigg to reconsider, if not to retract, his concluding words: "Methodism is not approaching nearer to the Church of England. No real Methodist could ever find himself content and at home in the stately but cold cloisters of the Anglican Church. Methodists much prefer their own sanctuary, which, though it be less and lowlier, has in it more of the life, and joy, and fellowship, which befit the communion of saints."

The other Essays are on subjects which are of more general interest than the one on which we have now dwelt. They are all written with ability, but some have a bias toward an order of things which is not at all accordant with consistent nonconformity. For the writer himself the volume will win respect wherever it is carefully read, and it is to the credit of the Wesleyan body that, in addition to their monthly and weekly organs, they should sustain the Quarterly periodical which first introduced these substantial articles to the reading public.

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UNITARIANISM: WHAT CLAIMS IT HAS TO RESPECT AND FAVOUR. By Jos. Barker. *London: Elliot Stock.*

MR. BARKER, once a Wesleyan minister, then an infidel lecturer, and now a restored believer, is manifesting the activity and energy which characterise him as a man by adding to his exercises as a preacher of the gospel the labour of publishing a monthly review bearing his own name.

The July number of this publication is occupied with the topic named above, which Mr. Barker calls "an inclined plane down which men slide to infidelity." This representation, suggested by his own experience, and justified by many passages taken from Unitarian writers, has subjected him to much

fierce denunciation; and from the appendix to this pamphlet treating on "personal matters," we find him writing in self defence against attacks made on his Christian reputation. Among his assailants, as also among those on whose productions he animadverts, is one who was educated among ourselves, and whose defection from our own faith disappointed many fond hopes, and grieved many yearning hearts. How he justifies himself against the charges Mr. Barker prefers, and how he bears the criticisms in this review, we cannot say, not having seen the later numbers of the "Truth Seeker." But we should rejoice to learn that the editor of that magazine, whether by Mr. Barker's rough representations, or by some gentler mode of demonstration, had recovered the pearl he lost, and was restored to the circle of former friends.

The avowed object, however, of this pamphlet is to inquire into the merits of Unitarianism, and to assist in forming a judgment as to its claims to public respect and favour. And he succeeds, we think, in showing that in point either of truthfulness or usefulness, it has very little to recommend it.

A HASTY CONCLUSION; OR THE MISTAKEN PATRIARCH. By J. T. Jones. London: Elliot Stock.

THE design of this little work is to show that when Jacob replied to the proposal of his sons to take Benjamin with them into Egypt he uttered a hasty conclusion, and made a grave mistake. It has also a further object, viz., to correct this mistaken patriarch by the truer statement of Paul, that "all things work together for good to them that love God." If we could agree with Mr. Jones in the view he takes of what Jacob's reply was, we should be able to give more praise to his publication than we do give in stating, that it is full of excellent sentiments, and that its style is so good that we are under no temptation to stop in our reading until the end is reached. There is something ingenious and captivating in the attempt made to neutralize the patriarchal expression, "all these things are against me, by the apostolic assertion, "all things work together for

good." But we think Mr. Jones has fallen into graver error in biblical exposition than Jacob did in providential interpretation; and that he has hastily adopted a view of Jacob's meaning which is not warranted by his words. Our English version of those words has doubtless imposed upon his judgment; but he who would correctly expound the Scriptures must not accept any mere version without testing its accuracy by an appeal to the original text. Such an appeal in this instance will reveal the fact that for the Hebrew preposition there is a better rendering than the English "against." "Upon" is its primary equivalent, and that is the proper word in this instance. For Jacob met the requirement of his sons to take Benjamin with them, not by saying anything to God, in the way of complaint; or to himself, as a sorrowful soliloquy; but by saying to those very sons: "Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are *upon me*." This more literal version makes his reply appear more natural and more touching; and although it is not in harmony with the common conception of what Jacob said, it is sanctioned by some of the highest authorities in biblical interpretation. Ainsworth gives it—"Upon me as a heavy burden, hastening my death." Bishop Hall, in his "Explication of Hard Texts by way of paraphrase," understood Jacob to say, "Joseph is dead; and Simeon is in danger to miscarry in prison; and now you will take Benjamin from me: all these are heavy afflictions *which you have brought upon me*." Thus also Matthew Pool, often deep and always clear, considered Jacob to have closed his reply by saying to his sons: "I am the great sufferer in all these things; you carry yourselves as if you were neither concerned nor affected with them." Any one who can read his Hebrew Bible will be satisfied on referring to it here, that the patriarch spoke of the things which were *upon* him; consequently that he stated what was a matter of fact, and not an opinion or conclusion in which he was either hasty or mistaken.

There is both wit and wisdom in the prayer, "God keep us from apocryphal comments on canonical scripture!"

BAPTISM, AS IT IS IN SCRIPTURE. *London: E. Stock.*

A GOOD tract of forty pages, filled with the substance of two lectures lately given on the subject of baptism. The writer's object is not to dispute, but to direct; and his aim is to keep the eye fixed on the infallible guide—the Word of God. The intention cannot but be approved, and it seems to be very worthily fulfilled.

THE NATURE AND CLAIMS OF DISSENT is the address delivered by Mr. Aldis as Chairman of the Baptist Union. While some of the sentiments delivered are a little peculiar, the address is very excellent, and we wish all our readers could be induced to procure it. It contains some masterly sketches, such as those on the present position of Dissenters and on the manner in which they are treated. The following is the author's idea of the mode of making Baptists:—

“Although to us the evidence of our Baptist views is so copious, unincumbered, and conclusive, that our only real difficulty in treating them is that they seem too obvious to admit of an earnest argument, though so many and such able works have been written on our side, and though so many hundreds of sermons are preached to our most crowded congregations, yet we rarely make a proselyte, and when we do he is too often found not worth the trouble of making. On the other hand, when men are converted in our circles they bear

us company in all the ordinances of the Lord. There appears to be no other hope of the successful diffusion of our views than by the successful preaching of the gospel. In proportion as we are intensely Baptist, it behoves us to be intensely Christian. We can carry our denominational banner just so far as we can plant the standard of the cross. Our divine Father is infinitely kind to us, and has decreed that *in order to make Baptists we must save souls.*”

THE REV. T. H. HUDSON, of Ningpo, has sent a pamphlet of thirty-two pages, printed at Shanghai, entitled, “Important Considerations relative to English Translations, in reply to the Proposal for a New Version of the Sacred Scriptures into the Chinese Language.” It is dedicated to the Protestant Missionaries of China, and is signed, “Thos. H. Hudson, *General Baptist Missionary.*” Although his connection with our Mission was dissolved many years ago, it seems to have stamped him with an *indelible* character, so that “*once a General Baptist Missionary always such.*” While, however, a few who remember him may be amused with his notion of indelibility, all his friends will be interested to learn that he is in good health, and is enabled to employ his pen in a controversy as to the proper Chinese words in which to express the sacred names of God and the Holy Spirit. The pamphlet is rather wordy, and in a certain sense weighty.

## Biblical Exposition.

THE SENSE OF THE FIRST SENTENCE IN THE BIBLE.—“In the beginning God created the heavens and the earth.” The purpose of this declaration was practical. It is addressed to the readers religious faith, not to his scientific curiosity. It is designed to guard believers against the first steps in unbelief. There is in it a tacit reference to all the forms of error respecting the origin of the universe. The world was created by God; not by chance, not by self generation, not by impersonal powers of nature, not by many agents,

whether acting in harmony or in antagonism, like the good and evil principles of the Persian religion.—*Student's Old Testament History.*

GOD'S ADDRESS TO CAIN WHEN HE WAS WROTH AND WHEN HIS COUNTENANCE FELL.—“If thou doest well shalt thou not be accepted?” The well doing inquired about is supposed by some to signify the act of sacrificing. Thus the Septuagint renders it, “If thou offerest ought.” But Willet says it “*translates very corruptly here;*”

and we may believe him, because Cain had offered something, but not the right offering. Pool and the Annotators agree with Willett in thinking the sense to be, "if now thou doest, or shalt do well, shalt not thou be accepted, *i.e.*, forgiven, or lifted up, or have the excellency, the preeminence." "But if thou doest not well," sin lies near thee, lurks close at hand, even at the door, (Collate Matt. xxiv. 33, and Jas. v. 9.) Sin is near both as to its guilt and punishment. "And unto thee shall be his desire, and thou shalt rule over him." Some understand "his" to be the masculine possessive for its—*i.e.*, sin's desire—"sin seeks the mastery over thee, but thou art to rule over it." But Chrysostom understands the clause as personal—"He," thy brother, "shall be subject unto thee, and thou shalt rule over him"—thus pacifying Cain's wrath. This sense is favoured by the corresponding statement in Ch. iii. 16, "And thy desire shall be, thou shalt be subject to thy husband, and he shall

rule over thee." This interpretation is sanctioned by Bishop Hall in his explanation of hard texts. "If thou do well, and offer in faith, is there any doubt but thou shalt be accepted as well as thy brother; but if thou do amiss, both the conscience of thy sin shall be ever ready to afflict thee, and the due revenge of sin shall continually wait upon thee. And as for thy brother, there is no cause of heart-burning toward him, for both by nature and his own will he is subject to thee, and thou, as the elder brother, mayest command him."—*Works* iii. 20. To turn the word "sin," in this verse, into sin-offering; to make the verse say that such a sin-offering lies at the door, in the shape of an animal to be sacrificed; and then to foist upon the whole so foreign a subject as was lately done by a Sermonizer in the *Homilist*, who discoursed on "the religion of nature and of revelation," is to deal out "instruction which causes to err from the words of knowledge."

## Varieties.

### DR. BUSHNELL ON QUALIFICATIONS FOR THE MINISTRY.

AN address has been delivered by Dr. Horace Bushnell on the above subject before the Porter Rhetorical Society, Andover, New England. Dr. Bushnell began by saying that there never was a time when talented preachers were more in demand than now. Even the small villages and sparsely-populated towns all want men of talent. And yet there is a great obscurity resting over the public mind as to what constitutes genuine pulpit power. The object of the speaker would be to try to find the unknown factors which enter in to make a man a great preacher, and thus help to solve the problem. According to the general idea, there are four talents needed in the ministry—(1) high scholarship, (2) metaphysical training, (3) rhetoric, or what is called style, (4) voice and manner.

There was no intention, of course, to bring dishonour upon these qualifications, which were admitted to be of the utmost importance. These may

be called the four canonical talents deemed necessary in the candidate for the pulpit. But a man may have high scholarship, and be no preacher. He may be an acute metaphysician, and be no preacher. He may have what is called a finished rhetoric, and be no preacher. He may have a fine voice and manner, and yet be no preacher. And hence it follows that a man may have all these, and yet be no preacher.

These four canonical talents were considered separately and at length. The several points were argued and illustrated, as only Dr. Bushnell knows how to do it. Dr. Bushnell then undertook to find the unknown factors which go to make one a man of commanding influence in the pulpit.

1. A capacity for growth. Of some preachers we may say that they grew, and that was the end of them. There is no law of increment in their being. They are like capital, so invested as to yield no interest. But a man, in order to be a powerful preacher, must grow. He must find his powers little by little, and be conscious of steady enlargement.



2. He must have individualising power. Some men will go before an audience and preach, and yet see nobody. Another man's eye will flash over the whole house, and find every person in it. A man may have learning enough, so that he might, if possible, preach by wholesale. But another man may retail truth in quite an humble way, and yet make a far greater impression of the power of truth.

3. He must have a great soul. There are preachers, it must be confessed, whose whole natures are mean and small, whose prejudices and resentments are petty and contemptible. Paul had a great soul.

4. He must have a great conscience—a finely-balanced moral nature. There can be no great authority in a man without a great conscience. In some men conscience is simply an irritant. It has no kingly power. But in a finely regulated moral nature this element bears imperial sway.

5. Faith in unseen things must be a dominating quality in every great preacher. Luther had no great power until he broke into God's liberty, and a great faith filled and animated his soul.

6. The next point considered was what used to be called a man's air; but as this word has been changed from its original meaning, Dr. Bushnell preferred to call it a certain atmosphere which surrounds a man. The effect of this quality, which is more easily felt than described, was finely illustrated by references to Summerfield and Dr. Channing.

7. Finally, administrative ability—the power to get on—capacity of being and doing. A man, however learned, without this administrative talent, is a mere boy. I therefore conclude, said the speaker, that there is a much larger number of talents needed in a great preacher than the four canonical talents.

#### CHEERFUL HOUSES.

WHAT sort of a house do you live in? We do not ask whether it is costly or cheap, wide or narrow, of three stories or one. Whether it is in the city or country we care not. It may command a fine prospect, it may be shut in by sand-banks, or by higher buildings. These

things are incidental. But we ask, Is your house cheerful? Outsides have very little to do with this question; it is a matter of inside care and taste. Other people see the exteriors of our houses; we live inside. They pass along, and look but a moment; we stay in our rooms long hours, days, and months. Now we assert that the pleasantness of a house depends almost wholly on the way in which it is "kept." The grandest mansion can be made gloomy and repulsive, contributing to a "splendid misery." Some of the roughest, cheapest houses are cheeriest to live in. There is an air of comfort about all the rooms, a home-likeness which gladdens the heart. What makes the difference? We ask chiefly by way of suggestion, but we may be allowed to offer two or three hints to those who can use them. Let there be plenty of sunlight in your house. Don't be afraid of it. God floods the world with light, and it costs you an effort to shut it out. You want it as much as plants, which grow sickly without it. It is necessary to your health, spirits, good-nature, and happy influence. Let the sunlight stream freely in. Sydney Smith used to say, in his cheery tones, "Glorify the room," and the shutters were opened wide to the god of day. Flowers and vines are good in their place, but never allow them to keep out the sun. Let every room be thoroughly ventilated. Light and fresh air should go together. We called awhile ago on some most excellent people, who showed us into the parlour. It was a bright elastic day without, and the house was prettily situated. But within that room it was cheerless and dreary. Abominable close blinds were on the windows, and straggling vines made them hard to open. The air was almost stifling. The furniture was handsome, but it could not shine; there was a pretty bouquet on the table, but its beauty was nearly useless. Entertainers and entertained were alike languid; their conversation was stale and flat, if not unprofitable. That house wanted light and fresh air; these, and a cheerful hearty bearing, would have made visitors glad to stay. As it was, they were glad to go. We do not believe in keeping a best room for rare company. We think the dwellers in a

house, those who are there constantly, and to whom above all it needs to be made pleasant, should enjoy its best parts. We do not believe in having a carpet which will not bear the light. How absurd to keep its flowers bright, while the roses fade on the cheeks of your wife and children! Have only what will bear proper use, and use it. Let not cost be mistaken for comfort. Many a housekeeper sighs for new furniture, when taste and good judgment and possibly that absolute essential, tidiness, are much more wanted. Proper outlays should never be grudged; for where can money be so well spent as in making home pleasant and cheerful? But the best comforts are those within the reach of all. Where love and true politeness and cordial manners prevail, a home can very easily be made pleasant. It is no slight thing to have cheerful dwellings. A house should be made attractive to the busy mother, who toils in it the day through; to the father, who comes home wearied in his cares; to the children, who are all the while moulded by outward impressions, even the slightest. It should be made agreeable to neighbours and friends. It should help to cultivate contented hearts, a beaming kindness of manner, buoyant and happy Christian feelings.

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#### MR. GOLDWIN SMITH ON CHURCH AND STATE.

ON Friday, one of a series of conferences and meetings which are being held in Wales in connection with the Liberation Society, took place at Denbigh, where a special interest attended the proceedings, in consequence of the presence of Mr. Goldwin Smith. The meeting, which was a large and enthusiastic one, was addressed by Mr. Miall, the Rev. H. Richard, Mr. Goldwin Smith, and several other gentlemen, some of whom spoke in Welsh, and the speaking was principally directed to the question of parliamentary representation. It was stated, as a serious disgrace to the Welsh people, that though the great bulk of the nation were Liberals and Dissenters, the influence of the landlords is so far submitted to, that only a small proportion

of the number belong to the true Liberal party, and Wales is to all intents and purposes unrepresented in parliament. The fact that the only way to complete religious liberty and equality is through a true representation of the people, was strikingly insisted upon, and Welshmen were eloquently urged by Mr. Richard and others to submit no longer to the domination of the land-owners, but by banding together and agreeing never to occupy a farm from which anyone had been evicted for his vote, and by resolutely resolving to face any loss rather than be false to their consciences, to decide once for all that they, and not the landlords, should return representatives to parliament. Resolutions were passed approving of the objects of the society, and in favour of a truer representation of the country.

Mr. Goldwin Smith, who was received with great and prolonged applause, said: When I was asked, in very kind terms, to say a few words on this occasion, I did not feel at liberty to decline. Perhaps I felt less at liberty because I happen at present to be a guest under the roof of one of your neighbours who, valorous formerly in war and travel, is equally valorous in the advocacy of every good cause. If you ever happen to want a man to lead a forlorn hope on the right side, you can't apply to a better man than my friend, Mr. Sandwith, of Kars. I will say but few words, because I know there are many and much better speakers to follow me. I sympathize very heartily in the great objects of the Liberation Society, and have more than once been tempted to enrol myself amongst its members; but I thought it better on the whole to remain simply a member of that party, which, though not regularly organized, is working for liberation and equality within the Established Church. There are some who would say, "Yes, you are a traitor within the walls of the Establishment operating with the enemy without." To this I answer, "There are two things—the English Church and the Establishment; and it is because I am a faithful son of the English Church that I am the hearty and avowed enemy of the Establishment." Unless the Establishment dies the English Church cannot live; for no

Christian institution can possibly live when it is identified, as the Established Church is, with flagrant injustice. Even in England I see a large body—perhaps now not far from half the people—Dissenters from the creed of the Establishment, and yet forced to contribute to its endowment, and till lately forced to undergo political disabilities in order that the Establishment might preserve its domination. I turn to Ireland, and there I find a people miserably poor, and yet compelled out of their poverty to pay tithes to an alien church. I come here to Wales, and here again I find that church of which I am a member endowed with everything except the hearts of the people, established in everything except alone that in which a Christian church ought to be established. But if we look within the Church itself, what are the results? Desperate quarrels, scandalous litigation, which not only weaken the Church, but taint and degrade Christianity in the eyes of the people. What is the reason? It is because within the Establishment there are several churches differing not only superficially, but in the fundamental doctrines of religion, bound by this artificial tie, and therefore constantly striving to break it. The remedy is simple—the remedy is freedom. At this moment a cloud seems to be passing over the light of Christianity itself. Doubts are rising in men's minds. It seems as if the religion which has been the light and consolation of men for so many centuries were about to fail. If it were to fail, the world would be on the eve of convulsions far greater than those political convulsions which seem to be at this moment almost revolutionizing the world. But it will not fail. Freedom will restore it. More than once an Establishment has all but wrecked religion, and freedom has restored it to life. Free Christianity in two countries, against all disadvantages, won the ancient world; an Establishment has all but lost the modern world—freedom will restore the modern world to Christianity. I said that I had more than once thought of enrolling myself a member of the Liberation Society, but that I had abstained from doing so. In one movement, however, I am closely connected with it, and I have had the honour of co-operating with my friend Mr. Miall—I mean as to educational equality. He and I have worked together for an object which I have much at heart—the opening of the ancient universities. Perhaps there are not many here who may think in their own persons or those of their children, of availing themselves of a university education; but the universities extend their influence beyond their own sphere, and all may hope in some way or other to feel the benefit of that influence. But that is not all. This exclusion of Nonconformists from the emoluments and highest honours of the national universities inflicts a social stigma on nonconformity, and unless a rich man really has very strong convictions, unless he has a heart that can resist the influences of society around him, it is very hard for him to remain true to his principles when they exclude him from the privileges of his class. Let me commend this movement to you as one not alien to any friend of religious freedom. I have been in America and seen the state of religion there. In America there is absolute and real religious equality. To win the good opinion of that society every man must be a Christian, but to what denomination he belongs is a matter with which the public in no way interfere. It in no way affects a man's course of life to belong to one church more than another. But though there is absolute religious equality, and no sect has its foot on any other sect as the Established Church here has, it is worthy of remark that there is for the best purposes a national church—a national Christianity, to which the rulers may always appeal with confidence—a national religion which animates national education—a national religion which brings the members of all sects together for every good work—a national church for every good purpose, but not for purposes that are evil. I have already said more than I intended. I will conclude by offering my good wishes for the success of this movement, and just so far encroach on the next resolution as to remind all here that the way to religious freedom—the only way—is through political reform. If you mean to accomplish the great objects which you have met here to promote—true religious equality, true

educational equality, and perfect freedom—you must seek them through a really national parliament.

EFFECT OF STATE ENDOWMENTS.—It is marvellous how little a Church layman is called upon to pay for the

support of his religion, and how little, for the most part, he does pay towards it. His clergyman is paid by endowments provided by the past: a few shillings a-year paid for Church-rate, or by voluntary offering, for defraying Church expenses, is all that he contributes.—*Churchman.*

## General Correspondence.

### OUR OWN LITERATURE.

#### "THE ASSOCIATION SERMON."

TO THE EDITORS—

Dear Sirs,—I was very sorry to see the announcement on the cover of your Magazine for September that "the author is compelled to abandon the publication of the sermon, the orders received not being sufficient to guarantee him from loss." I cannot but think that if it had been published there would have been a much greater demand for it than any present number of applications would indicate; still it is scarcely to be expected that the author should be prepared to run even an apparent risk and what might possibly prove a real pecuniary loss.

The subject of the sermon, however, is one of such vast importance to the whole church of Christ, and the treatment of it so exhaustive, appropriate, and beautiful, that I do hope the amiable writer and the Editors of the *General Baptist Magazine* will gratify at least very many friends by giving it permanency in the pages of our denominational periodical.

I remain, dear sirs,  
Yours faithfully,  
I. STUBBINS.

Quorndon, Loughborough,  
Sep. 12th, 1866.

\* \* \* We should be most happy to enrich the pages of the Magazine with the Association Sermon, but we are not surprised that its author should put a negative on our application to him that he would permit it to appear. His proposal to publish it, in compliance with public request, having met with so little encouragement by offers to purchase, our esteemed brother modest-

ly infers that the denomination does not feel sufficient interest in the sermon.

Nothing can be more discouraging to efforts of authorship among even our talented ministers than the indifference which is shewn by our people to what may be called our own literature. As an instance of this indifference, we may point to the production which Mr. Stubbins fitly designates "appropriate, exhaustive, and beautiful." As a second instance of the same thing, we may mention the "publication scheme" for preserving the writings of our deceased ministers. And, as a third, we may refer to our "Catechism of Nonconformity," and "The General Baptists of Great Britain." The sale of the first of these, at the *small charge of one penny*, has not amounted to a tithe of the number which ought to have been required. And by the latter publication, the author; the Rev. Dawson Burns, is a considerable loser—the first edition not having yet been disposed of. The members of our churches cannot be aware of the excellence of either of these little works, or they would surely procure copies for themselves. With respect to the larger of them, Mr. Burns's Manual, we have no hesitation in saying that for correctness, for conciseness, and for completeness, it is impossible, within the same compass, to surpass it. For skill in composition, as well as for the stores of his knowledge, Mr. Burns is entitled to honourable mention, and his "Manual" is honestly worth the threepence originally charged for it. But we are now authorised to announce that the unsold copies may be procured at half price through any of our booksellers, or direct from the author.—Ed.

# Intelligence.

## Conference.

THE MIDLAND CONFERENCE met at Friar-lane chapel, Leicester, on Tuesday, Sep. 18th. The sudden illness of the secretary prevented him from fulfilling his appointment to preach, and Rev. W. Hill not being prepared at so short a notice, Rev. W. Woolley, of Archdeacon-lane chapel, very kindly supplied their lack of service. Rev. R. Kenney read the scriptures and prayed.

At the afternoon sitting Rev. J. C. Pike presided, and Revs. W. Chapman and H. Wilkinson prayed. The written and oral reports showed that since the Whitsuntide Conference seventy-seven had been baptized, fifty-seven were now candidates for baptism, and five had been restored to fellowship. After the doxology, and the reading of the minutes, the following business was transacted:—

1. *Market Harbro'*.—It was stated by a member of the Conference that this church was, on the whole, in a somewhat better condition, and that members of two or three Baptist churches in Leicester were now supplying the pulpit.

2. *Autumnal Meeting of the Baptist Union*.—The following resolution was agreed to:—That this Conference most earnestly and affectionately recommends every church, where it is practicable, to appoint their minister and two delegates to represent them at the forthcoming autumnal meeting of the Baptist Union, to be held in Liverpool on the 10th and 11th of October.

3. *Carley-street, Leicester*.—After the reading of a letter from the secretary of the Leicester Committee, signed by the secretary, Mr. J. Wilford, it was agreed: (1.) That this Conference, believing that there is no probability whatever of retaining Carley-street as a General Baptist chapel, recommends the trustee who has hitherto opposed the sale of the property, as suggested by this Conference, and endorsed by the Association, to act with his co-trustees, and so bring this unfortunate case to an end.—(2.) That the ministers of the three Leicester churches be requested to wait upon the said trustee

as the representatives of this Conference, and urge the propriety of the course above suggested.

4. *Magazine*.—A note was read from Dr. Underwood, asking for greater attention to the matter of agency in connection with sale of the Magazine in each church; but the discussion diverged to the prior question, what sort of Magazine the agents should have to sell. It was agreed, after a long discussion: That this Conference, while recommending the Editors to get all the information they can before the next Association as to the feeling of the churches about the desirable changes in the Magazine, yet very strongly urge that until that time the Editors make no alteration whether in size or in price.

5. *Union of the Baptist Associations of Nottinghamshire and Derbyshire with the Midland Conference*.—The following resolution was read:—

“The undersigned begs respectfully to propose for the adoption of the Conference the following proposition:—That this Conference, believing in the duty of Union and co-operation among Christians wherever practicable, respectfully and affectionately invites the churches forming the Nottinghamshire and Derbyshire Baptist Association to unite with the General Baptist churches of this district, so as to form one Midland Association, or Conference, of Baptist churches. It is believed that there are not now any doctrinal differences between us such as need prevent hearty sympathy and common action. Two of the ministers of the Nottinghamshire and Derbyshire Association were once in connection with the General Baptists, and in this Conference are no less than six ministerial brethren who were formerly identified with the other section of the Baptist body. Under these circumstances, there seems no sufficient reason for continued separation, but rather cause for thinking that a closer union of all the Baptist churches in this district would be for the advancement of Christ's kingdom and the glory of God. WM. R. STEVENSON.”

After a lengthy discussion, it was agreed: (1.) That we heartily approve of the proposed alliance between the Particular and General Baptist churches in this district. (2.) That we appoint a small committee to consider

the whole question, and to confer with the leading friends of the other section of the body thereon, and report at the next Conference; Revs. W. R. Stevenson, M.A., S. Cox, Harris Crasweller, B.A., and Dr. Underwood, to be the Committee.

6. *The Morning Preacher*.—The Conference agreed: That we regret to hear of the secretary's illness, and hope it may only be temporary, and heartily thank Mr. Woolley for his sermon this morning.

As the business was unusually lengthy, and the time was gone, it was agreed to defer till the next Conference the discussion of the subject—"The propriety of admitting persons of good Christian character to commune with us at the Lord's-table." Rev. T. Stevenson to introduce the discussion.

The next Conference will be held at Beeston on Shrove Tuesday, 1867; Rev. W. Hill, of Barton, to preach; or, in case of failure, Rev. W. Bailey.

Rev. W. R. Stevenson preached in the evening.

J. JACKSON GOADBY,  
*Sec. pro tem.*

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### Churches.

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TARPOBLEY.—On Thursday, Aug. 16, the new Baptist Chapel in this place was opened for the worship of God. In the morning, at half-past ten o'clock, the Church assembled for special prayer and supplication. At two o'clock p.m., the Rev. Stowell Brown, of Liverpool, preached from 1 Cor. i. 19, 21, and again in the evening from Luke xii. 49, 50, sermons of great excellency and power. On Lord's-day, the 19th, the opening services were continued, when the Rev. Dr. Burns, of London, preached to crowded and delighted congregations; in the afternoon from Ezra vii. 22, "And salt without prescribing how much;" and in the evening from Haggai ii. 9. The collections on the two days amounted to £115 16s. On Monday, the 20th, a tea-meeting was held in the Town-hall, when about four hundred persons sat down; and in the evening, at six o'clock, a public meeting was held in the chapel, which was crowded to excess. The chair was taken by Mr. James Aston, of Brassey Green, and very eloquent and impressive addresses were delivered by

the Revs. Dr. Burns, J. Marshall (Independent), J. Johnson (Wesleyan), T. Bateman (Primitive Methodist), R. Dutton, and E. Bott, pastor of the church. The chapel is in the Gothic style, and of red brick with stone facings. The front is thought to be very handsome, and the building itself an ornament to the town. The interior is much admired, for the excellency of its arrangements, the chasteness and simplicity of its furniture, and its perfect adaptation to the purpose of its erection. The entire cost will be about £1,330, toward which upwards of £1,060 have been raised by subscription and opening services.

LEEDS.—The chapel in which the Rev. R. Horsfield has preached for twenty years was re-opened on Sunday the 16th of September. The lower part has been repewed, and the flooring raised. Star-like gas pendants adorn the ceiling. The entire chapel has been painted and grained, except the front of the gallery, which is filled with trellis work, tinted blue and white, and enriched with gold. Behind the pulpit is a large architectural screen, highly embellished, reaching to the ceiling, its panels being inscribed with passages of scripture. The building has been provided with the necessary apparatus for warming and ventilating it—its floor has been carpeted, and its seats cushioned. The cost of several hundred pounds has in great part been already subscribed. The newspaper account, from which the above particulars are taken, states that "this church and congregation have a novelty among Nonconformists. They arranged at the beginning of the year for free worship and free finance. No pews or sittings are let or appropriated. The services are sustained, the poor relieved, and Christian and benevolent institutions are assisted by the weekly offertory. The choir during the day rendered with great taste some beautiful pieces, and the offerings were very liberal."—[Surely there is some exaggeration in the *style* of the writer who furnished this description! If not, how vast is the stride which has been taken from the poverty and plainness of a Home Missionary Station to the affluence and ornament of this renovated edifice! If Byron-street chapel has really become so "exceeding magnificent" as to be worthy of being admired by the lovers of ecclesiastical æsthetics,

we hope it will possess, in combination with that which charms the eyes, all other things which may endear it to the hearts of those who loved it in its primitive simplicity. Most of our chapels are more or less incumbered with debt; let us be thankful for any that are "embellished" by art, and "enriched with gold."

**NEW FLETTON.**—The chapel at New Fletton, near Peterborough, having been closed for repairing and painting, &c., was reopened on Lord's-day, Sep. 9th, when three sermons were preached by the Rev. C. H. Gough, of Crowland. On the following day about 140 persons partook of tea, after which addresses were delivered by Messrs. Pentney, Heath, Davis, Dexter, Colman, and Barrass. The amount raised by collections and tea was more than £17.

**BEESTON.**—The anniversary sermons for the chapel debt were preached on Sunday, Sep. 16, by the Rev. J. Greenwood, M.A., of Nottingham, and W. Underwood, D.D., of the College. On Monday evening, after tea, an interesting meeting was held, and was very effectively addressed by three of the Chilwell students, Messrs. March, Shaw, and R. Y. Roberts.

**HUCKNALL TORKARD.**—On Lord's-day, Sep. 16, the anniversary sermons for the chapel debt were preached by Mr. W. Bishop, Student of Chilwell College; and the following evening there was a well attended tea meeting.

**ASHBY-DE-LA-ZOUCH.**—The anniversary sermons were preached on Sunday, Sep. 9, by the Rev. J. Clifford, LL.B., of London. Collections good.

**NEW LENTON.**—The chapel anniversary sermons were preached by the Revs. J. Matheson, B.A., and S. Cox, Nottingham.

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### Ministerial.

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**NOTTINGHAM, Mechanics' Hall.**—On Sunday, Sep. 1st, the Rev. J. Greenwood, M.A., (late of Bourne), who has accepted an unanimous invitation to the pastorate of the Baptist church at present worshipping in this hall, commenced his labours, preaching to largely increased congregations. In the morning he delivered his introductory discourse to the church from Acts x. 33, "Now therefore are we all here present before God, to

hear all things that are commanded thee of God." In the course of his remarks Mr. Greenwood lucidly defined the nature of a Christian assembly, the office of a Christian minister, and the duty of the Christian church, concluding with a practical application. In the evening the rev. gentleman eloquently discussed some of the objections urged against the acceptance of the Gospel, founded on the 1st of Timothy, verse 15—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The congregations listened throughout with the greatest attention. We hope Mr. Greenwood's settlement in Nottingham may prove a social, moral, and religious benefit to the town.—*Nottingham Daily Express.*

On Monday evening, Sep. 2, a social tea meeting of the members was held in the Mechanics' Hall, to welcome amongst them Mr. and Mrs. Greenwood. After tea a brief glance was given of the church since its formation, and several addresses delivered urging upon the church to sustain our beloved minister in his pastoral duties, and the importance of individual effort in the cause of Christ specially directed to those attending no place of worship. A very pleasant evening was spent, and a feeling of brotherly love pervaded the meeting. May many souls be gathered to this new cause. T.

**REV. THOS. BURDITT, M.A.**, formerly General Baptist minister at Long Sutton, and since Classical Tutor at Haverford-west College, having resigned the latter office, has been presented by his former students with a testimonial and an address. The address expresses the highest admiration of his learning, abilities, and character, and deep regret at the resignation of his office. He is now living at Tenby, endeavouring to establish a good Baptist interest in that attractive watering place.

**REV. T. COCKERTON.**—We are informed that the resignation of the Rev. T. Cockerton was tendered to the church at Castle Donington "in consequence of his views of divine truth differing from those of the church generally, and of the denomination;" and that in addition to the purse of money mentioned in our last, £20 were given him by the church.

**THE REV. J. BAXENDALL**, late of Agard-street chapel, Derby, has accepted

the cordial invitation of the church at Wirksworth and Shottle, and has already entered on his new sphere of labour.

**REMOVALS AND SETTLEMENTS.**—The *Rev. J. Davis*, late of Arlington, has become co-pastor with the *Rev. D. Wassell*, of Bath.—The *Rev. C. Short, M.A.*, of Swansea, has become pastor of the Baptist church, Port Mahon, Sheffield.—The *Rev. W. L. Green*, formerly of Regent's Park College, has been ordained as pastor of the church at Middleton Teesdale.—The *Rev. T. W. Adey* has become co-pastor with the *Rev. W. Grant* over the church in Archer-street, Darlington.—The *Rev. J. R. Taylor*, of Risworth, Yorks., has accepted the invitation of the Baptist church, Agard-street, Derby.—The *Rev. J. E. Sargent*, of Wyken, has removed to Burslem, in Staffordshire.—The *Rev. E. C. Pike, B.A.*, resigned the pastorate of the Baptist church, West-street, Rochdale, on Sunday, July 22nd. A numerous party met at tea on Thursday, August 16, when a purse, containing upwards of £100, was presented to him on the occasion of his leaving Rochdale.—The *Rev. H. J. Betts*, of Bradford, is succeeding the *Rev. A. Mursell*, at Manchester.

### Schools.

**THE THIRTY-EIGHTH ANNIVERSARY OF THE LINCOLNSHIRE AND CAMBRIDGESHIRE SUNDAY SCHOOL TEACHERS' UNION** was held at the General Baptist chapel, Pinchbeck, Lincolnshire, on Thursday, July 19, 1866.

At seven o'clock a prayer meeting was held, attended principally by the teachers and friends at Pinchbeck. At 9.30 the chair was taken by the *Rev. J. Staddon*, of Pinchbeck, when the reports of the various schools in union were read. The whole of the reports were very encouraging. At eleven o'clock, the *Rev. John P. Tetley*, of Long Sutton, preached a very interesting and appropriate sermon to a very good congregation of friends as well as teachers.

At half-past two the friends again assembled, when *Mr. Bothamley*, of Boston, took the chair, and delivered one of the most powerful and soul-stirring addresses on Sabbath Schools and their importance it has ever been

our lot to listen to from any chairman at these annual gatherings; after which the following business engaged the attention of the Union, viz.—

The minutes of the previous meeting were read and confirmed. It was stated that *Mr. Jos. Perry*, of Boston, the Secretary of the Union, had left Boston since the last annual meeting was held, and that the "Emergency Committee" had requested *Mr. Edward Wilson*, of Boston, to fill the office *pro tem*. The meeting thereupon unanimously requested brother *Wilson* to undertake the duties of Secretary for the next three years; which he did.

It was unanimously resolved that the *Rev. J. Staddon* be the preacher for the next year; in case of failure, the *Rev. T. B. Summerfield*, of Holbeach. The next meeting be at Gedney Hill, on the 20th July, 1867. That *Mr. W. B. Stanwell*, of Boston, be the chairman on that occasion.

*Mr. Thomas Sharman*, one of the founders of the Union, then rose and read an interesting paper on "The Origin, Progress, and Prospects of the Sunday School Union," which, from its statistical account alone, is invaluable to the Union; but handled as it was by *Mr. Sharman* in his usual Sunday school, earnest, hearty manner, it was both deeply edifying and useful. It was decided to request *Mr. Sharman* to publish it in the Magazine, a request he cheerfully complied with.

The paper for the next year's meeting was committed to *Mr. Richard T. Bayley*, of Boston. Subject—"The Influence of our Sunday Schools on the Character of our Country."

A discussion took place relative to extending our usefulness as a Union, when it was unanimously resolved—That the Secretary do write and invite the following schools to join us, as the great facilities offered in railway travelling enable us to surmount difficulties our forefathers had so long to contend, viz., Peterborough, Whittlesea, Wisbech, Bourne, Louth, Lincoln, and Alford.

Resolved—That Messrs. *Cholerton*, *Summerfield*, and the Secretary, be a Committee to suggest a plan for making our meetings more profitable and useful.

In the afternoon a public tea meeting was held under a booth in *Mr. Squier's*



paddock, when upwards of five hundred sat down to tea.

At 6.30 the public meeting commenced—Mr. Bothamley in the chair—when speeches about ten minutes long, of great variety of interest, were delivered by the following friends:—Rev. T. B. Summerfield, of Holbeach; Rev. T. W. Mathews, and Messrs. Stanwell, Ward, Taylor, and Wilson, of Boston; Rev. J. C. Jones, and Messrs. Green, Sharman, and Godsmark, of Spalding; Rev. J. Cholerton, of Sutterton; Rev. J. Staddon, of Pinchbeck, and the chairman. During the meeting votes of thanks were proposed to the friends at Pinchbeck for their kindness in providing breakfast, dinner, and tea for the friends; to the chairman, for his able and impartial conduct in the chair; and to Mr. Thos. Sharman for his excellent paper.

The whole meetings were remarkably well attended, the evening meeting in particular, and a warm Sabbath school spirit seemed to be abroad. The picturesque little village presented quite a holiday appearance from the very large influx of Sunday school teachers and friends. E. WILSON, *Secretary*.

STALYBRIDGE.—Anniversary services were held in the General Baptist chapel on Lord's-day, Sept. 9, on behalf of the Sabbath school. In the morning an address was given to the scholars by our pastor, Rev. W. Evans, which was very interesting both to teachers and scholars. Two sermons were also preached by him, that in the afternoon, specially to parents, from Prov. xxii. 6; and we believe much good will result from it. The congregations, both afternoon and night, were very good; and at the close of each sermon collections were made, which amounted to £23. On Saturday we had a tea meeting of the members and congregation, when about 170 partook of tea. After tea Mr. Evans opened the meeting with singing and prayer, and then gave a sketch of what had been done during the two years he had been amongst us. Our "Weekly Offering" is doing very well, and many have been added unto us. Our congregation improves. Other friends gave words of encouragement, and a very pleasant evening was spent. J. B.

BURNLEY, *Ænon Chapel*.—On Lord's-day, Sep. 9, the anniversary sermons of our Sabbath schools were preached to overflowing congregations by our esteemed pastor, the Rev. J. Alcorn. The collections were more than were ever received in cash on any similar occasion since the chapel was opened, being £91 8s. 1½d. actually collected, and paid over at the close of the evening service to the Treasurer. Our minister sustained and added to his reputation by delivering two instructive, powerful, and eloquent discourses, to which the vast assembly, both in the afternoon and evening, listened with rapt attention. All felt that it was good to be there, and that a hallowed influence pervaded the meetings.

KIRKBY.—On Sunday, Sept. 9, the annual sermons in support of the Sunday school were preached by Mr. E. Cantrill, of the Chilwell College.

MOUNTSOREL.—Sept. 2, two sermons on behalf of the Sunday school were preached by Mr. N. Shaw, of the College, Chilwell.

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### Our Colleges.

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#### CHILWELL COLLEGE.

THE work of the *tenth* session under the present tutors commenced on the 5th of September, the students having assembled to fulfil their preaching engagements on the previous Sunday. In lieu of a public opening, the tutors began by holding a private meeting with the whole of them, at which, after free conversation on various points pertaining to their studies, preaching, and general work, a portion of Scripture was read, and prayer was offered for a useful and happy session. The attention of the young brethren was directed to the comparatively little progress which is apparently made either by our own denomination or by other religious bodies; and the hope was strongly expressed that the subjects of conversion, and of a revived state of experimental piety, might be made prominent in their own prayers, and in their occasional ministrations among the churches which they supply.

The Annual Report of the College, which is now being sent forth, contains a few features calling for notice. Refer-

ence is made to a "re-arrangement of the interior of part of the building," whereby the studies are separated from the sleeping rooms; and in a subsequent page will be found a statement of the cost of these alterations, and of the sums received toward it by the President. Since this statement was audited he has received a few more donations, which reduce the balance due to him below £5.

*The removal of the Debt* on the College property may now be regarded as a near event. The list of subscriptions promised at the last Association is printed in the Report, and from announcements in the Magazine for this month and the last, it will be seen that some of these promises are being fulfilled. It may be remembered by those who were present at Loughborough, that the President and Treasurer undertook to collect the residue left unpromised, and efforts are being made by them privately in fulfilment of their engagement.

*The Cash Account* of current expenses shews a smaller balance in the Treasurer's hands than in several preceding years, but this is occasioned by one item of expenditure, viz., the cost of the new apparatus for warming the studies. But for that £22 the accounts would have been a little better than they were the year before.

The General Committee of the College empowered the House Committee, if they deemed it desirable, to *introduce Gas*. This has been carried into effect, and the increased light and heat hereby afforded have added greatly to the comfort of those parts of the premises where the gas has been introduced. It is hoped that the expense may be met by the ordinary income, if the latter is improved to the extent it might be by more general collections and subscriptions.

By some inadvertency, or from some cause unknown to the writer, the sums received "after the audit" are not printed in the present year's Report. This is an omission which the contributors of those sums may probably complain of as unjust. The only compensation now possible is the publication of the totals from each place in the Magazine. These accordingly follow our present notice. The full particulars will, of course, be printed in the next College Report.

We have received from the Treasurer his grateful acknowledgement of the fol-

lowing sums forwarded since our last published list.

<i>Purchase Account.</i>		£	s.	d.
John Garrett, Esq., Chesham,	<i>Third Donation</i> .. .. .	50	0	0
Wm. Stevenson, Esq., Derby,	Second do. .. .. .	5	0	0
T. W. Marshall, Esq., Treasurer,	Second do. .. .. .	3	3	0
Lombard Street, Birmingham,	after sermons by the Pre-ident	10	0	0
Burton-on-Trent Church .. ..		5	10	0
<i>General Account.</i>				
Leicester—Archdeacon Lane ..		10	15	0
Birmingham—Rev. J. Harrison		0	10	0
Hose and Clawson .. .. .		3	6	0
<i>Cash received since the Annual Audit.</i>				
Ashby—subscriptions .. .. .		2	0	0
Alford—Rev. J. Taylor .. .. .		0	10	6
Allerton—collections .. .. .		2	1	6
Birmingham—F. Ewen, Esq. ..		1	1	0
Barrowden—subscriptions .. .		0	17	0
Chesham—collections .. .. .		8	10	0
Coningsby—do. .. .. .		1	4	0
Fleet—do. .. .. .		2	5	0
East Leake .. .. .		3	5	0
Heptonstall Slack .. .. .		13	15	6
Halifax (additional) .. .. .		2	10	6
London, Commercial Road .. .		7	15	7
" Praed Street .. .. .		13	4	9
Louth, North Gate .. .. .		6	9	4
" East Gate—Mr. Newman		1	0	0
Leeds—Rev. W. Taylor .. .. .		0	10	0
Leicester—Mrs. Case .. .. .		0	10	0
March .. .. .		2	12	3
Nottingham, Broad Street, (ad-	ditional) .. .. .	3	10	0
Nottingham, Mechanics' Hall,	(additional) .. .. .	1	10	6
Norwich .. .. .		0	5	0
Spalding—collections & subscrip.		7	16	9
Smarden—Rev. J. H. Wood .. .		0	10	0
Tarporley—subscriptions .. .		3	12	0
Whittlesea—Rev. G. Towler ..		0	10	0
Wirksworth and Shottle .. ..		3	13	2

### Baptisms.

ALLERTON.—On Wednesday, Feb. 28, six; and on Sunday, Sept. 2, five believers were baptized by Mr. W. E. Winks, our pastor. Four of these were from the Wesleyan, and one from the Independent, denomination. They have all been received into the fellowship of the church.

WOLVEY.—Sept. 2, one brother was baptized, and received into the church.

PETERBOROUGH.—Sept. 2, five persons were baptized by Mr. Barras, four of whom were received into the church.

## Miscellaneous.

THE AUTUMNAL SESSION OF THE BAPTIST UNION will be held in Liverpool on Oct. 10th and 11th, and it is hoped that a fair proportion of our General Baptist brethren will attend it.

THE TWENTIETH ANNUAL CONFERENCE OF THE EVANGELICAL ALLIANCE will be held at Bath, Oct. 16—19. A Committee to provide accommodation for visitors is formed, and a cordial welcome is promised. Besides foreign brethren, the following English ministers and gentlemen are expected:—Revs. C. Kemble, O. Winslow, Auriol, A. M. Brown, Earl of Cavan, Lord Radstock, Hon. W. Ashley, &c.

A NEW BAPTIST COLLEGE.—Another Baptist Theological Institution has just been founded, and Chamber Hall, near Bury, in Lancashire, the family residence of the late Sir Robert Peel, has been taken on lease for its accommodation. This Institution "is expected to meet the wants of churches who anxiously inquire for pastors whose sentiments on the Baptismal and Communion questions are in harmony with their own." In other words, it is to be a *Strict Baptist Institution*. The Rev. H. Dowson, of Bradford, is to be its President, and annual subscriptions reaching to between £500 and £600 are announced in the prospectus forwarded to us. It thus appears that if the opinions of its originators are narrower than those of the supporters of existing Colleges, their acts are far more liberal, so far as giving is concerned.

CHRISTIAN WORK.—A minister settled over a church which, during the cotton famine, could scarcely keep up its usual services, writes as follows:—"You will be pleased to hear that I continue to be very happy here. The church is as peaceful as I could wish it to be, and a spirit of concord and amity seems to pervade the whole of the members. They are willing both to work and give, which I regard as a sign of present prosperity, and a ground of hope for the future. Our chapel has been thoroughly cleaned and beautified, and we are setting to work in earnest to see if we can fill it. We have a good staff of tract distributors,

who invite the people to the place, and who have already brought some both to the school and the chapel. Tomorrow night I am to organize a band of males and females who will meet in the school-room about five o'clock on Sunday, and then start into the neighbourhood of the chapel to invite any body they meet to come and hear the word. At our elders' meeting, and then at our church meeting Aug. 1, it was unanimously resolved—That my salary be raised £50; and the hope was expressed that by next March they would be able to give me £20 more." [This extract from a *private* letter is made public in the hope that it may "provoke to emulation" other ministers and churches.—ED.]

THE WESLEYANS.—The returns from all the districts of the Wesleyan body in England, Wales, and Scotland, show the number of its members to be 331,193—an increase upon the year of 366 only. The *Watchman*, while regarding this small increase as a cause of gratitude, "trusts that it will lead to serious deliberations, and, if needful, to stringent official directions, in reference to the discipline of membership." The deliberations at the late Conference appear to have been both serious and earnest. The Rev. W. Arthur (President) remarked that there was one point very plain, although many might dispute it. It was that the number of persons meeting in class formed a fair index of the amount of our spiritual prosperity. If there be conversions, if there be general spiritual quickening in a circuit, the effect is sure to be felt in the classes. On the other hand, if there is little zeal, joy, love, and power, the effect will be equally felt in the classes. Making every allowance, the number of members is a fair index of spiritual progress amongst us for any given year. He would say that, on the one hand, we had no reason to be discouraged, still less to be disheartened. It was a fact that during the last ten years the number added to our societies exceeded the whole number of Methodists gathered in during the lifetime of John Wesley; a sufficient proof that the Lord is with us still.

WESLEYAN COLLEGES.—At the Leeds Conference a Building Committee was appointed to superintend the erec-

tion of a Theological Institution at Headingley, at a cost of £12,000. Another Committee was also appointed to consider the desirableness of erecting another theological institution near Birmingham.

**THE LIBERATION SOCIETY.**—*The Prize Book for the Young.*—The Committee offered a prize of £50 for a work explaining and enforcing the Society's principles in a manner calculated to interest the young, and appointed Dr. Underhill and the Rev. J. Kennedy adjudicators. These gentlemen have now awarded the prize to the Rev. John Guthrie, of Glasgow, whose production is pronounced to be most adapted, as regards form, matter, and style, to effect the object which the Society has in view. The work will be issued in a half crown volume, and a wide circulation of it is anticipated.

**THE CONGREGATIONAL BODY** have secured a freehold site near the Mansion House on which to erect a Memorial Hall. The cost of the site and of the building is estimated at between £70,000 and £75,000, of which above £50,000 have been already promised.

**CHRISTIAN GIVING.**

**THE NEW CONNEXION METHODISTS,** numbering 23,000 members in 1864, contributed in that year the following sums:—

For General Missionary Purposes .. .. .	£4,000
For Chapel Fund .. .. .	585
For College (special efforts)	2,500
Yearly Collection for Home Mission Objects .. .. .	800
Preachers' Beneficent Fund	1,150
Preachers' Paternal Fund ..	1,700
<b>Total ..</b>	<b>£10,735</b>

N.B.—As this body of Christians is in regard to size and pecuniary circumstances nearly on an equality with our own, it is humiliating to us to notice the discrepancy between our Christian giving and theirs. Our contributions for the only three institutions we profess to support amount to £3,082 3s. 6d. for the past year. Let Dr. Burns's Association Letter, in its form as a tract, be distributed among our people by thousands. It may be obtained from Winks & Son, Leicester.

**UNITED PRESBYTERIAN CHURCH.**—The financial returns present the following results:—

Congregational Income ..	£195,024
Missionary and Benevolent (Average per Member 28s. 6d.)	51,677
	<hr/>
	246,701
<b>Benevolent Income, not Congregational—</b>	
Legacies and Personal Donations for Missions ..	11,734
Societies and Foreign Donations .. .. .	1,226
Aged & Infirm Ministers' Fund .. .. .	980
Scholarships .. .. .	467
Manse Subscriptions and Interest .. .. .	2,595
London Church Extension Fund .. .. .	1,052
	<hr/>
	18,094
<b>Total ..</b>	<b>£264,795</b>

**THE CHURCH OF SCOTLAND.**—The receipts of the Church for missionary and other purposes show an increase, and are reported to the General Assembly as follows:—

Home Missions proper ..	£49,734
Endowment Scheme .. ..	26,146
	<hr/>
	75,880
<b>Foreign Missions—</b>	
India .. .. .	9,108
Colonies .. .. .	4,214
Jews .. .. .	3,924
Foreign Churches ..	653
	<hr/>
	17,899
<b>Education, exclusive of Government grants .. ..</b>	<b>27,486</b>
<b>Total ..</b>	<b>£121,265</b>

**FREE CHURCH OF SCOTLAND.**—The total sum raised during the year is £383,572, being an increase of £25,374 as compared with last year. Of this sum there had been raised for the general sustentation fund £138,228, affording to 741 ministers a dividend of £143.

The Contributions for Home Missions are .. .. .	£15,017
The Heathen .. .. .	19,813
The Jews .. .. .	4,519
The Colonies .. .. .	3,440
The Continent .. .. .	205
Education (Common) .. ..	12,247
Collegiate Theological Education .. .. .	9,971
	<hr/>
<b>Total ..</b>	<b>£65,221</b>

## Notes of the Month.

THE first event of public interest demanding notice in our review of the month is the meeting of the Annual Parliament of Science, commonly known as the "British Association." The place of meeting this year was Nottingham, and never before probably did this metropolis of the midland counties make such long and anxious preparation for the due reception of guests as on this occasion. Nor, if we may credit their assurances, were the distinguished scientific and literary men who visited "the city of lace and hosiery" disappointed in the hospitality shewn and the honours paid them. The President of the Association for this year was Mr. Grove, a barrister of eminence, chiefly known in the walks of science through his researches in connexion with Voltaic Electricity and a profound work on what is termed the "Correlation of Physical Forces." Let not our readers start at this hard, learned-looking phrase! It merely expresses in scientific form the idea that Light, Heat, Magnetism, Electricity, Gravitation, and all other natural forces are closely related, and may almost be said to be but different forms of the same thing. Well, Mr. Grove was president, and in the new Theatre, in the presence of a brilliant assembly of more than 2000 ladies and gentlemen, delivered a magnificent opening address. It was full of curious and important facts, lucidly set forth, and teemed with striking suggestive thoughts. The following eight days were occupied with Soirees, Lectures, Excursions, Discussion of Scientific Papers, &c. Sir Samuel Baker, the African traveller, in a very interesting address, remarkably well delivered, gave an account of his adventures in connexion with the discovery of the Albert Nyanza Lake, now supposed to be one of the sources of the Nile; Du Chaillu, the Gorilla hunter, told the story of his latest expedition; Palgrave gave a narrative of his explorations in Arabia; Mr. Glaisher described what he had done during the year in the way of Balloon-ascents, being subjected at the close of his address to an examination (very

amusing to the audience) from Professor Tyndall as to the way in which he had guarded his thermometers from the influence of radiation of heat; Sir Roderick Murchison discoursed on a subject very interesting to Englishmen just now, "The Districts of Great Britain whence Coal may be expected to be obtained;" Anthropologists talked to their hearts' content about jaw-bones, skulls, arrow-heads, and the like; Dr. Hooker, the great Botanist, lectured on the vegetation of certain island-groups, such as the Madeiras and Azores, starting some curious questions bearing on the past history of the globe; altogether time would fail to tell of all the good things of an intellectual sort provided for the delectation of the members of the Association on this occasion. Perhaps one of the most novel subjects to those who had not kept themselves well read up in scientific matters was that lectured on by Mr. Huggins,—"*Recent Discoveries in connexion with the Solar Spectrum.*" Mr. Huggins, we have been glad to learn, is an earnest Christian man, a member of the Congregational body, an occasional preacher, very diffident of his own powers in that way, but whom it is a rich treat to hear discourse on "the things of the kingdom." On this occasion he explained to his audience, (illustrating his lecture by beautiful experiments,) the manner in which, by investigations into the nature of Light, certain interesting facts have been discovered relative to the physical constitution of the sun and other heavenly bodies. Without travelling either to Sol or Sirius, to Arcturus or the Pleiades, we now know what they are made of, and what kinds of metal may be found there. Probably, however, the event for which in the annals of science the late meeting of the British Association in Nottingham will be most famous, will be the President's advocacy, amidst almost universal applause, of the "law of continuity." "And what in the world is that?" some will say. The idea is that nothing happens in the universe in the way of great breaks or convulsions, but that all is perfect

gradation, and slow, orderly succession. The following is the most important application of this law. Geologists have been in the habit of speaking of this world as having been the scene of many successive creations. One set of plants and animals appeared on earth, flourished for a time, were overwhelmed by some cataclysm, or vast convulsion of nature, and were then replaced by another creation, and so on. The new theory is that there has never been any sudden break,—that plants and animals have slowly developed into varieties, these varieties into species,—that the stronger and more fully developed species have gradually supplanted others, these others dying out,—and in short that for millions of ages past no other changes have taken place than such as are going on in the world at the present time. Probably there is a portion of truth in all this, as there is in most theories which obtain the assent of any large number of intelligent men; but our opinion is that the view is incomplete, and that something is to be said still on behalf of cataclysms and new creations. If we live, we shall wait patiently to see what another meeting of the British Association seven years hence will have to say about this matter. In the scientific world as well as the political and the religious, the pendulum keeps oscillating; now we are sent up with a swing in one direction and now in another.

Enough, however, for the present of science. Turning to politics, we find a healthful movement going on in the country in favour of Reform. Large meetings have been held in Birmingham, the Potteries, and other places, and the workmen seem to be taking the matter up in good earnest.

Mr. Edmond Beales has been dismissed from the post of Revising Barrister for Middlesex in consequence of the prominent part he has recently taken in connexion with the Reform question,—a most un-English proceeding; for do we not in this country almost invariably bestow judicial and other appointments on those who have distinguished themselves as politicians, and at the same time expect that as a point of honour they will not allow party-bias to influence them in their decisions? Mr. Beales, as revising barrister, has con-

fessedly acted in an upright, impartial manner; under these circumstances therefore to dismiss him was unfair and unjust.

On the continent of Europe a lull has succeeded to the late storm. The Emperor Napoleon has issued a manifesto, the purport of which is that he accepts the situation, and that France has every reason to be content with things as they are. The people of Candia, however, (the ancient Crete,) are not content. Neither can we blame them. Greeks by race, Christians in religion, they are groaning under the yoke of the Turks, who, whilst exacting heavy taxes, show themselves to be utterly indifferent to either the material prosperity or social comfort of their subjects. Hence these latter, though comparatively unarmed, have risen in rebellion; the young king of Greece and his people, within a few hours sail of the Cretans, sympathising with them and yet fearing to render active help, are in a state of intense excitement, and what will be the end no one can predict.

Turning to the American continent, we hear of a sanguinary war being carried on in the South, between Brazil and her allies on the one side, and Paraguay on the other. In central America the Mexican Empire seems on its last legs. It is expected that the Emperor will set sail for Europe in a few weeks.

In the North a very interesting and exciting contest is going on between President Johnson and what is now termed the Radical party. So far as we can understand the state of matters, the Radicals are more decidedly Anti-slavery than the President, and refuse to admit the Southern States to the full enjoyment of political privileges until they have given constitutional guarantees which shall secure both personal and social freedom to the negro. Andrew Johnson and the Democrats, on the other hand, would receive back the seceding states at once, trusting to the future to bring about all needful changes in the condition of the coloured people. The American people are now being called upon to decide the point by their election of representatives to Congress. In Maine and Vermont,—where our Free-will Baptist brethren are specially strong,—the Radicals have already triumphed. At this distance from the scene it is difficult to enter fully into the merits of the question, and it puzzles us to hear that Henry Ward Beecher is on the side of the President; but so far as we can see the Radicals seem to be in the right, and we consequently wish them success. Next month, good reader, if all be well, you and we may talk about the *issue* of the contest.

## Obituaries.

THOMAS COOKE.

THE subject of the following brief notice was born at Loughborough, Oct. 15, 1774. Owing to his advanced age but little is known of his early life. When very young he was deprived of the care of an affectionate father, so that his future training devolved upon his mother, who was ever anxious for the welfare and happiness of her children, to whom she was spared for many years. Thomas was apprenticed to the late Mr. John Chapman, of Loughborough, where he acquired a thorough knowledge of the clock and watch making business. During his stay with Mr. C. he was led away by ungodly companions, and allured by the vain pleasures of this world. Shortly after the term of his apprenticeship had expired he was led to see the error of his ways, and place all his hope and trust in the merits of a Saviour's righteousness. He was brought to a saving knowledge of the truth as it is in Jesus under the ministry of the late Rev. B. Pollard, then pastor of the General Baptist church, Wood-gate, by whom he was baptized and received into fellowship, April 10th, 1797. During his connection with the Loughborough church, a period of more than forty years, he maintained an honourable profession of Christianity. Previous to his conversion he entered the marriage state with Elizabeth, eldest daughter of Thomas and Ann Sibson, of Normanton-on-Soar, in the county of Nottingham. In 1838 he removed to Derby, where he and his beloved partner united with the church under the pastorate of the late Rev. J. G. Pike, of blessed memory. In the spring of 1840 he was called to endure a heavy trial by the death of his wife: this was, indeed, a severe stroke, yet he bore it with Christian fortitude, being calmly resigned to the will of God. The affliction which removed him from this vale of tears was of short duration, during which time he experienced much of his Saviour's presence. The precious promises of his heavenly Father supported him in the hour of death. Shortly before his departure he repeated, with peculiar emphasis, the following lines—

"I'll speak the honours of Thy name  
With my last labouring breath;  
Then, speechless, clasp thee in my arms,  
My joy in life and death."

At last the weary wheels of mortal life ceased to revolve, and, like a shock of corn fully ripe, he was gathered into the garner of the Lord, Sunday, March 5th, 1865, in the ninety-first year of his age. For nearly seventy years he adorned the Chris-

tian profession, and, although he had attained such an advanced age, his faculties, with the exception of sight, were unimpaired. Till the close of life he displayed an energy of character but seldom witnessed in a person of his years. He longed for the prosperity of Zion. His knowledge of the Scriptures was considerable, and till the last he loved to instruct others in the knowledge of the Lord. His attendance on the means of grace was regular till prevented by the infirmities of old age. He loved the habitation of God's house—it was the place in which his soul delighted to rest. With these remarks the writer closes this brief memoir of an aged follower of the Lord Jesus, trusting that all who peruse it may be followers of him who through faith and patience is inheriting the promises.

*Liicester, Aug., 1866.* J. B. COOKE.

MRS. KING.

MARY, the widow of Mr. Thomas King, of Costock, died on the 29th of May, 1865, in the 84th year of her age. She was a native of Bunny, in the county of Nottingham, where she was born April 24th, 1782. While young she left home and went to live in the family of Mr. Tatham, an influential member of the Wesleyan body at Nottingham. There her mind was impressed with the claims of religion and the importance of early decision for God. One special means of producing this impression was the devotedness in spirit and life of the Rev. W. Bramwell, who was frequently a visitor in the family. Oft our friend rose in the night to listen to the earnest and pious breathings in prayer of this man of eminent faith and devotion. Mr. Bramwell, on becoming acquainted with her spiritual concern, took an interest in her welfare. On one occasion, when passing through the room where she was, he stopped, and with paternal kindness said to her, "My child, don't think that we are all going to heaven and mean to leave thee behind." She felt much encouraged by this, and was soon received as a member of the Wesleyan society. In 1807 she was married to Mr. King, and on removing to Costock aided in the support of the Wesleyan cause there. Subsequently, however, she began to attend the General Baptist chapel at East Leake. Here she found congenial Christian associates; and feeling it to be her duty to profess her faith in Christ by baptism, and to join in fellowship with the

church at Leake and Wymeswold, she was baptized at the latter place in November, 1827. Henceforward she was warmly attached to the church of which she had become a member. While catholic in spirit, she manifested an ardent love to her own people. Great was her joy when in 1830 her husband also became united with the church. Now she became, if possible, still more deeply interested in the cause of Christ. Often did she join with others of similar spirit in devising plans for promoting both the pecuniary and the spiritual welfare of the church. She showed that her love to Christ and His people was no transient or fitful emotion, but the generous, abiding glow of a grateful heart.

Fond of reading, she was an intelligent companion; tender in feeling, she was a sympathetic friend; anxious for spiritual growth, she was an attentive and prayerful hearer of the word; peaceful in her own spirit, and wishful for the peace of others, the blessing pronounced upon the peacemaker oft descended upon her head. Hence by her Christian friends she was honoured and beloved. The minister of Christ found in her one who loved him for his work's sake, and who, when he was wearied with his toil, welcomed him to refreshment, rest, and Christian converse with a cordial hand and a cheerful smile.

In 1858 she lost her husband. From this time her own strength began more evidently to fail, and her attendance at the means of grace, which had been most exemplary, became less regular. But she enjoyed the presence of God in retirement, and when at last confined to her room by the infirmities of age, retained her confidence in Christ, and longed for the hour of her departure to be for ever with the Lord. On the day already named in this notice, her end came, and it was peace.

Her immediate friends have lost a wise and faithful counsellor, her fellow members a pleasant companion, and the church a liberal helper; but heaven has gained another gem, and Christ another trophy there—a blood-washed sainted soul.

J. L. B.

MRS. WOOTON.

ELIZABETH, the widow of Mr. John Wooton, of East Leake, died on the 1st of June, 1866, aged 72 years.

In early life she listened to the ministry of the word from the lips of the Rev. T. Hoe. Of the special means of her conversion to God beyond this fact no intelligence has been supplied. A few brief records made by her own hand show, however, that she felt the importance of decision, and that her spiritual life was nurtured by frequent communion with

God. The following is an example—  
"Devoted myself to God four times."

In 1822 she decided to seek union with the people of God, and to make a public profession of her dependance upon the Saviour.

The day of her baptism, Aug. 18th, was, in rural phrase, adopted from the Word of God, "a high day" to both herself and her friends. Considering the place, the number added was large, for there were eighteen besides herself; and the ministers engaged to conduct the services were men of piety and power. The Rev. T. Orton, of Hugglescote, preached in the morning from Matt. x. 32, 33. The Rev. J. G. Pike, of Derby, preached in the afternoon from Num. x. 29, and also administered the Lord's supper.

Our friend became a warm-hearted member of the church. Her house was the abode of hospitality, and long available for the comfort of the ministers of Christ. In shewing this kindness she was happy in having the cordial consent of her husband. She was a benefactor to the poor and a helper of the needy.

With her friend Mrs. King she frequently conferred with a view to their good, and also for the promotion of the general welfare of the church of Christ with which she was connected.

In March, 1861, she lost her husband, but was mercifully sustained in her trial, being led to observe—"It is the Lord's will that I should be a widow, and he will help me." Having been actively engaged in business, she now expressed a desire "to live more retired from the world." This, however, was prevented by the sudden death of the husband of her afflicted daughter. Her attention to her usual duties seemed to be required, and she was active and useful till within a few days of her death.

On the Lord's-day morning preceding her decease she went to chapel, but not feeling well did not go again in the evening. The next day she was worse. She became so ill as to be unable to converse with her friends. Little was heard from her lips but short appeals for Divine help. Her heavenly Father did help her, and on the Friday morning her short affliction closed in a peaceful death.

She was kind, frank, and faithful. Punctuality at the means of grace she looked upon as essential to the obtaining of the benefits intended for the worshipper, often observing, "If I am late I seem to lose half the blessing." For more than forty-three years she maintained a honourable association with the people of God, and will long be remembered as a type of the warm friendship which in past years brightly glowed in our rural churches.

J. L. B.



## Marriages.

PRUDEN—FERNEYHOUGH.—July 12th, at the Mansfield Road chapel, Nottingham, by the Rev. James Ferneyhough, father of the bride, Alfred Pruden, of Manchester, to Susanna Melbourne Ferneyhough, of Newstead Grove, Nottingham. No cards.

FERNEYHOUGH—RENALS.—Aug. 11th, at the Baptist chapel, George-street, Nottingham, by the Rev. James Ferneyhough, father of the bridegroom, John Ferneyhough, of Newstead Grove, to Harriett Wilson Renals, of Goldsmith-street, both of Nottingham. No cards.

WOOLLEY—MELLOR.—Aug. 28th, at the General Baptist chapel, Staleybridge, by the Rev. William Evans. Mr. Samuel Woolley,

of Tame Valley, Dunkinfield, to Miss Eliza Mellor, of Staleybridge.

ATKINSON—WHEEN.—Sep. 3rd, at Coventry Road chapel, Sheffield, by the Rev. R. Y. Roberts, the Rev. J. A. Atkinson, of Halifax, to Miss Wheen, of Sheffield.

DANIELS—DENTON.—Sep. 16th, at the General Baptist chapel, Macclesfield, by the Rev. J. Maden, Mr. Henry Daniels to Miss Martha Denton.

BUTLER—NOBLE.—Sep. 25th, at North Parade chapel, Halifax, by the Revs. R. Ingham and J. H. Atkinson, Mr. John Butler, son of the late Rev. W. Butler, of Heptonstall Slack, to Miss Noble, of Halifax.

## Deaths.

TONG.—July 21st, at Barrow-on-Soar, Miss Hannah Tong, aged 78 years. She had been a consistent and liberal member of the Woodgate church, Loughborough, fifty-seven years, and has left legacies to the Connexional Institutions, of which she has been a steady supporter.

BROWN.—Aug. 22, at Broughton, aged 62, Mrs. Brown, widow of Mr. T. Brown, who was for several years an active and influential member of the church at Broughton.

PICKERING.—Aug. 27, at Nottingham, Mary, only surviving daughter of the late Rev. W. Pickering, Aged 76.

LEE.—Sep. 14, the Rev. Thos. Lee, of West Retford, Notts., aged 47. Mr. Lee entered the Loughborough Academy in the year 1840, and was successively the minister at Isleham, Whittlesea, and West Retford.

WHEATLEY.—Sep. 15th, aged 34, Mary Ann, wife of Mr. W. Wheatley, a respected member of the church in Broadstreet, Nottingham.

DR. EDGAR.—The Presbyterians in Ireland have lost an eminent and useful member by the death, at the age of 69, of the Rev. John Edgar, D.D., LL.D., Professor of Theology at Belfast.

## EDITORIAL POSTSCRIPT.

SINCE our last number was published we have received some additional communications respecting the future Magazine. One correspondent has addressed a long letter to us for publication, and he may be disappointed at its non-appearance. If he had paid attention to our last Postscript he might have saved himself the labour of writing some things in his letter, and to that we refer him for a reason why the whole communication is suppressed. Anxious to learn the opinions not of individuals and of separate churches only, but also of Conferences, we requested that the case might be considered by the Midland and Yorkshire Conferences recently held. The resolution of the Midland is given in its Report, published in a previous page. How the Yorkshire Conference has treated it we are not yet apprized. We beg to remind all of whom we ask counsel that the point to be considered is not *whether any alteration shall be made after the present volume is completed*. We consented to undertake the temporary management of it on this sole condition—that a change should be made; and the resolution of the Association, cited in our last Postscript, was based on that proposed condition, and was an open acceptance of the condition. For any sectional meeting of our churches, and still more for any individual to advocate a postponement of the change until next year, and its reconsideration by another Association, is to break faith with us. And such procrastination would be constituting our Annual Association an assembly of garrulous do-littles,—a body all “wind and tongue.”

We introduced this matter to our readers as early as possible to give them the fullest opportunity for forming and expressing their opinions upon it. If any please to call this course hasty, let them reflect that by such haste they have the more leisure. As we are not yet at the end of the year, we shall wait a little longer for any further communications before deciding on the nature of the change to be then made.

## Missionary Observer.

### THE FAMINE IN ORISSA.

*Cuttack, Aug. 3, 1866.*

THE famine is still desolating Orissa. *Three thousand deaths from it in the Cuttack district alone were reported in one week only a month ago.* According to some accounts the number was four thousand. Add to this the mortality from famine and pestilence in the Pooree and Balasore districts, where, in the opinion of many, the suffering is greater than in Cuttack; and then add the number of victims in the extensive and populous districts of Midnapore in the north, and Ganjam in the south, and you have some idea, though still a very inadequate one, of the magnitude and extent of the terrible visitation which has befallen the land. In the description given by Macaulay of the famine in Bengal nearly a hundred years ago, he adverts with graphic power to the number of dead bodies daily brought down by the mighty Ganges; and I may state that I was assured, not many days ago, by one who lives on the banks of the Mahanuddee, that the first fresh of our great river this season brought down a shocking number of corpses. What will be the end of these things? I have no doubt that the extent of the mortality has been, and will be much greater than any of our letters have led you to suppose. The hand of the Lord is very heavy on the land, and it is a time to humble ourselves before Him, to seek his face, and to cry mightily for the help which He alone can give.

The reports we hear from the country are of a very painful nature. Mothers have sold their little sons for a handful of rice; or a pint of milk, have drunk the milk, and then dropped down dead! Whole families have been swept away, and in some districts villages nearly depopulated. One house has been visited, it has been empty; another, and where there had been seven or eight, two, or perhaps three, poor suffering creatures only remained; a third, this has been empty—if any of its former inmates had escaped death from famine or cholera they had fled to some place where help was more likely to be obtained. Travel-

ling is now become much more difficult than I have ever known it, so many of the bearers having been swept away.

A month ago I hoped that there was some slight abatement of the distress, and so there was, and indeed is; but I think it is only to be attributed to the gigantic scale on which relief is now administered; and were this to be stayed there is little doubt that things would be worse than they have ever been. One after another our hopes have been utterly blighted. The rains set in auspiciously and continue favourable: the river is open, and boats can come with grain from Sumbulpore, and places still more westward, but the help we hoped to obtain by these means has not been realized, or only to a small extent. I see now no reasonable prospect of substantial and general relief till the next harvest is gathered in December. May God in His mercy grant that it may be an abundant one.

We are looking out for more help from home, and trust you will never forget us in your prayers. JOHN BUCKLEY.

### LETTER FROM THE REV. T. BAILEY.

*Berhampore, June 16, 1866.*

I MENTIONED in my letter about a month ago that I had fairly entered upon my duties here—the whole has been a busy time with us. The dearness and scarcity of rice have rendered help necessary both to our friends here and at the new village, but especially to the latter, as they are dependent upon the farms for their support, and now, for two years, the harvest has failed. A good deal of money has been expended on improvements, and as these have been mainly effected by the people themselves—were indeed commenced to afford them employment—it has been a great help. The work, however, is about completed now, and I have been obliged to render them considerable assistance independently of it. I went over a few days after arriving in Berhampore, and, with the help of the native preachers, made what arrangements were deemed absolutely necessary,

though it will take rather a large sum to cover them—funds, however, have happily come to hand, and I hope we shall now tide over the difficulty. I found that a school was greatly needed there, and as there was a young man in the Christian community here apparently qualified for the post of master, and the people were very anxious, we installed him into the appointment at a small salary, and made arrangements for commencing the school at once. The people are again becoming very badly off, and further means must be devised for their help. I am indeed now treating for a large quantity of rice and seeds for them, which must be dealt out either gratuitously, or in return for what little work we may be able to find. I hear that the distress is even greater in the Cuttack and Pooree districts.

There are, of course, many orphans and friendless children on account of the famine, and I learn that the government is willing to provide for their support. I wrote, a few days ago, to brother Buckley, telling him that there were numbers of children of this kind here, and that should the necessary funds be forthcoming I could commence an asylum at once: no definite reply has yet come to hand, but one will probably do so in a few days, and as there are buildings in readiness, I do not apprehend any difficulty or delay in making all necessary arrangements.

Brother Goadby would no doubt inform you that the school at Conchoor had been closed, as the Vernacular Education Society declined to confirm their grant of funds. The other small school of the same kind which was commenced at Tamana must have been discontinued for the same reason, but on the 14th of last month the master left, and the school therefore came to an end. The mission school held on the premises here is, I think, promising well. I have examined the boys in Oriya, and the very little English they learn, and have requested Daniel to do the same in Telegoo. As two of the elder boys, moreover, appear anxious to get on, I have supplied them with an Oriya translation of Euclid in addition to their other class books, and purpose taking them through the first book.

We have also commenced a small Sunday school for the village children, and Daniel, who is thoroughly well qualified,

has engaged to superintend it—this arrangement has given us special pleasure and satisfaction.

There was formerly a Bible-class for the women here, conducted by Miss Packer, though, on account of various difficulties, it had, I believe, been necessarily discontinued for some time—we have been able to recommence, the responsibility of conducting it falling to my share. The attendance has been exceedingly good, and there is every prospect of its proving a useful and interesting auxiliary. The other services, both English and Oriya, with bazaar preaching, have been continued as before.

I have also done my best to obtain increased local subscriptions, and are happy to say that though the number of residents is still very small, the current month shows a considerable improvement. Our good and highly valued friend, Mr. Woodhouse, has doubled his subscription, and three new subscribers have been obtained.

The heat during the month has been simply *terrific*—the natives say that they have never known anything like it. The thermometer has remained at above 100° in the house for a great part of both night and day, and we hear of several cases of heat apoplexy in consequence. There is one death attributed to this cause that I am sure both yourself and many other friends will be very grieved and distressed to hear—it is that of our dear friend Miss Colley, of Gopalpore. Mrs. Woodhouse was at her house at the time for the benefit of the sea-breeze, and she wrote on the morning of the 13th (Wednesday last) communicating the sad intelligence that Miss Colley had been found that morning dead in her room. She had not been feeling very strong, but there were no apprehensions of anything serious being the matter—she did not, however, appear at her usual time, and they became alarmed. Two gentlemen, who happened to be at Gopalpore, were sent for, and they had the room broken into, when they found her lying on the floor near the door of her bath-room quite dead. It is supposed that she felt unwell in bed, and was going into her bath-room, but strength failed, and she must have died almost instantly. She was a very dear and kind friend of the missionaries, and I suppose nearly all have been many times indebted to her kindness and hospitality. When

the Bailey's and myself were there in January, we assisted to complete her will, but little thought how soon it would have to be administered. She was buried the same evening in the Berhampore old cemetery, and I had the sad satisfaction of forming one in the procession to the grave as a last tribute of respect and affection to her memory. Will you kindly let all our missionary friends know, as she was so well known and beloved.

In addition to the terrible heat we have been in great fear of a plague of locusts. We saw a few on Tuesday—on Wednesday they were more numerous, but on Thursday they came up in clouds which darkened the horizon, myriads on myriads, making a sound with their wings like the rush of distant waters—they came up in huge swarms, some of which settled on the trees and ground near us, and threatened to eat up every green thing. The mangoe trees, on which they settled, were speedily denuded of leaves, and the natives who had never seen them before were almost paralysed with fear and dread. There has now been such a succession of plagues and calamities that some of them are ready to believe that the world itself is near its end. They had begun to look despairingly towards the clouds, and to fear another year of drought, but yesterday the locusts had disappeared, and we had a thorough downfall of rain. Peoples' minds are therefore more at rest, and the cholera, which had again broken out, appears to be stayed—but all say they have never known a year like this. I am happy to say that notwithstanding the trying nature of the weather I am quite well.

LETTER FROM THE REV. J. O. GOADBY, TO THE REV. J. J. GOADBY, LEICESTER.

*The Association—Extreme Heat at Russell Condah—The Famine—Baptism of a Young Man at Berhampore—The Khond Mission.*

Russell Condah, June 28, 1866.

THE Association—that golden season or rather annual festival of the General Baptists—is over; its sittings, committees, discussions, and talk have come to an end; and we Indians are anxiously waiting for the mail of the 26th inst. to make ourselves acquainted with its details of

business attended to, reports read, and decisions attained. Of course, to us, the minutes of the Foreign Missionary Committee and their discussions, the speeches and spirit of the public missionary meeting, are items of news more ardently anticipated than any other, as we expect from the former material assistance, and from the latter encouragement in our work.

We are now passing through a season of famine, pestilence, and heat unprecedented, which must be seen and felt to be realized. This hot season the heat has been *terrific*, and in using such a word I am not afraid of being charged with exaggeration. In my Indian life and experience I have neither heard of nor known a season approaching to it in intensity. Russell Condah in ordinary years is a hot station in the hot weather—is known to be such—but this year it has been hot to a degree almost beyond the limit of human endurance. Imagine going to bed at 10 p.m. with the thermometer at 98°, the quicksilver rising at eleven or twelve o'clock to 100°, and several degrees higher by two hours after midnight, and only falling to 94° or 96° at seven o'clock in the morning, preparatory to leaping up to 110° and 112° by noon; and if your imagination is sufficiently vivid, you may form some idea of this killing season. But I am forgetting how few persons at home attend to the readings of the thermometer, be the weather hot or cold. Still, given you can realize the above, you must then remember from such grilling heat we have no refuge, the above being with doors all shut twenty hours out of the twenty-four, and punkas going day and night—and this for not one day only, but day after day for weeks. Clothes, bed clothes and pillows included, smell of fire, and all as hot as if they had just left the ironing-board; beds, chairs, tables, drawers, and every article of furniture, as though they had been out in an English summer's sun for hours. Such heat I could not have imagined it possible to exist in, had not Divine mercy safely brought us through it all. As may be expected, instances of death from heat apoplexy, have been shockingly numerous; so frequent, in fact, as to become a common, every day occurrence. One day after leaving our own school two boys fell dead. The night following a fire-wind sprung up, almost

as fatal to human life as the simoon of the Sahara, slaying numbers. A dear friend of ours at Gopalpore suddenly died in her bed-room that night; and in a town to the south (Chickercole) over which it swept with great force, and was accompanied by rain, not a refreshing shower, but in large drops, hot and steamy, nineteen persons died in a few minutes after it arose. Never shall I forget that night. Up I jumped when the wind entered the room through the open Venetians, as though the bed clothes were burning beneath me. It woke us all up, for the heat was stifling, sulphurous, laden with death! Hot! hot! hot! was all we could say while gasping for breath. It was a night of death to many men, women, and children, and many cattle fell victims to its fury; and it is matter for surprise it was not more fatal, as the natives during the hot season mostly sleep in the open air, or in the outer verandahs of their houses, and out of doors the sense of suffocation was most distressing. All who had houses ran into them, though they were hot as ovens, and shutting the door against the wind vainly sought to shut out the heat. Providentially, this lasted but a short time, or the deadly effects would have been far more extensive.

In addition to the heat, famine and pestilence were claiming their victims by hundreds. At the present moment there is no cessation in their ravages, though the heat has somewhat abated. Our streets and bazaar are thronged with gaunt creatures—skeletons, scarcely recognizable as human beings, hunting among the sweepings of shops for rice, and ravenously devouring each grain they find. The moss from tanks, duckweed, grubs, snails from stagnant pools, the stones of different kinds of fruit powdered, the leaves of trees, and even grass, form the daily food of scores, and of some of these items their supply is but a scanty one. Natural affection yields to the power of hunger, and mothers see their little ones die inch by inch, greedily refusing to dole out any or but a mite of the food procurable. I have seen comparatively fat mothers with children—living skeletons—by their side, or hanging to the breasts. Only last Monday, when feeding upwards of two hundred starving creatures, I saw one inhuman mother after giving but a

grain or two of the boiled rice she received to her starving children, speedily consume the remainder herself. The least of her starving children is now in our female orphanage here. Scores of mothers are selling their children for a few pice; many have been offered to us at 4 annas or 2 annas apiece (6d. and 3d.); and had we the money to support them, hundreds of starving little ones could be obtained. I have communicated with the Madras Government on the subject, and as the collector of Ganjam will be up here in a day or two, I shall have an interview with him, and hear his opinion.

But I must turn from this gloomy subject to a brighter theme. During our short stay at Berbampore we were cheered to find a greater spirit of inquiry abroad among the people than has been manifest for some time. The baptism of one young man, Ramiab, was a most interesting, yea, hallowed season to us all. He is the son of a pensioned subadab-major in the Madras native army. He stated that for years his mind had been under the influence of ideas adverse to the superstitions of his fathers, though he at the time knew little of the Christian religion. In fact he said he could not remember the time when he had any satisfaction in idolatry; that as soon as he could think for himself he was strongly impressed with its foolishness, and early, under a sense of the power of sin and its certain punishment, he commenced seeking after truth, having no hope of salvation in the profession and observances of Hindooism. In childhood, even, he frequently raised the ire of his father by showing his contempt for the gods. After he grew up he was sent to the Medical College, Madras, to study for the appointment of hospital-assistant. While there, coming in contact constantly with young men who like himself had their confidence in the religion of their forefathers shaken, he commenced attending the Roman Catholic chapel; but failing to see in what they materially differed from Hindooism, and having a particular aversion to the idolatry they practised, he left them, and attended the Church Mission chapel. Meanwhile, his father getting to hear of his son's visits to the mission chapel, and previously suspicious of his leaning towards Christianity, wrote to the medical gentleman in charge of the

hospital in which his son was practising requesting his son's dismissal, and enclosing the amount of his passage back to Ganjam. The doctor, though a Christian gentleman and very much attached to the young man, felt it his duty to comply with the wishes of the parent, and accordingly dismissed him, giving him, however, a paper stating his dismissal was on account of no misconduct, but the wish of his father, who feared if his son stayed longer in Madras he would break caste and become a Christian. After this he was employed by native merchants in Ganjam and Berhampore. He came to our Christian village first when I was away from home; after this he came repeatedly, almost daily, and stayed for hours, having long and serious conversation with two of our dear native friends. He was particularly anxious to see the padre sahib, he said; and as I was away, expressed his determination to stay at Berhampore until my return. As he could not speak Oriya, and understood only English very imperfectly, his mother tongue being Telegoo, I had to converse with him through an interpreter—one of our native Christian friends acting as such. I saw him repeatedly, though whenever he came he had to steal away from his friends as opportunities presented themselves. Several times had they watched him, sending a little boy to follow and ascertain whither he strayed to; and on finding his visits were to our Christian village, did their utmost to dissuade him from coming, and even threatened force if he persisted. I was particularly pleased with his simplicity of character, and his earnest seeking after truth. After long and serious conversations with me, and more especially with the two native brethren referred to, he expressed a wish to be baptized. A close examination of his religious knowledge followed this avowal—of the foundation of his hopes of pardon, and particularly of his views of Christ's atonement and sacrifice; and all our Christian brethren and sisters being satisfied with ourselves of his change of heart, thought it advisable he be baptized without delay; and rumours of a plot among his relatives for his forcible removal from Berhampore confirmed this conviction. The day of his baptism was a Sabbath we shall not soon forget, and ardently did

we wish brother W. Bailey, who has laboured so long and earnestly there, had been present. It would have cheered and refreshed his spirit, as it did ours. After the disheartening spiritual death which has been so long experienced at Berhampore, it encouraged us with the assurance that our prayers, anxieties, and labours had not been in vain. Few, alas! have come out from the heathen and joined the church there for years, and the worldliness of the inhabitants of Berhampore and district is such, that though the gospel has been preached in its streets, bazaars, and villages round for years, they appear to be impervious to the truth. Their apathy has weighed heavily on our hearts, and been very depressing to our spirits. As an illustration of the mammon-worship among the native population, some time ago, while preaching in the bazaar, a Hindoo tradesman came up and denied that either he or his fellow tradesmen worshipped Juggernath or cared for the idol; and pulling out of a small bag a rupee, asked, "Do you see this woman's image? That is my goddess. I gain much by worshipping her. She gives me clothes, food, and all my comforts." "Well spoken," many among my audience responded. This man may be taken as a good representative of the spirit, opinions, and religion of the Berhamporites. In the town worldly prosperity is everywhere apparent; but the dilapidated state of some of the temples, the neglected appearance of others, and the readiness with which any of them are turned into godowns when trade is brisk, is incontestible evidence of mammon having usurped the throne of Juggernath, and their reverence for the hoary superstitions of the forefathers having yielded to the pressing claims of the love of gain. There is hope in this spirit, antagonistic though it be to the religion of the cross all the world over—among civilized, barbarian, bond, or free. It shows a breaking up of what once appeared to be an almost invulnerable system, which will make way, in company with some English ideas and English wealth, for that religion which is the glory of the British Empire.

A word or two as a "finis" on my old theme—the Khond Mission. Has its destiny been determined this year? I hope so; and that the Connexion is resolved to support it heartily, and not

place its permanence in jeopardy by employing one agent when there is room for a score. I fear the Committee this year will be unable to redeem their pledge to send out another missionary to Khondistan. They should do their best next year, well backed by the Connection at large. The mission has been commenced under the auspices of the General Baptists, and shall it be said, "Ye commenced to build, but were not able to finish"? For sure as we suspend our operations, shall we find it difficult to recommence them. Let our dear friends lay it to heart; give the Khond Mission a place in their *daily* prayers; remember the claims which these mountaineers, to whom they have already offered the bread of life, have upon their sympathy, prayers, and puree. Having stepped forward in the presence of a mission-loving public in India and England, and confessing to having long desired with a holy yearning to give the gospel to the Khond; solicited and received subscriptions for the same; having assumed this responsibility and commenced the glorious work themselves, can they retire again and leave their souls to perish without incurring a heavier responsibility, terrible in its consequences, one from which they should shrink as they would shrink from stopping their ears to the Macedonian cry, or from abetting the destruction of one immortal spirit, be its clay tement black or white—to say nothing of worldly motives, loss of prestige, exposing their weakness to their friends, and perhaps by keeping others out of the field laying themselves open to the charge of being an impediment in the blessed work? God grant us grace to do all His holy will in England or Orissa!

#### MISSIONARY TOUR THROUGH SOME OF THE TRIBUTARY MEHALS OF ORISSA.

BY MR. W. BROOKS.

HAVING made up our minds to take a missionary tour this cold season through some of the Tributary or Gurjat Mehals, brother Miller and myself, with three native brethren, made a start on the morning of Jan. 11. For several miles our way lay along the sandy bed of the river Mahanuddy. Our carts with the teut, stores, books, &c., had left on the

previous day; and not seeing or hearing anything of them on the sands, were congratulating ourselves that they must have gone on to the camping ground. But on crossing the river at Kukur, only about six miles from Cuttack, we got to hear that the carts were still on the sands lower down. We, however, road on to the encamping ground, and selecting as good a shade as we could find in a grove of mango trees, did the best we could for ourselves. This difficulty had not entered at all into our calculations, nor indeed with ordinary bullocks was there any necessity for it; but the men were new to the work, and came up late in the afternoon, not in the best possible humour, making use of expressions to their bullocks not particularly polite. They had had at least twelve hours of daylight, besides a whole night, in which to go seven or eight miles, which does not say much in favour of our Orissan travelling. But past experience in such matters teaches us not to be surprised at any thing an Oriya may or may not do, as we can never be certain.

Before proceeding further it would perhaps be better to give a few explanations about the Gurjat Mehals, through portions of seven of which we passed during our tour, viz., Athgur, Dhenkanal, Tigiriyá, Badambá, Bánkee, Khandapará, and Nuágur. There are eighteen of these Gurjat Mehals, all of which might be classed along with the hill tracts of Orissa: they lie west, north-west, or south-west of the Cuttack district. The nearest to us is that of Athgur, to reach which we have only to cross the river; and it is the only one at present in which any of our native Christians reside. The largest of the Mehals are Keonjhur, Mohurbhunge, and Dhenkanal; but a good portion of all is covered with hills and jungle, and population spare. Tigiriyá is perhaps the smallest, extending only six koss, half of this being jungle. The rulers of these districts are now called rajas. The tribute they pay to the British Government is in many cases only nominal; but many of them, or their servants, oppress their subjects almost beyond endurance. The raja of Dhenkanal is perhaps the most enlightened of any, and, as far as is known, deals justly with his people: the portion of his estate and people which we saw contrasted very favourably with those of most others.

The Superintendent of the Tributary Mehals (Commissioner of Cuttack) exercises a salutary influence over all of them. Banki, Ungool, and a part of Boad, have been taken possession of by Government; and a happy day it would be for the inhabitants of most of the other Mehals if Government could take possession of them also. With three exceptions, all the Gurgat Rajas were present at the Lient.-Governor's Darbar in February last. A few of them were warmly commended by His Honour the Lieutenant-Governor in open Darbar, amongst whom was our friend the Raja of Dhenkanal. Land to almost any extent has been offered in Ungool, on which to locate native Christians; but the great difficulty is its distance from Cuttack.

(To be continued.)

## Foreign Letters Received.

CUTTACK.—J. Buckley, August 3.

RUSSELL CONDAH.—J. O. Goadby, July 16; August 8.

## Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM AUGUST 20th TO SEP. 20th, 1866.

BRADFORD.		£	s.	d.			£	s.	d.		
Thos. Woodhead, Esq., Low Moor Iron Works .. ..	1	1	0	Joseph Straw .. .. .	0	2	0	Mrs. Gregory .. .. .	0	0	5
BURTON-ON-TRENT.								Annie Robinson .. .. .	0	1	4
Juvenile Collecting Books on account .. .. .	15	0	0	<i>Newthorpe.</i>							
DERBY, <i>Mary's Gate.</i>								Public Collections .. .. .	2	5	0½
Public Collections .. .. .	16	12	3	Collecting Books—							
ILKESTON & NEWTHORPE.								Elizabeth Barton .. .. .	0	9	10
<i>Ilkeston.</i>								Hannah Barton .. .. .	0	7	1½
Public Collections .. .. .	4	6	3½	Mary Alice Wood .. .. .	0	6	3½	Mary and Betsey Meaking ..	0	10	0
Ditto Babbington .. .. .	0	9	10	Mary Clifton .. .. .	0	7	½	Evey Woolley .. .. .	0	9	6
Ditto Stapleford .. .. .	0	9	1	Hannah Wagstaff .. .. .	0	0	5½	Sarah Chambers .. .. .	0	10	0
Mr. Harrison .. .. .	1	0	0	Sarah Price .. .. .	0	1	7½	James Wright .. .. .	0	1	2
Mr. Hithersay .. .. .	1	0	0	Miss N. & F. Nicholson ..	0	5	6½	Mary Preston .. .. .	0	1	0
Rev. John Stevenson .. .. .	1	0	0	Mrs. Drapples .. .. .	0	1	1½	Mary Farnsworth .. .. .	0	0	8½
Mrs. Shaw .. .. .	0	5	0	16 6 0							
Mr. Brigg's Family Box ..	0	3	0½	Less Expenses .. .. .	0	6	0				
Miss Smith's Book .. .. .	0	8	8	NOTTINGHAM, <i>Stoney-street.</i>							
James Hollis, jun., do. ..	0	6	0	Valedictory Services, after deducting expenses .. .. .	7	19	0				
Ruth Cook's do. .. .. .	0	2	11								
Harriet Willis .. .. .	0	6	4½								
William Shaw .. .. .	0	5	2½								
Martha Allsopp .. .. .	0	2	4								

## DONATIONS FOR THE FAMINE IN ORISSA.

BIRMINGHAM.		£	s.	d.	CROPSTONE.		£	s.	d.
Mr. Cornelius Pike .. .. .	0	10	0	By Mr. Job Smith, additional	0	17	0		
BRIGHTON.				DERBY.					
Two Friends, by Miss Noble ..	0	8	0	By Miss Pike—					
BURTON-ON-TRENT.				Mr. J. Lamb .. .. .	1	0	0		
Collected by Mr. R. Vickers ..	1	1	0	Miss Brown .. .. .	0	12	6		
				Mrs. Ottewell .. .. .	0	2	0		
				A Friend .. .. .	0	10	0		
				2 4 6					



DOVER.			£	s.	d.				£	s.	d.		
Mr. W. Holtum, Whitfield	..	0	10	0	Alfred	..	..	..	0	1	0		
HALIFAX.						T. Woodhead, Esq., Low Moor	..	..	1	1	0		
By Mr. D. Wilson, additional	1	4	6				Mrs. Foster, Heptonstall Slack	5	0	0			
ILKESTON & NEWTHORPE.						Miss Morley, Tuxford	..	..	1	0	0		
Ilkeston, small sums	..	..	0	4	6	Miss Bridges,	..	..	1	0	0		
Newthorpe, do.	..	..	0	14	8	A Well-wisher	..	..	0	1	0		
						Mrs. Bettinson, per Mrs.	..	..	0	5	0		
						Wherry, Bourne	..	..	0	5	0		
						A young woman in humble life	..	..	..	..	..		
						by Rev. J. P. Tetley, Long	..	..	..	..	..		
						Sutton	..	..	1	0	0		
KILLINGHOLME.						Editor of <i>Christian World</i>	..	..	15	16	0		
Small sums	..	..	0	8	6	Baptist Church, Birchcliffe	..	..	5	16	2		
LEAKE & WYMESWOLD.						Baptist Church, Maltby—	..	..	..	..	..		
Collected by Mr. G. Thirlby—						Public Collections	..	..	1	4	9		
Mr. W. Burchnell	..	..	1	0	0	Mr. J. Kemp	..	..	1	0	0		
Mr. G. Thirlby	..	..	0	10	0	Mr. & Mrs. Brown	..	..	1	0	0		
Mr. Oldershaw	..	..	0	4	0	Mrs. A. Farrow	..	..	0	10	0		
Mr. Carver	..	..	0	2	6	Miss Farrow	..	..	0	5	0		
Mr. Bowley	..	..	0	10	0	Mr. Farrow, Alford	..	..	0	10	0		
Mr. Lovett	..	..	0	2	6	Small sums	..	..	0	3	3		
Mr. Maltby	..	..	0	2	6				44	18	2		
Mrs. Angrave	..	..	0	10	0	DONATIONS BY THE REV. W. BAILEY in							
Mr. J. Angrave	..	..	0	2	6	response to his appeals in the <i>Times</i> .							
Mr. Henson	..	..	0	2	6	Mrs. Burreel, London	..	..	10	0	0		
Mr. R. Charles	..	..	0	2	6	Rev. W. L. Pope	..	..	5	0	0		
Mr. Litherland	..	..	0	5	0	Mrs. Hiley, Woodhouse	..	..	1	0	0		
Small Sums	..	..	0	9	6	Rev. J. Noble, Nether Broughton	1	0	0	0	0		
						W. Nesbitt, Esq.	..	..	1	0	0		
						Anonymous, London	..	..	1	0	0		
LEICESTER.						Two Sisters, Cheltenham	..	..	5	0	0		
I. O. U.	..	..	0	2	6	F. C.	..	..	0	5	0		
Dover Street.						H. A. F.	..	..	0	5	0		
Donations by Mr. Harvey	..	6	8	7	M. H.	..	..	..	0	5	0		
LOUGHBOROUGH, <i>Baxter Gate</i> .						Lynn	..	..	0	1	0		
Public Collection	..	..	8	1	6	A Friend, Nottingham	..	..	0	10	0		
MARCH.						Mrs. Parkhurst, Clifton	..	..	3	0	0		
Two Friends, by Mrs. Halford	0	7	6				F. Nearne, Esq., Faversham	..	..	1	1	0	
SCULTHORPE, <i>near Fakenham</i> .						M. S. B., Liverpool	..	..	0	6	0		
Collec. at Sculthorpe Church,						R. D. Wilson, Esq.	..	..	3	0	0		
after sermon by the Rev.						Mrs. Clementson	..	..	0	5	0		
Herbert W. Jones, Rector	..	6	5	4				M. L. W.	..	..	0	10	0
WHITTLESEA.						Miss Wright, Lenton Lodge	..	..	3	0	0		
A Friend	..	..	0	3	0	A.	..	..	0	2	6		
DONATIONS BY THE TREASURER.						Broom Cottage, Icote	..	..	1	0	0		
Baptist Church, Wood Gate,						Mrs. Archibald Bishop	..	..	2	2	0		
Loughborough	..	..	8	0	0	Miss E. J. Compton	..	..	3	0	0		
Mrs. Gaultier, Loughborough	0	2	6				Mrs. Church, Bath	..	..	1	0	0	
Mr. Armitage, Nottingham	..	0	10	0				M. S. W., Leamington	..	..	0	5	0
A Widow, Dorset	..	..	0	2	6	Miss Agnes Robbins	..	..	1	1	0		
Mrs. Granger, Nottingham	..	0	10	0				N.	..	..	1	1	0
						Anon	..	..	1	0	0		
						Jama	..	..	1	0	0		
						Mr. W. Brodie, Sussex	..	..	1	0	0		
						G. F. P.	..	..	0	10	0		
						H. Rich, Esq.	..	..	2	0	0		
						D. A. C.	..	..	0	10	0		

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. Hill, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

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NOVEMBER, 1866.

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DOMESTIC WORSHIP.

*Address of* REV. JOHN ALDIS, *read at the Autumnal Session of the Baptist Union in Liverpool.*

DEAR AND HONOURED BRETHREN,—I was happy to meet you in the bright and hopeful spring, and not less thankfully meet you in this mellow and pensive autumn. In towns, seasons almost cease to appear; and all seasons and all occasions of Christian fellowship are good and welcome if the Lord smile on them.

I venture to ask your attention to a few remarks on the duty and advantages of domestic worship. The subject is of great importance, and I fear too little heeded. My words may not be appropriate to this particular assembly, but my hope is, that, sanctioned by you, they may reach greater numbers, and exert a greater influence in the churches you represent. If they shall lead to the erection of one family altar, or fan the flame of pure devotion on any already erected, or aid the resolution of any who are growing fainthearted because of the difficulty of this service, then my object will be gained, and your time will not be lost.

Our ultimate aim is extension, to reach and vanquish for Christ those who lie beyond; but another important end is consolidation, that our resources may be husbanded and our agencies trained. Both objects are closely connected with the cultivation of domestic piety, and if our families are well ordered for God, we may hope both for stability and increase.

The family is the earliest, most universal, and most essential form of social life. From this all others grow, and derive from it both form and character. Here is the foundation of the social edifice, and when this is right, all else is safe and comely. A creation of God, it becomes supremely good to us, when “sanctified by the Word of God and prayer.”

By a law of nature, or rather by an ordinance of God, the husband is placed at the head of the family. Through all ages he is their divinely made prophet, priest, and king; to rule, guide, and defend those who are at once his most sacred trust, and his dearest inheritance. He is there an

intercessor, to receive, repeat, and expound the words that come from heaven to earth, and to represent the wants and wishes of his loved ones to God. This is the noblest honour God confers upon man, and he never abdicates it but he is discrowned monarch; this is a binding obligation, and he can never slight it but he is a transgressor.

If the husband cannot or will not discharge this duty, then it must devolve in full force on the wife. That such cases should occur is most deplorable. It is desolating to think of two human hearts, bound together by tenderest living ties, sundered and estranged in the presence of God; of two human lives conjoined in interest, toil, and pleasure, parting company when the Bible is opened and the voice of prayer is heard. But there are such, and then it rests with the wife to see that hers is not a godless household. She must take the lead, and conduct family worship as best she can. The difficulties are immense. The highest wisdom and the deepest humility must be combined, to lift her exercises above reproach. Still, "He giveth more grace;" and many a matron, though lonely and weary amidst these functions at first, has lived to see them repaid by loving admiration, till a son has done what the father could not, or ere the lamp of life has flickered into darkness, the unbelieving husband has been sanctified by the wife.

Family worship is intended to embrace the whole family life. The youngest infant should there receive the first touches of religious habit, and find the first quickenings of religious sensibility. The older, as they begin to assert their independence, should be taught that here is the latest assertion of parental authority. Servants should be held to this, not for any wretched purpose of proselytism, but as part of the master's responsibility to God. Visitors, rich or poor, believing or sceptical—all under that one roof should gather together to ask His protection and to bless His name without whom no house is safe, and no family is happy.

Family worship should comprehend all time. Every day and every night should be begun and ended with it. Early, before all duties and cares begin, let all gird themselves at the family altar for the toils and temptations of the day; and when the day's doings are sprinkled with blood, and sealed up for the judgment, let all retire from the family altar to the pensive stillness and quiet slumbers of the night.

The exercises should be made attractive, not so prolonged as to become a burden, yet not so hurried as to produce the impression that a task had to be got through. They must never be shorn of their spirituality in order to render them acceptable to the fleshly nature; yet they should be studiously varied, fresh, and hearty, so that all may be interested and happy. Bible reading must occupy a foremost place, not unwisely accompanied by brief comments, or "daily portions." Prayer should, as occasion offers, embrace all the subjects of Christian supplication, but it should be distinctively *family prayer*. It should especially concern itself with the hopes and fears, joys and sorrows, wants and interests, of those who are there represented by one voice, and bowed as one soul. Singing should, if practicable, be introduced. It requires neither great musical knowledge, nor rare vocal powers, to produce really effective home psalmody. This gives a greater number a direct share in the exercises; stores their memories with the choicest notes of sacred song; lays hold of them when they are most susceptible; enlists their tastes and affections, too, and prepares those attractions under the parental roof, which will

enable the young cheerfully to forego the more noisy and showy charms which allure only to destroy.

But here, as in every other duty, there are real difficulties and vain excuses. "There is a lion without" blends with the question, "Who is sufficient for these things?" The most frequent difficulty is want of ability. A man says, "I cannot pray aloud, and extemporaneously. I have no gift to make the exercise acceptable to others, or less than miserable to myself." Well, each must give account to God; let each deal faithfully with himself now. If that want of ability were affirmed to your face by another, would you not be offended, and would not your conscience bear witness with your pride in contradicting him? How can you be sure that you lack ability, till you have tried and failed, and that, not once or twice, but as the importance of the matter demands the trial? Have you not felt at least an equal incapacity for many other things, till, constrained by necessity, or lured by the hope of gain, you have tried and succeeded? Can you find anything else lying near at hand sufficient to account for your reluctance, such as worldliness, inconsistency, and an inadequate sense of the worth of religion? Do not these call loudly for repentance, and should they not seal your lips against the utterance of any excuse till you are quite sure that your great want is not a want of heart? But if, after all, the difficulty is real, then help is nigh. "Daily portions" of all kinds, and forms of prayer most excellent, are easily had, and should be used, just in proportion as you are sincere, will you eagerly do so, and God will not slight the sacrifice which is laid by lowly hands on the one altar which "sanctifies the giver and the gift."

Want of time is sometimes a real difficulty, and oftener an excuse. The husband is called away before the family can be assembled, and returns after some have retired to rest. The uncertain exactions of business render it hard to fix the time for prayer, or rudely interrupt it. Still such should remember that few things are of much worth which cost us no trouble, and that this object deserves more than all the effort we can expend on it. "Where there is a will there is a way." If pleasure invites, or gain allures, plans are laid and opportunity is easily found. A long life will produce many instances to silence and confound those who plead they have no time for family prayer. Meanwhile those who can secure constant and uninterrupted seasons, must mingle reverence with gratitude, for "to whom much is given, of him much will be required."

One fact must be lamented as a hindrance to family worship, though it will hardly be pleaded as an excuse; namely, the fatal effect of frequent and late visiting. I speak not now of the manner in which evenings are misspent, though this too often shows but a poor condition of intellectual and Christian life, and seems to imply that candidates for eternity are ambitious to be murderers of time; but I refer to the effect produced on domestic devotion. In the party itself, the act of prayer is dragged into unseemly associations, or abandoned to the last moments of distraction, or hurried through as one pays a tax-gatherer, while each family, in its own dwelling, creeps to rest with a weary consciousness that the family altar has been left cold and desolate. The reply will be, "Young people must have amusement, and we cannot afford to be singular." Well, we may utter the cry of impotence, or the excuse of indifference, as we float on the tide of worldliness to the gulf of irreligion, but let us not add to our sin the folly of imagining that we are either innocent or safe. God will

make good His word, "Them that honour me I will honour; but they that despise me shall be lightly esteemed." It will be a fearful day for Zion, when within, as well as outside her walls, men shall be "lovers of pleasure more than lovers of God."

It is granted that the Scriptures do not expressly enjoin this duty, or minutely prescribe its forms. It arises out of the very nature of religion, and the constitution of human life. It is one of those lofty and generous obligations of piety in relation to which the stern oracle is, "If any man is ignorant, let him be ignorant." The whole drift of revelation, and all the impulses of grace, lead to it, and aid in it. The examples of the greatest and the best illustrate both its obligations and its blessedness.

Abraham was a pattern man: the father of the faithful and the friend of God. In proof of that friendship, wherever he went the altar was erected, and how he used it we may learn from the Divine Word: "I know him that he will command his children and household after him." Only at the altar could his authority be so sweetened by love, so sanctioned by the Divine will, and so wrought into the consciences of others, as to become potent and permanent.

We pity alike the infirmities and calamities of Jacob; but they are counterparts, and therefore instructive. We are amazed at the wickedness of his sons. Their lying effrontery, their malignant envy, and their cruelty appal us. In spirit they were nearly all murderers of their own brother. Two of them were denounced with Jacob's dying breath. They embittered his days and well nigh broke his heart. How could such wickedness and impiety spring up and ripen in such a home? Was it not from Laban's household gods? His wives had not only secreted but used them. The same remissness which had failed to detect the evil would fail to enforce the due attendance to what was good. There was unauthorized, but fatal, worship in the tents. If the mother's influence be not consecrated to good, but little can be hoped or done.

Joshua bears the name of our great Master, and his work for the Jews images that of our Lord for us. One word of his remains, an eternal honour to him, and a helping admonition to us. "As for me and my house, we will serve the Lord." He could not command the nation. Wayward tongues and wills set him at defiance. Defection from the worship of Jehovah, and rebellion against His law, appeared to him like death and perdition. Yet they were spreading all round like a resistless flood. But one spot remained, a bright and fruitful isle in the midst of that sea of death. There he could plant his foot firmly, and there his soul could rest.

Job was a "perfect man," and necessarily, therefore, distinguished by domestic piety. He found his happiness in his children, and he expended on them his prayers. It is recorded as the crowning point of his conduct, that all along, till the advent of his calamities, he never failed to remember the frailties and temptations of his family, or to offer his intercessions for them. He was as true and rare a pattern of diligence in devotion as of patience in suffering, and it was thus he was so rooted in the love and fear of God, that the tempter was proved a liar, and he of whom it was said, "He will curse thee to thy face," could only be brought by the most maddening afflictions to say, "Blessed be the name of the Lord."

When the national economy was set up, it was made to rest plainly on a domestic basis. The greatest fact in Jewish history was the occasion of

their most solemn and binding ceremonial, and that again the symbol of the one redemption which ripened into the memorial of love, waiting for the second coming. The Passover connects the exodus of Israel with the final judgment of the world, and intertwines itself with all the Divine life and teaching of the centuries that intervene. The families were in that act gathered together, all equally partakers of the pascal lamb, all equally safe under the shelter of the sprinkled blood. The horrors of sudden death overspread the land, and from every Egyptian house the cry of anguish went up to heaven; but these several families remained, calm and secure, in hope of emancipation, and girded for its results.

In the New Testament our details are but few, yet they all look one way. The first Gentile who received the Holy Ghost "feared God with all his house." When the desired messenger of truth arrived, Cornelius was not alone, but all were with him whom he could control. The doctrine of households, so much controverted in regard to baptism, proves that primitive Christianity was largely bound up with domestic life. We feel sensibly confronted with scenes like those that moulded the early life of Timothy, when he "heard" and "learned," and "from a child knew the Holy Scriptures," under the influence of the temper and examples of a mother's and a grandmother's unfeigned faith. All great teachings combine with all holy histories to illustrate and enforce the duty of domestic worship.

The advantages of family religion are as numerous as they are great. Nothing is more important for our national life; spite of hostile denunciation and of our real difficulties, we all feel intensely patriotic. Our public prayers are neither dictated nor constrained, and in our several homes our country is not forgotten, but our prayer is, that they may prove its honour and its safeguard.

The Puritans were wondrous men. Many who have no sympathy with their religion have done homage to their character and usefulness. We rear over them one common tomb, and write on it—"To the champions and martyrs of a nation's liberties." But what made them such? Many things. Yet no one thing more than this—family worship. This most distinguished them from all before or since. Whatever their grade or capacity, they all devoted themselves to this. He was a pitiful Puritan who could not or would not conduct family prayer. They gathered their households together with vigorous constancy, and prolonged the exercises to an extent which would crush our puny energies, or beggar us by robbing us of our precious time. They catechized and arranged for pastoral visits. Thus the habits of parental authority and filial obedience were formed, and men grew up into studious thoughtfulness and earnest devotion. Each house was a fountain of holiness and power. A nation, one-third of whose families were such, could not long be misgoverned. The first symptom of the decay of puritanic life was the neglect of the family altar. Within five years after the expulsion of the Stuarts, the London ministers felt called upon to use all their eloquence and authority to rouse their people to fan up again the dying flame of family devotion. The success was but partial and temporary, and soon faith and all its fruits fell into decay.

Our national prejudices or ignorance, aided by their own imperfections, make us slight our neighbours. We follow too easily the witlings of the secular press, and the sceptical philosophers who denounce and deride the

Scotch as bigoted and sabbatarian. In reality, the great cause of offence is religion. Yet, if we would be just, we must admit that scarcely any nation of equal numbers has done so much to advance liberty, intelligence, and piety. How is this? Many reasons may be given, but one of her most illustrious sons has given the best reply. Burns' "Cotter's Saturday Night" is admired as a beautiful poem; it may be studied as a lesson in philosophy. His genius and better sympathies never revelled in scenes more lovely, or fathomed profounder truth. We linger over all the touches of the picture, "the big ha'-bible," "the patriarchal grace," "the bonnet reverently laid aside," and "let us worship God," he says, "with solemn air." But the great truth, so rarely noticed and so little felt, is this:—

"From scenes like these old Scotia's grandeur springs."

In connection with the last French revolution, Michelet, in his "Priests and Women," laid bare the secret source of the weakness and instability of political life in France. He expatiates on the fact, which all knew but which few pondered, that womanhood with all its influence was the slave and the tool of the priesthood. He admitted that while this lasted the moral forces must be at war with the political. He confessed that the men had been guilty of refusing to their wives and sisters protection and sympathy, and he called on his countrymen to come to the rescue, by taking their proper place and discharging their holy obligations. There was something touching in his appeal and important in his discovery, but his remedy was most "lame and impotent." He forgot that unbelief can never yield the fruits of faith—that infidel fathers and brothers cannot meet the demands of religious instinct, and that the most confident scepticism is powerless and cowardly in presence of the most paltry beliefs. Men have yet to learn that he who abandons his charge forfeits his power, and that if a man is not a priest in his family, he cannot be a king.

The instincts of priestcraft are always true to its object, even when the priest is unconscious of it. And priestcraft is the same, whether it be called popery or tractarianism; whether nourished at Oxford or at Rome. The first law of all evil is to dethrone the true God, and then to usurp His place. Priestcraft follows this law. So long as the family altar is well served, the priest is excluded; but where it is not, he comes in. Hence daily prayers appointed for the hour of domestic devotion, and the doctrine that Divine service is supremely, if not exclusively, acceptable in consecrated places. The tendency in this direction is favoured by the imaginative and sensuous literature of the day, and by the growth of luxury. The result would be to enthrone the priest and enslave the nation. He will not succeed, but there is no sure ground of resistance, except in asserting the rights and by discharging the duties of home.

"To your tents, O Israel," was the cry which called the nation after calamity and defeat to shelter and rest. Men variously estimate "the signs of the times." On scarcely any subject are our views more affected by our tempers. Two good men shall look on the same moral horizon; one will see there the dawn of the millennium, and the other will as confidently discern the lurid flush of the last judicial conflagration. The most hopeful may become yet more so, as they gather round them those whom they love so well, and cry to Him who sends the gentle dew and genial sunshine. Those who forebode calamity and conflict have this asylum left. Each has his own quiet home, where purity may keep its

garments unsullied, while peace "spreads its balmy wing" unruffled, and love, tender and true, may soothe and cheer every heart.

"Pour out thy fury upon the heathen, and upon the families that call not on thy name." The word families here may be regarded as equivalent to nations, yet it points to that which aggravates their guilt, the fact of having had a common cradle and a common home. This is the great transgression on which the righteous vengeance is sure to fall; they have cast off domestic piety. A life without prayer and praise is an atheist's life. It cries aloud unceasingly that "there is no God," or none that deserves the homage and the love of man. A family living thus, when rightly viewed, is a sight to appal the heart, though, urged by common wants and dangers, they doggedly refuse to ask a single favour at the great Benefactor's hands. Though laden with His bounties and moved by His compassion, they are sullenly mute, while even the brute creation celebrates His praise. The wonder is, that while man's impiety clamorously repeats the imprecations of the prophet, the sword of vengeance does not leap from its scabbard to smite and destroy at once.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob." These words have been often applied to our subject, as proving that the Divine Father loves the dwellings of Jacob, though He loves the gates of Zion more. It appears to me that they have been wronged and misapplied, while they have been vindicated for evangelic use. The national life was the essential form of the Jewish religion. Only thus were the Jews the depositaries of truth, or the embodiments of worship. Yet the glory of Zion was ultimately derived from the families. "Thither the tribes go up." But now this is superseded. The spiritual dispensation recognises another law. It distributes what was centralized, and grants to the faith of each that which belonged to whole congregations. Nothing can be claimed now by the largest assembly that is not bestowed on the smallest. "Where two or three are gathered together in my name, there am I." The church may be in the house, with all the joy, and honour, and sanctions, which any church can claim. Each family may be such. Forgetting this, and assimilating their ideas and practices to the Jewish state, men have fallen below the mark of Gospel privilege.

"His mercy visits every house  
That pay their night and morning vows."

And when he visits the dwelling or the heart, 'tis the house of God and the gate of heaven.

The fatherhood of God has been much controverted of late. All, however, agree that the Bible teaches it, and that it is a great blessing; they only differ in regard to the grounds and limits of its application. God is called Father doubtless in condescension to our faculties. Yet we are not misled by this, for in the spiritual relationship there is unutterably more truth, tenderness, and love than the earthly relationship ever knew. The Well-beloved delighted to employ this title. "My Father" were words with which He was wont to pour the full flood of His feelings into the bosom of Infinite Love. He encourages us to do the same. "Our Father, which art in heaven," are the utterance with which we are taught to scale the height and penetrate the mystery that veils the Godhead from man. "My Father's house" is the title which describes as well as designates that pure and peaceful world, where the weary rest and the sanctified are happy. "The whole family in heaven and on earth" is the



name and character of that community which is the purchase of Calvary's sacrifice, and the product of the new creation. If heaven ever sees on earth a reflected image of itself, it is a family at worship. If angels on their errands of mercy ever cross a sight which arrests their flight and moves their sympathy, it is when all are gathered round the domestic hearth with one heart and one voice to adore and bless the God they worship too. Amidst all the paltriness, poverty, and sadness of our fallen world, surely the Father in heaven sees no sight that so much stirs His pity or wins His love, as a father on his knees, with all his cares and joys around him, saying, "Here am I, and the children thou hast given me." Thus aided by our instincts and associations, we seem to nestle in the warmth and feel the beating of the infinite heart.

For each believing parent domestic worship is one of the greatest blessings, at once deeply needed, yet most enriching. We often sing—

"Long as they live should Christians pray,  
For only while they pray they live."

Yet our "hindrances" are various and great. Unbelief and worldliness, the fatigues of duty and the snares of sin, deaden our affections and cloud our prospects heavenwards. Whatever "helps our infirmities," quickens our desires, and inflames our ardour, should be welcomed as an angel of God. Whatever gives a sense of nearness to God, and invests us with power to wrestle and prevail, should be loved and cherished as a friend. We are often indebted to our sympathies for help of this kind. When we are so dull and hard that nothing in our own case strikes and moves us, we are roused by remembering the wants and sorrows of those we love. At the family altar we find this advantage ripe and rich. The daily wants of several persons press for utterance, for to each worshipper they are all equally well known and urgent. Instances of departure and arrival, of sickness and recovery, important changes of position and prospect, seasons of honour and alarm, the advent of each new life when they look into the cradle, the bitter farewell of bereavement when they look into the grave, all come to the help of devotion. They give material to thought, pathos to the voice, urgency to the plea, and an attraction which draws all to one centre, and sways all with one impulse. The dearest interests are involved, of body and soul, for time and eternity, and they are strangely precious, for while they are of others, they are intensely our own. Here is everything to rouse the mind without disturbing it; to move the deepest and purest affections, and yet bless them. If a man can ever pray, or get a lift to the gate of heaven, it will be in family prayer.

It reacts on the father's character and life. Nothing hinders or enfeebles devotion so much as unchristian temper and conduct, and it does this most where it is most known. Hence its relation is most intimate with domestic worship. A backsliding professor abandons the family altar before the house of God. But the life of faith and holiness is mightily aided by the lessons it teaches, and the vigilance it demands. What watchfulness will be necessary for him who prays, that his words may not be the contrast and rebuke of his conduct! How must he curb his temper, and calm his passions, who, in presence of those who know him well, is ever asking for "the peace of God!" How tender and strong must his affections become when the dews of devotion unceasingly saturate their very roots, and how will he be loved whose heart is every day felt distinctly beating in unison with those of his own house, and with

that of the loving Saviour! How will he be welcomed and trusted as a counsellor and a guide, whose voice is constantly heard as an echo of the voice of God to man, or speaking to the great God as a friend! How free from sorrow and care, or how well sustained under both, may that heart be which, with the full concurrence of domestic sympathy, rolls every burden on the all-sustaining Lord! How happy the man who is thus planted with a sunny aspect, and grows and fructifies in the glowing glory of eternal love!

The prosperity of our churches is bound up with domestic worship. The family, yet more than the Sunday-school, is "the nursery of the Church." True religion, like the charity it reveals, "begins at home." We do not under-value art, or science, or wealth; for they are the good gifts of God, and may become His servants. But they are not the supreme good, and may prove to be a pollution and a snare, and without Divine grace are almost sure to do so. The good we need, and seek for the cause of Christ, roots itself in humanity, is watered by repentance, and ripens in holiness. The prophet predicted all manner of good for Jerusalem—the "fountain open for sin"—"the spirit of grace and supplication"—strength and victory till "the feeble should be as David, and the house of David as God." But in order to this they must "look on Him whom they had pierced, and mourn," that grief must be alike widespread and deep, and "the land shall mourn, every family apart." From such a valley of Baca the streets of Zion would soon be filled with those who joyfully appear before God.

All means employed for the conversion of our children may fail. Sometimes, those who have the greatest possible advantages for piety, rush to the wildest extremes of infidelity and crime; while some who have been "dragged up" amidst blasphemy and vice, have lived to enjoy and adorn the Gospel. This tests our faith and obedience; for still the duty and the promise remain—"Train up a child in the way he should go, and when he is old he will not depart from it." And this rule is as clearly and as universally illustrated by fact as any law of God's moral government, and, notwithstanding all apparent exceptions, we may confidently build our hopes upon it. For this training, scarcely anything is more effectual than family worship. We have admitted that this requires many things, such as a consistent life, a loving temper, and spiritual affections; yet all these naturally ripen into domestic devotion, and must be comparatively unproductive if they do not. It is not a man's position in the church, as either pastor or deacon, it is neither doctrinal debates nor ostentatious professions that tell in the formation of character, but the treatment which religion receives at the family altar. After thirty-six years of pastoral life, I must bear my humble testimony that the great majority of those families that have been trained to constant domestic worship, have grown up in the fear of God, whilst those that have slighted or abandoned the family altar, have been drawn into the vortex of worldliness and unbelief.

Family devotion prepares for the house of prayer, and promotes all its objects. Many children and servants have attributed to this their first religious impressions, or their final decision to be the Lord's. Sunday-school teachers know well how their work is hindered or destroyed by the neglect of family religion, and how pleasant and easy it is made by good order and piety at home. The conduct of children when first taken to the sanctuary unintentionally reveals to the world how they are trained

or neglected at the family altar. The claims of religion, in general, and of the local cause in particular, are not likely to be regarded with indifference or contempt by those who hear them daily made the subject of earnest supplication; rather it is morally certain they will be revered and cherished. The character of the pastor will be respected, and his ministry will be acceptable and effective, when both are unceasingly and fervently commended by the husband and father to the help and blessing of God. If, on the Sunday morning, all go forth to public worship in sympathy with its objects, and in harmony with the worshippers, they cannot fail to enjoy and profit by the engagements of the day. When in mossy dells and quiet valleys the springs bubble up full and pure, then the river will flow on deep and strong amidst smiling beauty and reposing abundance.

This subject claims our special attention on denominational grounds. We are charged with the neglect of parental duties. This charge rests mainly on the fact that we do not baptize our infants, and it should be our care that it rest on this alone. The energies of the Anglican priesthood are directed in full force against us on this account. The most bitter feelings and clamorous denunciations follow us. The proud and angry priest, and gentle ladies under his guidance, assail the poorer mothers of our Israel as utterly unchristian and cruelly unnatural. They are told that the babes they nourish with their own life are no better than dogs, with this additional calamity, which no dog need fear, that if they die they will be consigned to hell fire. Thus persons who claim to be the grand depositaries of intelligence and grace, go about to scare the timid into conformity, and to wound when they cannot scare. True, they carry falsehood on their very front, for they often admit that infant baptism cannot be proved from the Scriptures, yet they have sworn to the article which affirms that whatever cannot be so proved may not be required of any man. True, the pretension is as preposterous as insanity. It declares, in effect, that the product of God's creative love is but a brute, strangely fitted for perdition, but that the touch of the priest with water creates a saint meet for the fellowship of angels. We wonder that their cheeks are not crimsoned with shame, or that mere pride of intellect does not revolt from such madness. How the action of such absurd and impious pretensions can benefit any family we cannot imagine; but we do know how the efforts made to enforce them terrify and afflict anxious mothers, even when they cannot convince or coerce.

Those who deny the doctrine of Baptismal Regeneration still, of necessity, teach that by neglecting a sacred duty, we forget a corresponding advantage, which is not less attractive because it is vague and unexplained. We feel that we suffer no loss, and shall continue to rest in this confidence, till it is shown from the Divine Word what the blessing is, and that it is linked on to baptism. On the other hand we rejoice to escape a temptation. We are all apt to rest in the ceremonial, and in the same proportion as it is of doubtful authority and uncertain meaning. When it has been attended to, men realize a kind of talismanic charm of safety and repose in the neglect of all besides. We have not this temptation and cannot plead this excuse; but we are called to the more diligent use of moral and spiritual means, as they are our only help and hope. If our children have not the forms which we deem unscriptural and useless, let them not lack any of those spiritual aids which God our Father has ordained and promised to bless. The eyes of men are upon us, and the

honour of our principles is added to the higher claims we have indicated, to rouse and animate us in all domestic duties.

Brethren, honoured and beloved, once again I venture to appeal to you. This matter also lies largely in your hands. We are not without our difficulties in relation to this duty. Our evenings, that most precious period for domestic devotion, are often invaded. Public meetings of all kinds, Bible classes and friendly visits, incessantly recur, and are protracted till a late hour. Family worship is thus interrupted, or hurried through, or attended to with fatigue and lack of interest. Yet in this, as in all godly duties, we are required to be "examples to the flock." We cannot have a more healthful and pleasant task than to lead it into these green pastures.

Our ministry in the word must take cognizance of this matter. We are set as watchmen on the walls of Zion. The ruin or safety of others is in our hands. These are terrible words: "In doing this, thou shalt both save thyself and them that hear thee." Our fidelity will both win the approval of our Lord, and snatch men from the burning. Then, I pray you, tell them of this duty of family prayer, explain its nature, and enforce its obligations. Proclaim its great privileges that you may lift them to its advantages, and allure them to its delights. Lift up your voice as a trumpet. By your earnestness let it thunder in their ears, and by your fervour let it be burnt into their hearts. "Spare not" for the Lord's sake, and for your own. The Master is at the door. Some who served with us when we last met have been called to their account, and before we meet again more of us will be called to ours. We may forget our responsibility, but we cannot remove or even shift it. Of all men we shall be the most guilty if we are slothful or unfaithful. We know more, we profess more, than others; we have challenged attention as patterns, and invited men to follow us as guides, and we shall be judged accordingly. May we all have grace to counsel and aid each other in doing the Master's will.

Finally, let us pray the Comforter to abide in our families, to fuse them with His love and make them one; to inspire them with His holiness, and make them pure; to replenish them with His truth and make them wise; to cover them with the graces of Jesus, and give them His temper; that, as they pass from the shadows and decays of earth, they may blend with the life and bask in the glory of heaven.

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## THE IMMERSION OF THREE THOUSAND, AND THE OBJECTIONS\* THERETO CONSIDERED.

BY REV. W. HILL.

*Being part of a Baptismal Address at Barton, September 23, 1866,  
and printed by request.*

HAVING considered who are the proper *subjects* for baptism; and having proved, from the meaning of the word, from the allusions of Scripture, and from the import of the ordinance, that the *mode* must have been immersion, we might now conclude. But, as the immersion of the three thousand on the day of Pentecost has been considered impracticable, and the objections urged thereto, unanswerable, let us briefly look at them;

\* These have been extracted chiefly from the "Hand-Book on Baptism," by the Rev. R. Ingham, a most valuable book, and which should have a place in the library of every Baptist minister.

not so much with English ideas, or through the dim and distorting light of the Manchester fogs, but in the light of Oriental manners and customs. The objections may be comprised under three heads, viz., the want of *water*—the want of *convenience*—and the want of *time*.

I. IT IS OBJECTED THAT THERE WAS NOT SUFFICIENT WATER. Mr. Thorn observes, "In Jerusalem itself there was neither a river nor fountain of water." Mr. Stacey asserts "that Jerusalem ordinarily afforded no supply of water equal to the immersion of so large a number in a period so brief, particularly during the summer." Dr. Halley inquires, "How and where could so many persons have been immersed in so short a time?" and adds, "Even in an English town, if it be not by the side of a considerable river, would it be easy, without preparation, to immerse three thousand strangers decently in one afternoon." In reply to this list of so called formidable and insuperable objections let it be observed that these writers, instead of endeavouring to throw themselves into the times and circumstances of the apostles, have committed the mistake of reasoning from present times, and English towns. To reason thus is equivalent to saying that because tea and sugar, rice and coffee, will not grow in England, they will not grow anywhere; or because water will not become hard on the plains of India, it will not in the colder climate of England. True there may not be sufficient water in Manchester now to immerse three thousand persons in one day without any previous arrangement; but does this prove that there was not sufficient in Jerusalem in the times of the apostles. Wisely has a writer observed, "Arguments, arising from supposed difficulties, are always to be received with caution; for, in affairs so remote, there may be circumstances of which we are ignorant, but which, if known, would make all plain." Not having seen Jerusalem, either ancient or modern, I cannot speak from personal observation; but if it, in any way, resembled Oriental towns and cities which I have seen, and in which I have lived, most certainly the want-of-water argument falls to the ground. In Cuttack, in Berhampore, in Pooree, and in other towns in Orissa that I am acquainted with, I could find an abundance of water to baptize, not only three, but thirty thousand people any day. For, let it be borne in mind, that in tropical climates, where the rain falls periodically, not only are there private, but public reservoirs, in which water in immense quantities is reserved, and to which all persons have free access. Some of these are excessively large, and have around them broad flights of stone steps to facilitate access to the water. In a sacred tank at Pooree I have seen hundreds, if not thousands, bathing at the same time, and have no hesitation in saying that fifty or one hundred thousand persons might immerse themselves in it in a single day without any inconvenience. No water! why that is the complaint you would *not* hear except in seasons of drought. "See! here is water—here is water!" are exclamations which would incessantly salute your ears in wandering about an Oriental town. Can it, then, be supposed, that in Jerusalem—situated in a well-watered country—which had its pools and reservoirs—there was not sufficient water in which to immerse three thousand persons? On festive occasions Jerusalem is said to have contained from one to two millions of people. Like the Hindoos they were accustomed to daily washings and bathings; and like them they had religious ceremonies in the performance of which water formed a conspicuous element; and yet we are told, by good and learned men, that three thou-

sand persons could not be immersed in a single day in Jerusalem because there was *not sufficient water!*

II. IT IS OBJECTED THAT THERE WAS NOT SUFFICIENT CONVENIENCE. For the immersion of three thousand Mr. Thorn observes, "that it should be taken into account that at least twenty-four robing-rooms, and a dozen dipping-places, must have been obtained." Dr. Cooke states, "these persons did not come prepared for bathing; they had no bathing dresses with them." He then asks, "were they plunged overhead in their usual clothing?" Again he inquires, "were they unclothed for the purpose, and that amid thousands of spectators in a crowded city?" Dr. Halley supposes that if they were immersed they must have separated, and resorted in little parties to a great number of private houses scattered over the city." Again he observes, "I cannot imagine how three thousand persons were immersed in one day in Jerusalem without any previous arrangement; as I do not believe it could now be done with decency and propriety in *Manchester!*" From talented and learned men these appear strange reasons. They remind me forcibly of a picture which I recollect was witnessed in my college days at the house of a country friend, who, in turn, entertained the "Students." The scene or subject was the "Prodigal Son" leaving his father's house. Apparently altogether oblivious of a period called the past, and of a country called the East, the worthy artist, to give effect to his picture, rigged out the young gentleman—not in Oriental costume adapted to the age in which he lived—but in the newest and most approved English fashions, with his swallow-tailed coat, his white waistcoat, his tight pantaloons, and his Wellington boots. A similar course have the above mentioned anti-immersion painters adopted to give effect to their picture against immersion. Instead of making allowance for different periods and places, for diversified manners and customs, they have conjured up the difficulties and inconveniences of Manchester in the present day, and have crowded them into their should be picture of Jerusalem eighteen centuries ago. As prominent opponents of baptism by immersion it ought certainly to have occurred to them that what might be found inconvenient to-day, in an English town, might *not* be so inconvenient in Jerusalem in the days of the apostles. Eighteen or twenty centuries ago the dress of the ancient Druids and Britons was doubtless very different from our style of dress in the present day. John the Baptist, we know on good authority, was not cumbered by a very extensive wardrobe. Whether in addition to his "leathern girdle" he had a "bathing-dress" or "robing-room" we are not informed; but, possibly, the self same girdle was made to serve the double purpose of both bathing and ordinary dress; or if he had a spare one, in all probability it was used in turn for the self same purposes. In India, where—as in Jerusalem of old—the people bathe every day, they are always provided with bathing-dresses, or rather use for bathing purposes part of their ordinary dresses. To ask a traveller in India whether he had a bathing-dress, would be equivalent to asking an English gentleman whether he had a pocket handkerchief. As a matter of course he has it; and never enters on a journey without it. Let it not be supposed, moreover, that it is heavy and cumbersome, as it consists merely of a few yards of calico, and can be carried, wet or dry, without the slightest inconvenience. If Dr. Cook could see the thousands in Oriental countries who, whether at home or abroad, bathe every day, he would be careful how he repeated the assertion, "these persons did not come prepared for bathing; they had no

bathing-dresses with them." As regards the objection about "robing-rooms" and "unclothing for the purpose of baptism amid thousands of spectators in a crowded city," it may be stated, that by the thousands, and tens of thousands, who bathe daily, robing-rooms are never dreamt of. Coming out of the water they can, in a few seconds, with their simple style of dress, and that without the slightest approach to indelicacy, fold one cloth round them and slip off the other. It is also customary, for both men and women, on finishing bathing, to return to their homes and lodgings in their wet clothes. As regards spectators, there are none, for the practice of clothing and unclothing is so common in the vicinity of the reservoirs that it fails to arrest the slightest attention. I do not, of course, affirm that the customs of India in the present day have an exact parallel to Jewish customs in the times of the apostles; but, with a knowledge of Hindoo customs, I can confidently state, that if they in any way approach to those of the Jews (and I think it can be proved they do) the immersion of three thousand persons in a single day *would not be attended with the slightest inconvenience or indelicacy.*

III. IT IS OBJECTED THAT THERE WAS NOT SUFFICIENT TIME. "Supposing immersion to have been the mode," says Mr. Thorn, "it must have been a most laborious, disagreeable, if not impracticable undertaking to be accomplished in five or six hours." "No ground of inference is given," observes Mr. Stacey, "that they went into the water and stood there until the protracted and painful labour was accomplished." Without replying that it would be a no more protracted, laborious, or painful work to immerse three thousand men, than it would be to sprinkle and christen three thousand infants; it may be observed that in India, at bathing festivals, brahmins often stand in the water for as long a period as would be required to immerse the three thousand converts on the day of Pentecost. Women, too, for transplanting rice, and other purposes, frequently stand in water for days together, without suffering apparent inconvenience. Moreover, in a tropical climate, it is considered a luxury to lave in cool refreshing water. If the three thousand were immersed by the twelve apostles themselves, this would give two hundred and fifty each, and these might without difficulty be immersed in a single afternoon. Whereas if they called to their assistance fifty of the one hundred and twenty disciples, this would give to each administrator less than fifty candidates, so that the whole number might be immersed in the course of an hour. Possibly the apostles, with the brethren assisting, might be baptizing in different reservoirs; and, at the close of the day, they might discover that they had "baptized about three thousand souls." Heartily should I rejoice if, at Pooree, on some festive occasion, three thousand converts should present themselves for baptism to our small band of missionaries in Orissa, making, with our native assistants, say twenty-five in number. Without regarding the work as painful or disagreeable—without experiencing any difficulty for the want of water, bathing-dresses, or robing-rooms, and without approaching in any way to the want of delicacy in the estimation of the "thousands of spectators," I am quite confident that the whole three thousand would be immersed in a single afternoon; and that, standing out, as in letters of light, there would be recorded in our missionary reports, for the information and encouragement of future generations, the glorious truth, "Then they that gladly received His word were baptized: and the same day there were added unto them about *three thousand souls.*"

## Criticism.

### TRUTH AND OPINION; A LETTER TO JOHN ELIOT HOWARD, ESQ., ON CHURCH DISCIPLINE AND CHRISTIAN CHARITY IN THEIR RELATIONS TO SUPPOSED ERROR.

THIS anonymous pamphlet is addressed to a prominent member of the community known as Plymouth Brethren, or, more briefly, "the Brethren," by one who is old enough to remember the meeting of the first little company at which the *great* principles of Brethrenism were laid down. These principles were decocted into the following formula: "The children of God have nothing to do but to meet together in the name of the Lord." In less than seven years from this meeting in Dublin, 1829, one leading member of the new body spoke of their having departed from their first principles, and predicted that it needed but a step or two to be taken in advance, and then they would see all the evils of the systems from which they professed to be separated spring up among themselves. This prophet of their own further foretold that their union would daily become one of doctrines and opinions more than of life and of love; that their government would soon be one wherein would be overwhelmingly felt the authority of men; that they would be more known by what they witnessed against than by what they witnessed for; and that practically this would prove that they witnessed against all but themselves. Their position, therefore, would be this—the most bigoted and narrow-minded would rule, because his conscience could not give way, and the most enlarged heart must yield. Light, not life, would then be the measure of communion; and being "one of us" would become a stronger band than oneness in the power of God's life in the soul.

The original basis of brethrenism was soon abandoned, and for various reasons which their holders assigned. Some regarded it as latitudinarian, and said that it left the community without any of the safeguards which divine wisdom saw fit to establish in the early church. Some believed that in conse-

quence of this laxity false prophets and grievous wolves had already entered in among them. Some affirmed that in attempting to find a remedy against this latitudinarian tendency there had been a rebound to the opposite extreme of exclusive pharisaism. Others held that pristine brethrenism was too unworldly for our polluted atmosphere—a very beautiful vision, but only a vision after all.

Having thus renounced the simple notion of meeting together in the Lord's name, and of comprising all doctrinal belief in Peter's confession, "Thou art the Christ," making this belief the only term of communion, some other motto or principle must be adopted. This was soon supplied by the ingenious brain of an enlightened brother who invented the postulate: "Separation from evil is God's principle of unity." By this was meant not merely separation from moral evil, but from all persons holding opinions which the church judged to be evil. And it was further expressed to be "The unity of the Body as Christ's spouse separate from evil." Carrying out their new idea, the brethren did not only come out from among other Christian professors, they soon began to cut off from their own fellowship entire companies, such as "those meeting in Bethesda Chapel, Bristol, and all who had communion with any who had communion with those who had fellowship with Bethesda, and so on ad infinitum. This separatistic motto has been so systematically obeyed that now but little unity is left among them. One of their leaders writes a "Caution" against the party called Darbyites, in which a nobleman, Lord Congleton, says of them that "they are false in what they say of their brethren, false in their doctrine, and false in their walk." On the other hand, a distinguished Darbyite, Mr. Wigram, says of a party differing from his own, "Rather would I go to the table of the Socinians than to it." And again he says, "I would rather expose my family circle to the results of the friendly intercourse of any Roman



Catholic priest than to that of any one of the five leading brethren, though mourning and praying for them all." (!)

These schismatical sentiments and acts could scarcely be credited if they were not recorded and revealed in their own publications. The nearest parallel to them we can think of is that which once occurred in Carthage, when Donatus disagreed with Cecilian. Donatus thought that the true church was all but defunct, the only remnant left being his own party. But shortly those who had separated from all other Christians saw occasion to separate from themselves,—one party taking the name of Rogatists, and the other that of Circumcellions. Afterwards these dissidents multiplied into more sects, called by the names of their several leaders. And thus, observes our sage informant, it is given to all heresies to break out into under factions still going further in their tenets; and such as take themselves to be twice refined will count others to be but dross, till there be as many heresies as heretics. Like the Ammonites, so scattered by Saul (1 Sam. xi. 11) that "there remained not two of them which were together." It was charged upon those rigid Donatists that they stifled God's church by crowding it into their corner; that they confined the monarchy of Christ in the Gospel to their own toparchy; that they fled so far from the mystical Babylon as to run to literal Babel; that if they had no other fault than want of charity, their hands which threw so much dirt in others' faces could not be very clean.

In the face of this testimony borne by their own writers to their discussions and divisions, the Brethren boast that they are not sectarian like other men; and they persistently affirm that "while the meetings of other Christians are nothing but mere meetings of men, the direct guidance of the Holy Spirit may be reckoned on in their assemblies." Accordingly it is well known that when any of them happen to be thrown into the circles of other sects on Sabbath days, they have the effrontery to frown on their religious assemblies, and to refuse all fellowship with them in public worship. They will come into their houses and abide there, feeding on their carnal provisions, but they disdain to accept the

food of their sanctuaries as too common for their dainty stomachs!

The author of "Truth and Opinion" says that he has read much that has been written by Mr. Newton, and more that has been written by Mr. Darby, that he has habitually sought out the productions of what is called the Bethesda party, and not unfrequently listened to those who minister among these various sections, but so far as he can perceive the teaching of brethren differs from that of other Christians only in relation to doubtful opinions; that it is, however, sometimes marked by painful if not flippant speech about "*the blood*"—the blood of Christ—as if that phrase meant more than the death of the Redeemer; and that sometimes it consists of interpretations as fanciful as those of Origen. "Speculations regarding the experiences of the Saviour; given expositions of difficult passages in the Psalms; the acceptance or rejection of certain views on unfulfilled prophecy; the duty or otherwise of refusing communion with other Christians on account of supposed evils in their systems; these, and such like opinions, constitute the treasures of wisdom in defence of which unity has been destroyed, brotherhood set at nought, and Christ dishonoured before the world."—p. 16.

The writer of this letter being so well acquainted with the teaching and practices of the Brethren is able to pass proper strictures upon them, and to contend with them in judgment. He devotes a large space to a calm disquisition on church discipline and Christian charity in their relations to supposed error. Disagreeing with them in their belief that the true end of Church discipline is to enforce uniformity of opinion as to what the Scripture teaches, he maintains that the holding of any opinion, however erroneous, does not properly subject man to church discipline. This is certainly taking high ground, but to justify his position, and to guard against misconception, he distinguishes between religious opinion and divine truth—between human judgments and direct revelations.

"By a truth divinely taught I understand something which vitalizes because it is itself vital; which therefore necessarily more or less controls the life and moulds

the character of the man who receives it. By a religious opinion I understand a mere human judgment, which being nothing more, has commonly little if any influence on the conduct, and none whatever on the heart. An opinion, if well founded, may in time grow into a truth, and so become vital. It may, on the other hand, deepen into a falsity, and so become fatal. But so long as it is a mere opinion, whether a true one or not, it will exercise little if any influence on the character. We recognize this fact whenever we say that this or that man is better than his opinions would lead us to suppose he could be. We recognize it when, in order to shew that a man is responsible for his beliefs, we argue that he is so because he is responsible for the state of mind in which he examines evidence; for the diligence or otherwise with which he seeks after it; and for the candour or want of candour he manifests in dealing with it when obtained. We fancy we have demonstrated by this reasoning that error is anything but innocent, whereas we have only proved that a *wrong state of mind* is not innocent. . . . If error in itself were sin, it would follow that in the various controversies which have in all ages divided the church, one or other of the opposing parties must have been wicked as well as wrong. We do not, however, believe this to have been the case. On the contrary, if no other way of escape from such an imputation offers, we always fall back on what we call the 'happy inconsistencies of men,' congratulating one another on the fact that men do not as a rule logically carry out the theories they profess.

Religious observances arising out of opinions occupy a somewhat different position. What are called High Sacramentarian views have, as *theories*, always been, and still are, held by multitudes, without any practical injury to the life of God in the soul. It is only when they issue in superstitious observances or false action,—in the transformation, for instance, of the Christian pastor into a sacrificing priest; in the demand that he shall put 'consecrated bread' upon the tongue of the communicant; in the setting up of altars; in services sung when they ought to be said; in the adoption of Romish vestments, &c., &c., that we are bound to separate from those who hold them. Forms of church government, however defective, which do not interfere with the rights of a renewed man, ought to be borne with so long as there is a shadow of hope that better things may one day be expected.

Now I hold that nearly all the differences which at present separate real Christians, relate to opinions and not to truths. Illus-

trative instances will readily present themselves. One man is decidedly of *opinion* that in Scripture baptism is regarded as the expression of a personal faith in Christ, and that it should therefore be administered only to persons who have arrived at years of discretion. Another is of *opinion* that the baptism of children is implied and sanctioned in the New Testament. A third holds that the ordinance in question has a relation only to persons who come out of Judaism or heathenism, and who by that act recognise God as the one only Jehovah, revealed to man as Father, Son, and Holy Ghost. But is it evident that the holding of these views are mere opinions? Is it pretended that the holding of any one of them carries with it spiritual vitality? Do we observe as a fact that the Baptist, so called, neglects the instruction of his children, or fails to dedicate them to God? Do we imagine that the pædobaptist thinks less of a personal profession of faith in Christ than his brother? Do we not all feel that the great truth underlying these different opinions, viz., that man must be truly baptized by the Spirit of God in order to renewal, is held in common, and that this, and this alone, really touches the heart of any of the parties engaged in the controversy.

The opinion that, in some sense or other, regeneration takes place in water-baptism, is as a rule quite uninfluential. Perhaps no one has written more strongly or decidedly in favour of the dogma than the late Archbishop of Canterbury, Dr. Sumner, and yet no one ever preached more fervently than he the necessity of regeneration by the Spirit of God, whether baptism had or had not been enjoyed. The same may be said of Mr. Simeon, and of hundreds beside.

Further, so far from its being common, as one might have expected, to find the poor and ignorant, when called to repentance, pleading that they have been regenerated in baptism, and are therefore safe, nothing is more rare. I have heard men who have devoted their lives to Christian visitation declare that they never met with such an instance.

I admit, however, as I have already said, that an opinion may deepen into a falsity, and become fatal. The notion of which I am now speaking does so whenever—whether among Romanists or Protestants—it leads to a persuasion that the outward rite is in itself saving, and as a consequence, to the neglect or denial of any further work of God in the soul. But how are we to know when and where this is the case? Scripture supplies the answer, "*By their fruits ye shall know them.*" Practical ungodliness in connection with any pro-

fessed faith *proves* the rottenness of the root from which the pretended faith springs.

Take another case. The Wesleyan denies Divine Sovereignty *in the sense* of the absolute election of individuals from the foundation of the world. The Calvinist, on the other hand, denies free-will *in the sense* of man's moral ability to repent and believe. Each holds, and zealously maintains, a series of consequences flowing from these diverse views. It is no uncommon thing to find the one almost unchristianizing the other. Yet who does not see that the points really in dispute are *mere opinions*, inasmuch as they do not influence the life. The Wesleyan refers all that he has or is to Divine grace, quite as devoutly and honestly as the Calvinist. The Calvinist, on the other hand, has no lighter sense of practical responsibility than the Wesleyan, and places good works pretty much in the same position as his brother. The spiritual life of each is common, simply because the great divine truth which underlies differing views is held in common.

Either of these conflicting set of opinions *may*, however, harden into fatal error. The opponent of election may become a mere self-righteous pharisee; the opponent of free-will may lose all just sense of moral responsibility, and become careless or wicked in conduct. Whenever this is the case, scripture directs us what to do. "*By their fruits ye shall know them.*" No matter what their theories, if they have become practically ungodly, we must cease to have fellowship with them, or, which is sure to be the case, they will cease to have any real communion with us."

These candid criticisms of this anonymous letter writer are entitled to consideration by other sects as well as by the brethren, although some in all communions might deem them too candid. They remind us of the sage observations of an old divine who lived in an age of fierce ecclesiastical strife and of open theological warfare; who was compelled by his position to participate in the contests of the time, but whose moderation was known unto all men.

"It is hard to be too vehement in contending for main and evident truths; but litigious and immaterial verities may soon be overstriven for. The voice of our Father in His Scriptures is that which must both guide and settle our resolutions. Whatever is besides this is either private, or unnecessary, and uncertain. O that while we sweat and bleed for the maintenance of these oracular *truths*, we

could be persuaded to remit our heat in the pursuit of *opinions!* Let us be suspicious of all new verities, and careless of all unprofitable. And if any man thinks that he sees further than his fellows in these theological prospects, let his tongue keep the counsel of his eyes, lest while he affects the fame of deeper learning he embroil the church, and raise his glory on the public ruins." "The infinite subdivision of those points which we advance to the honour of being the objects of our belief confound our thoughts and mar our peace. Peaceable discourse may have much latitude, but matter of faith should have narrow bounds. Never treatise could be more necessary in this curious and quarrelsome age than '*Dépaucitate credendorum.*'"—*Bishop Hall.*

A HISTORY OF THE FREE CHURCHES OF ENGLAND: FROM A.D. 1688 TO THE PRESENT TIME. By Herbert S. Skeats. Part I. London: Arthur Miall.

If that antique Greek were but a wise-acre who, when he was fain to sell his house, hawked about a single brick as a fair specimen of it, he is not a very capable judge who, on tasting a single glass of wine, has no verdict to give on the contents of the cask from which it is drawn. But is the first Part of a History like the sample glass or the specimen brick? It is a little like both, perhaps, though the latter comparison is surely the more true and germane. No doubt there are Parts and Parts; some from which it is as difficult to infer the whole work as to judge of the form, size, and convenience of a house from an inspection of a brick taken from one of its walls; and others from which the quality of the entire work is to be as truly estimated as the contents of the butt from the taste of the glass. We are disposed to think that *this* "Part I." may be taken as a fair sample of the wine we are hereafter to drink; and, if it be, an excellent vintage is in stock for us.

In these first hundred pages, Mr. Skeats gives little more than an introductory sketch of the ecclesiastical conflict—extending from the Reformation to the Revolution, from the reign of Henry VIII. to that of William III.—in which our Nonconformist churches had their rise. But this sketch is so ably drawn that we are warranted in expecting a fair and noble work from

the artist's hands. If the omens of the Introduction do not mislead us, this will be, on the whole, by far the best popular History of the Free Churches—best for fulness of information, for impartiality of tone, for grace of style—which it has been, or for some years is likely to be, our good fortune to receive. Of course we can pronounce no final judgment till the completed work is before us; but our present judgment, based on present data, is altogether favourable to it.

A question might be raised as to the peculiar charm of Mr. Skeats' style. It has the vital signs. It is as good an historical style as one often meets; and yet the sources of its power are by no means obvious. It is not rich in epigram and antithesis; nor has it those picturesque phrases which lodge in the memory; nor is it specially elaborate and dramatic. It does not patiently add touch to touch until the very form and pressure of bygone times are set before us. Nevertheless, it is vivacious, easy, natural, and carries the reader along with an interest that does not flag, but grows, as the pages are turned.

Our readers will do well to get these Parts as they issue from the press—the work is to be completed in six parts, which are sold to subscribers at 2/- each—and read them for themselves. No section of Ecclesiastical History has been more neglected, even by Nonconformists, than the History of Nonconformity; and none would better repay their study. It is not creditable to us that we know so little of the noble ancestors of whom, did we but know it, we have such good reason to be proud. A main cause of this discreditable and crippling ignorance is, no doubt, the lack of any brief, reliable, handy narrative of their struggles and achievements. This cause, we may hope, is now in process of being taken away.

ECCE HOMO; OR, THE INFERENTIAL ARGUMENT IN FAVOUR OF THE GOD-HEAD OF CHRIST. By Rev. John Stock. *London: E. Stock.*

HERE is an Ecce Homo in miniature, a portrait of the person of Christ in the varied aspects in which the New Testament presents Him to our view. As

a pure Christianity is impossible without a true estimate of its Divine Founder, and as that true estimate cannot be formed without seeing Him in all the lineaments which mark His character, a little work like this may be of great value. After reading it through, with more satisfaction than we have found in any parts of the famous book which suggested this small pamphlet, we cordially recommend its perusal to others. It is well fitted to confirm the confidence of sound believers, and to win the assent of doubters and waverers to "the faith of God's elect, and to the acknowledging of the truth which is after godliness."

SALVATION TO THE UTTERMOST. By the Rev. G. D. Evans, with Preface by the Rev. C. H. Spurgeon. *London: E. Stock.*

THIS twopenny treatise has a lofty purpose to subserv, that of showing how Christ can save to the uttermost, by explaining what He has done, and how the work accomplished on the cross stands related to what He is doing now. The matter of the book is "good doctrine," and the style is manly. Mr. Spurgeon's preface has nothing patronizing in it, but if he had not thought well both of the author and his treatise, he would not have given to it the recommendation of his name.

APES AND PEACOCKS; OR, THE EVILS OF MASCULINE IGNORANCE AND FEMININE VANITY. A Lecture by Giles Hester, Sheffield. *D. T. Ingham, 41, South Street, Sheffield Moor.*

THIS characteristic lecture is founded on a text of Scripture (1 Kings x. 22). It opens with pertinent observations on the study of Natural History in general, and then treats of the particular objects which Solomon's seamen introduced into Jerusalem. The former part of the lecture, embodying the most ancient as well as the most modern opinions of eminent naturalists concerning these curious creatures, is full of useful information. But the substance of it is devoted to the amusement and moral improvement of the classes it deals with: and it is here that the lecturer's peculiar powers are most apparent. Those who are fa-

miliar with Mr. Hester know that he has a pregnant wit and an exuberant humour, and that it is his forte, rather than his fault, to be facetious. The topics of this address suit his natural temperament, and his treatment of them is highly entertaining. Not that his production is to be considered as an exercise of mere mirth. Its moral purpose is obvious throughout. But it is imbued with that pleasant flavour which adds a relish to all true teaching, and which renders wholesome counsel the more acceptable and efficacious. The smarter passages of this lecture reminded us of Cowper's lines :—

"Yet what can satire, whether grave or gay?  
It may correct a foible, may chastise  
The freaks of fashion, regulate the dress;  
But where are its sublimer trophies found?  
What vice has it subdued? whose heart reclaimed  
By rigour, or whom laughed into reform?"

Much, too, as we have enjoyed the *reading* of this effusion of our brother's pen, we wish its typical teaching had been more classically correct. The wise ancients made the peacocks types of conceited coxcombs, not of flashy females. Though the word, in the classical languages, is of the common gender, it is, we believe, always employed as a masculine noun. And even if *Miss Pavo* be passable, the *English* name *hardly* represents the *softer* sex.

## Intelligence.

### Conferences.

THE YORKSHIRE CONFERENCE was held at the Call-lane Chapel, Leeds, on Tuesday, Sep. 25, 1866. In the morning the Rev. J. Roberts, of Leeds, read the scriptures and prayed, and Rev. B. Wood preached from Heb. v. 12. "The first principles of the oracles of God."

The brethren re-assembled for business at halfpast two. Rev. J. Taylor, pastor of the church, presided, and Rev. J. B. Lockwood prayed. The aggregate attendance was not numerous; but all the ministerial brethren in the Conference district were there, with two exceptions, one of whom is an invalid. From the reports of representatives it appeared that forty-nine had been baptized since the last Conference, two restored, and eighteen remained as candidates for fellowship. After the doxology the Minutes were read and confirmed, and the following business attended to.

1. *Edge Side*.—The Secretary reported that the documents conveying the "Loan" of £100 to Edge Side friends, without interest, had been completed, and the money paid over to the proper parties, to be repaid in six years by annual instalments.

2. *Denholme*.—(1.) The Treasurer of the Yorkshire District Home Mission reported that he had paid over one half of £100 promised towards the Denholme

new chapel, in accordance with the instructions from the last Conference. (2.) The Denholme representatives reported that the erection of their chapel was progressing satisfactorily—that they had obtained towards the cost, in subscriptions and promises, about £630—and urged the Conference as early as possible to let them have the latter £50 of the £100 promised, and to promise £50 additional.—Agreed: That we deeply sympathize with our Denholme friends in their chapel-building enterprise, and regret that we are not in a position, *as a Conference*, to render further help, but recommend them to seek assistance from the churches in the district.

3. *Dewsbury*.—The report from this Home Mission station was encouraging. Their spiritual state is improving, and they have other indications of the divine presence and blessing. They are still anxious to obtain a regular minister—sought the advice of the Committee in reference to it—and hope before long to succeed.

4. *Our Magazine*.—After a lengthened conversation on the future character and conduct of the *General Baptist Magazine*, agreed unanimously—To recommend, that at the end of the current year, its price be reduced to one penny.

5. *Burnley, Enon*.—The church at this place having resolved on a special effort for the reduction of their heavy chapel debt, requested the assistance of

the Conference. Agreed: That their application be considered at our next meeting, according to rule.

6. *Conference Preachers.*—Agreed: That the sixth resolution of the last meeting be reconsidered at our next gathering.

7. *Time of Conference Meeting.*—The following were appointed a committee to inquire whether a more convenient time may not be fixed upon for holding one or two of our Quarterly Conferences, so as to secure a larger attendance—Rev. R. Ingham, J. Alcorn, and T. Gill, to report.

8. The Rev. H. Wilkinson, who was visiting the Yorkshire churches in behalf of the Foreign Mission, gave, by request, a suitable address on missionary topics.

9. *Gambleside.*—Our friends at this place having suffered injury in their chapel property through the construction of a large reservoir in the vicinity, which has destroyed their most convenient road to the house of prayer, sought advice. The Rev. R. Ingham, J. Alcorn, and Mr. J. Rhodes, were appointed in behalf of this Conference to aid the Gambleside friends in their efforts to obtain compensation.

10. *Northallerton.*—Our much respected brother, Rev. W. Stubbings, gave additional information about the purchase and settlement of their chapel at Northallerton. They need further pecuniary assistance, and were advised to repeat their application to those churches in this Conference which have *not* already contributed.

11. The next Conference will be held at Enon Chapel, Burnley, on Monday, Dec. 24, 1866. The Rev. J. B. Lockwood to preach in the morning. The Rev. J. Alcorn concluded with prayer.

A Home Missionary Meeting was held in the evening. The following were engaged, Rev. J. Taylor, R. Ingham, J. Atkinson, C. Springthorpe, W. Gray, R. Horsfield, H. Wilkinson, B. Wood, Mr. Andrews, and

THOS. GILL, *Secretary.*

THE CHESHIRE CONFERENCE was held at Stoke-on-Trent, on Tuesday, Oct. 2.

The sermon in the morning was preached by the Rev. J. E. Yeadon, of Whitchurch, from Rom. i. 15.

In the afternoon when the brethren

met for business, the Rev. C. E. Pratt presided. The attendance was very small indeed. Baptized since last Conference, thirteen. The subject which first engaged the attention of the delegates was, "Our Magazine," about which there was a very considerable difference of opinion. All the friends thought it absolutely necessary that there should be a considerable change in the character of our publication. Ultimately it was carried:—1. That we recommend the Editors to make the attempt to give us a better magazine than our present one, and to reduce the price to threepence per month.

2. That a committee consisting of the Revs. C. E. Pratt, E. Bott, R. Pedley, J. Maden, and Mr. Kirkham, be appointed to consider the best means of improving our Conference meetings.

3. That the next Conference be held at Tarporley on the first Tuesday after Easter week, and that the Rev. E. Evans, of Nantwich, be the preacher.

4. That the Revs. R. Pedley, E. Bott, and Mr. Chas. Bate, visit our brethren at Audlem to make inquiries about their present condition and future prospects.

5. That the thanks of this Conference be given to the Rev. J. E. Yeadon for his sermon in the morning.

JAMES MADEN, *Secretary.*

THE LONDON CONFERENCE met at Praed-street, Paddington, Oct. 3, 1866.

The Rev. J. Clifford, LL.B., occupied the chair. After singing, and after the reading of a portion of Scripture by the chairman, brother Underwood, of the Borough-road, engaged in prayer.

From the reports of the churches presented, it appeared that forty-two had been baptized since the previous Conference, and seven remained as candidates. The Conference learnt with great pleasure that the effort of the friends at Commercial-road to remove the debt from their chapel had been successful.

Resolved, 1. That the consideration of the Home Mission business be postponed till the next Conference.

2. Brethren Goadby and Quiney reported respecting Rushall. Resolved: That the thanks of the Conference be given to brethren Goadby and Quiney for their attention to the Rushall business, and that these brethren be requested to remain as a committee of supervision.

3. That the next Conference be at Chesham on the first Tuesday in May. That there be a prayer meeting in the morning at eleven o'clock, and that brother Harcourt preach in the evening, the service to commence at six o'clock.

4. That brother Clifford be requested to prepare a paper for the next Conference on "Christian Nurture."

5. The Secretary read a paper on "The Constitution of a Christian Church and the management of its business in relation to the present aspect of the times." Resolved: That the thanks of the Conference be given to brother Lawton for his excellent paper, and that he be requested to send it for insertion in the Magazine.

Brother Preston preached in the evening, according to appointment, from Matt. xviii. 20.

It was a pleasing circumstance that all the ministerial brethren connected with our churches in London were present at the Conference.

J. LAWTON, *Secretary.*

**THE WARWICKSHIRE CONFERENCE** was held at White Friars-lane Chapel, Coventry, Oct. 23, 1866.

A preparatory devotional service was held on Monday evening, and brethren Lees and Harrison delivered short addresses.

On Tuesday morning the meeting commenced at halfpast ten. Brethren Allsop, Willett, and Cross, prayed, after which the Secretary read a paper on "the Best Method of Training the Young Men and Women in our Churches for future usefulness." A conversation followed on the subject of the paper, after which a vote of thanks was cordially and unanimously passed to the writer.

The brethren adjourned at one o'clock for dinner, when upwards of forty friends dined together.

The afternoon meeting commenced at halfpast two, brother Cross presiding. The reports from the churches were, with one or two exceptions, very favourable. Sixty-one persons had been baptized since last Conference, and thirty-two remain candidates. This was considered abundant cause for gratitude to God which the friends expressed by singing the Doxology.

After this the Minutes of the last meeting were read and confirmed. The

principle items of business were embodied in the following resolutions:—

*The Magazine.*—That this Conference recommend the editors of the Magazine to retain the present form, and, if possible, the present size of the Magazine, and to reduce the price to twopence.

*Special prayer on Nov. 5th.*—That we recommend to our churches to observe the 5th of November as a day of special humiliation and prayer for the outpouring of the Spirit of God on all our churches.

*Sympathy with Brother Payne.*—That we deeply sympathize with our brother Payne in his sorrow caused by the sudden death of his father; that we deeply regret to hear that brother Payne is about to leave Wolvey; and that we commend him and the church at Wolvey to the Divine blessing.

*Arrangements for next Conference.*—Resolved: That it be held at Nuneaton on the last Tuesday in April, 1867. That the subject of the morning paper be, "How can we make our nominal union, as a Conference, of greater temporal and spiritual advantage to our several churches," and that brother Lees be the writer.—That the Conference sermon be preached by brother Stenson, of Longford.

*Evening Service.*—The worship was conducted by brother Allsop. Brother Parsons, of Birmingham, preached from "Herein is that saying true, One soweth, and another reapeth"—John iv. 37. The sermon was listened to with marked interest throughout, and was adapted to encourage a broad sympathy between man and man, and a large-hearted charity amongst Christians in their mutual work of sowing and reaping.

The attendance during the day was very good, there being a large party of friends from Birmingham and Longford in addition to the Coventry friends.

J. HARRISON, *Secretary.*

### Churches.

**LONDON, Praed Street.**—Anniversary services were commenced on Wednesday evening, Oct. 10, by a meeting of the church for prayer and addresses. Two sermons were preached on Sunday, the 14th, by the pastor, Rev. J. Clifford, M.A., LL.B., and collections made on behalf of the new chapel fund. On the

following Monday a tea meeting was held, and at the subsequent public meeting addresses were given by the Revs. W. Brock, junr., J. O. Fellowes, and Messrs. T. P. Dexter, J. M. Stubbs, and W. Morgan. The report of the church stated that sixty-eight persons had been received into fellowship during the year, and the appended sums contributed:—By Pew Rent and Weekly Offering, &c., account, £367 7s. 1½d.; for Sunday Schools, £38 10s.; Foreign Mission, £52 1s. 10½d.; Home Mission, £8 1s.; London City Mission, £8 9s. 7d.; Dorcas, &c., Society, £10 7s.; Christian Instruction Society, £14 3s. 6d.; Young Men's Society, £10 11s.; Temperance Society, £13 0s. 11d.; for the Poor, £43 7s.; the College, £13 10s.; New Chapel Fund, £130. Total, £709 8s. 11½d. We have now for our New Chapel Fund nearly £1,500.

**BURNLEY.** — *Reduction of Debt on Ænon Chapel.*—The church meeting in the above place of worship was formed in the year 1851, and at the time of its formation consisted of sixty-four members. Animated by a desire to extend the kingdom of the Redeemer in this rapidly increasing town, now numbering about 45,000 inhabitants, they purchased an eligible plot of freehold land, and proceeded to erect upon it a substantial and elegant chapel of stone, which is a credit to the denomination, and capable of accommodating 1,000 persons. Underneath the chapel there is a spacious school-room and classrooms, in which 500 children can be taught; and the cost of the whole, inclusive of land, was £3,200. The chapel was opened in the year 1852; and from that period to the present the church and congregation have been able, *without any foreign aid*, to sustain the ministry of the gospel amongst them, and to reduce the original debt by more than £1,000. The divine blessing has so manifestly attended their labour, that, notwithstanding numerous removals and deaths, the number of members at present in church fellowship is 228, the congregation is steadily increasing, and the Sabbath school is in a prosperous condition. Part of the debt remaining on the chapel is now being called in; and the church is under the necessity of appealing to the benevolence of their Christian brethren for assistance to enable them to pay off £1,000 during the ensuing year. They

propose to accomplish this object by means of a *Bazaar*, which they intend, God willing, to hold next September; and therefore they earnestly solicit donations of money, and parcels of any class of goods suitable for sale. Especially do they confidently invoke the aid of benevolent ladies, and hope to receive from them valuable contributions of useful and ornamental needlework, paintings, drawings, books, or whatsoever else they may purpose in their hearts to give. A committee of ladies has been formed, who are busy at work sewing for the bazaar; and it will greatly encourage them, and all the friends at Ænon, if this appeal be met with a general and liberal response from the entire Connexion. Donations of money may be sent to the Rev. J. Alcorn; Mr. Booth, Crow Nest; Mr. Jackson, Bankhouse Street; or Mr. Venn, Trinity Place; and goods for sale may be addressed to Mrs. Alcorn, Palatine Square; Mrs. Sutcliffe, South Parade; Mrs. Law, Burnley Lane; Mrs. Cowgill, Burnley Lane; Mrs. W. Helliwell, Palatine Square; or Mrs. Greenwood, Plane Tree House, Church, near Accrington. All contributions will be duly acknowledged in this Magazine.

J. ALCORN, *Pastor.*

THOS. BOOTH } *Deacons.*  
W. JACKSON }

Oct. 6, 1866.

"The Ænon Chapel case is one deserving of hearty Connexional sympathy and aid. The building is worthy of the denomination, and the people have ever had both a mind to work and give.

J. BURNS, D.D., Paddington.

Oct. 1, 1866."

"The church meeting in Ænon Chapel, Burnley, has from the beginning nobly borne its financial pressure, and the appeal for aid in the present endeavour to thrust from their shoulders so large a portion of their heavy encumbrance is deserving of a hearty and liberal response.

R. INGHAM, Halifax.

Oct. 3, 1866."

**WHITTLESEA.**—Our chapel anniversary services were held on Sunday and Monday, Sept. 23 and 24. On the former day the Rev. T. T. Wilson, of March, preached two useful sermons to large and appreciative congregations. On Monday afternoon the Rev. C. H. Gough delivered an excellent harvest sermon, after which a numerous com-



pany sat down to a good tea, which had been provided by the ladies of the congregation. At seven there was a public meeting—the pastor, Rev. G. Towler, presided. The assembly was addressed by Rev. W. Telfer, on “unity in diversity;” Rev. C. H. Gough, on “the Holy Spirit in relation to church work;” Rev. T. Barrass, on “Christ in the family;” Mr. Noah Heath, on “Christ in the heart.” The Rev. David Robertson concluded this very happy and profitable meeting by a short but interesting speech. Mr. W. N. Bundy presided at the harmonium in a most efficient manner; but all present were specially delighted with the singing of a piece called “Sweet Saviour, bless us ere we go,” by Miss Craseford, one of our members, who has very superior musical abilities. The nett proceeds of the services amounted to more than £12, which, considering the great depression there has been in this district on account of the cattle plague, caused the friends to “thank God and take courage.”

**GREAT BERKHAMPTSTEAD.**—The first anniversary in connection with the new church was held on Tuesday, Sept. 11. Two sermons were preached on the occasion: one in the afternoon by the Rev. T. R. Stevenson, of Luton; and that in the evening by the Rev. D. Jones, B.A., of Brixton Hill, London. Between the services a public tea was partaken of in the school-rooms, the provisions being liberally given by the friends. At the close of the evening service the Rev. J. Lawton, the pastor, stated that the new church cost £2,000, towards which sum £250 was realized by the materials of the old meeting-house in Water Lane. The amount still remaining for them to raise was £430. Toward the liquidation of this debt, their weekly offerings had reached the sum of £16 during the last quarter. The proceeds of the anniversary were £16 7s. G. L.

**WOLVEY.**—A successful effort has just been made by the Baptists in this village to remove a debt of £80 off their chapel. Three of the members engaged to give half the sum, if the other half could be raised. To excite the interest of the public, special services were held in the chapel on Wednesday, Sept. 26, and on Sunday, Sept. 30. Two sermons were preached on the Wednesday by Rev. N. Haycroft, M.A., of Leicester; and two on the Sunday by Rev. E. Ste-

venson, of Loughborough. Before the conclusion of the last service it was announced that more than enough had been collected. After hearing this intelligence the doxology was sung most heartily. C. P.

**NOTTINGHAM, Mansfield Road.**—The fifteenth anniversary of this chapel was celebrated on Oct. 16, and the following Sunday. A tea meeting was held in the school-room on Tuesday, and in the evening a sermon was preached in the chapel by the Rev. R. W. Dale, of Birmingham. The services on the Sunday were conducted by the Rev. E. Stevenson, of Loughborough.

**KIRKBY WOODHOUSE.**—The chapel in this place, where Abraham Booth was converted, and preached the gospel from 1760 to 1795, has been enlarged and renovated. Reopening services were held on Oct. 7th and 14th, when sermons were preached by Mr. N. H. Shaw and Mr. W. March, of Chilwell College. The congregations were good, and the collections equalled or exceeded anticipations.

**WHITWICK AND COALVILLE.**—The anniversary sermons for the Coalville chapel were preached on Sep. 30, by the Rev. R. Kenney, of Burton-on-Trent, when the collections amounted to £21 1s.—The anniversary sermons of the Whitwick chapel were preached on Oct. 21, by the Rev. W. Chapman, of Melbourne, and the collections amounted to £7 7s.—a little more than last year.

**CRICH.**—The chapel anniversary services were held here on Sunday, Sept. 30, when Mr. N. H. Shaw, of Chilwell College, preached two sermons to good congregations.

**BOURNE.**—The anniversary sermons were preached on Sept. 23 and 24, by the Revs. C. Clarke, B.A., of Ashby, and J. Salisbury, M.A., of Hugglescote.

### Ministerial.

**HALIFAX.—Recognition Service.**—On Monday, Sep. 24, the Rev. R. Ingham and J. H. Atkinson were recognised as pastors of the church assembling in North Parade chapel, Halifax. A tea was provided in the school-room for members and friends, and was numerously attended. After tea a public meeting was held in the chapel, and by the numbers present it was evident that

great interest was taken in this solemn service. A hymn having been sung, the Rev. F. Timmis read the Scriptures and prayed. Rev. Thos. Michael proposed the questions to the junior pastor, intimating that it was unneedful to require any confession of faith from the senior pastor, as he had long been engaged in the work of the ministry, and had formerly been pastor of the church assembling in that chapel. Answers to the questions were given by the young pastor in a very feeling manner, and what was said by him on that occasion has already been blest to the good of some present. Rev. R. Ingham also referred to his pastorate at Bradford, Louth, at Halifax, then at Vale, near Todmorden; then to his returning again to his duties at North Parade in connexion with brother Atkinson, from the college, and desired that the prayer offered for him that his last days should be his best days might be answered. Prayer for the divine blessing to rest upon the pastors, was offered by the Rev. Dr. Underwood, of Chilwell College, Mr. Atkinson's Theological Tutor, after which he addressed the junior pastor in the most affectionate manner, referring to ministerial ability, ministerial acceptability, and ministerial success. The address throughout was listened to with rapt attention. The Rev. G. Hester, of Sheffield, next addressed the church in a very humorous and pointed manner. A hearty welcome was given to the ministers and their dear wives, by Mr. D. Wilson, senior deacon, on behalf of the church; and by the Rev. T. Michael on behalf of the ministers of the town. The Revs. W. Evans, W. E. Winks, J. P. Tetley, and T. Horsfield, took part in the services. A vote of thanks to the ladies and visitors, moved by Mr. Birkbeck, seconded by Mr. Holt (deacons), the singing of the doxology and pronouncing of the benediction, brought this pleasant meeting to a close. May what was said be long remembered and practised in our lives. J. H.

On Monday, October 1, the Rev. J. BAXENDALL was publicly recognized as pastor of the church at Wirksworth and Shottle. Addresses were delivered by the ministers of the town, and by the Revs. W. Jones of Derby, G. Needham of Ripley, T. Colledge of Riddings, and others. We hope this union will be happy and permanent.

THE REV. T. R. STEVENSON, of Luton, has been presented with a handsome walnut writing desk, fitted up in the newest style, by the members of his Bible classes. The deacons of the church attended on the occasion, and delivered addresses expressive of their interest in the pastor's work among the young.

THE REV. E. H. JACKSON, formerly of Billesdon, has commenced his ministry at Castle Donington and Sawley.

THE REV. C. PAYNE, of Wolvey, has accepted a cordial invitation to become pastor of the church Eastgate, Louth.

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### Schools.

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MACCLESFIELD.—The Sabbath school connected with the General Baptist Church at this place having just completed its fiftieth year, the friends in connection with it determined that this event should not pass over without some special observance. The state of trade in the town preventing any great effort being made, it was agreed to hold a Jubilee celebration in the form of a tea meeting on Monday, October 1st. Notwithstanding other attractions at most places in town, and a large and popular fete for a very worthy object, upwards of two hundred friends assembled to partake of the cheering cup. Many aged and poor people that had been connected with the place thirty, forty, and some few fifty years ago, were present to partake of the good things provided. Deeply interesting was it to witness the kindly greetings of old faces, many of whom had scarcely seen each other for years, met together in a familiar place talking over bygone scenes and of other and more prosperous days. Painful, indeed, was it to count the missing links, and to see the vacant places of well-remembered friends who have been called through much "tribulation to inherit the promises." After tea a public meeting was held in the chapel, presided over by the Rev. J. Maden, pastor, and on the platform were Rev. R. Kenney, of Burton-on-Trent, who had been pastor of the church here for fourteen years; Rev. P. Prout, of Haslingden, Lancashire, for many years a scholar and teacher in the school, and a valued member of the church; Rev. J. Moffett, Independent; Messrs. Hesford and Fawkner, deacons; Mr. Geo. Walker of Poynton, and Mr.

M. Clark of Macclesfield. After prayer by the Rev. P. Prout, the chairman, in a congratulatory speech, opened the meeting, when choice and well-timed addresses were delivered by each of the above friends, which, together with singing, kept the proceedings on till a late hour. Many pleasing associations which cluster round the old place were referred to, and all felt it good to be there. Were it not for the depressing circumstances which hang over the town, there is no doubt there would be a strong and flourishing cause here.

**BIRMINGHAM, Longmore-street.**—On Sunday, Aug. 19, three sermons were preached here in aid of our Sabbath schools, morning and evening by the Rev. R. Thomas, M.A., of Liverpool, afternoon by our pastor, the Rev. L. H. Parsons. The congregations were excellent, and the collections amounted to £24 12s. 6d.

**NOTTINGHAM, Broad Street.**—On Lord's-day, Oct. 14, services were held commemorative of the opening of the school-rooms. The Rev. C. Clark, of Mazepond, London, preached. Collections, £22 6s.

**DERBY, St. Mary's-gate.**—On Sunday, Oct. 14, the annual sermons in support of the Sunday school were preached by the Rev. W. Evans, of Stalybridge. Collections good.

### The College.

	£	s.	d.
Broughton, collection .....	2	5	6
Half year's rent of land, &c. . .	15	10	0

The Treasurer will be obliged to those churches where collections have been made by their forwarding the amounts, as at this period of the financial year his accounts are overdrawn.

The usual half yearly meeting of the Committee will be held toward the end of November, of which due notice will be given by circular.

### Baptisms.

**STALYBRIDGE.**—On Lord's-day, Oct. 7th, after a very impressive sermon by our pastor on believers baptism, the ordinance was administered to three young men, and at the close of the evening service were received into church fellowship. May they war a good warfare, and at last receive the promised crown.

J. B.

**BIRMINGHAM, Longmore-street.**—On Wednesday evening, July 4, our pastor baptized three males and three females; and on the 3rd inst., two males and three females, who were afterwards added to the church. All the males and four of the females were from the Sabbath schools.

**DUFFIELD.**—On Monday evening, Sep. 3, an aged friend was baptized in our chapel by Mr. G. Slack, of Derby. He has for many years been an occasional preacher amongst the Independents and Methodist Free Church. He was received into the church by the Rev. W. H. Smith, of Milford. He was also received into the Derby Preachers' Association.

**COALVILLE AND WHITWICK.**—Since our last report we have baptized as follows:—*Coalville*—June 10, four; July 15, four; Oct. 14, five. *Whitwick*—Aug. 5, two; Oct. 7, two. All of whom have united with us.

**PETERBOROUGH.**—On Lord's-day, Oct. 7th, three persons were baptized by Mr. Barrass, and received into church fellowship.

**QUORN.**—On Sunday, Oct. 7, six persons were baptized after a sermon by the Rev. I. Stubbins.

## Notes of the Month.

THE past month has been pre-eminently a time of public meetings, Congresses, and Denominational gatherings. To speak first of political movements—Manchester, Leeds, and Glasgow have all had their monster Demonstrations in favour of Reform, at each of which not less than 150,000 people are believed to have been present; and throughout the country towns of

smaller size are following in their wake. Undoubtedly the result of the present movement will be, that they who rejected the very moderate measure proposed by Russell and Gladstone last session, will be compelled before long to pass a much more extensive one. The old story of the Sybil and her books will be repeated.

Leaving, however, the domain of pure

politics, we next note the assembling in Manchester, on the 3rd of October and following days, of the

NATIONAL ASSOCIATION FOR THE PROMOTION  
OF SOCIAL SCIENCE.

This is an annual gathering of the philanthropists of the British Empire for the discussion of such questions as the Education of the Poor, Sanitary Reform, Prison Discipline, and the adjustment of the feud between Capital and Labour. The president for this year was Lord Shaftesbury, who opened the proceedings in an admirable address. On the following day the venerable Lord Brougham delivered an oration, discursive as is usual with him, but, considering the age of the man, wonderful in its vivacity and range of subject. In the course of the week many interesting and valuable papers were read and discussed. In the perusal of them, one in particular interested us, upon "Famines in India," by General Sir Arthur Cotton; and another on the "Condition of Jamaica," by Mr. Roundell, secretary to the late commission of inquiry. In the former, General Cotton showed that the rain-fall in India, taken on the average, is always very abundant, so that there need but proper reservoirs and canals, and not only would there be no famines, but the country would be marvellously increased in productiveness. (When will England do her duty to this magnificent portion of her empire?) In the latter paper, Mr. Roundell's testimony was very strong indeed against the conduct of the ruling classes in Jamaica, and confirmed nearly all that has been said in condemnation of ex-governor Eyre.

THE CHURCH CONGRESS.

On Oct. 9th the annual Church Congress commenced its sittings. The place of meeting this year was the ancient city of York, and the president was the Archbishop of the province. Some thousands of clergymen and lay visitors are said to have attended, including Bishops by the half-score, together with Deans, Canons, Archdeacons, and we know not what minor dignitaries. Dr. Thomson, the archbishop, in opening the proceedings and remarking on the topics proposed for discussion, observed that *three* of the papers read would refer to the law and constitution of the Church of England; *four* to her use of the instruments already available in the diocesan and parochial systems and in the aid of laymen and women; *six* to the means of raising the religious feeling of the people by preaching, hymnology, education, the observance of the Lord's-day,

by improving their social state and providing for them innocent recreation; whilst *two* would have reference to missions and foreign churches.

High-churchism predominated at the Congress, and at times the feeling between ritualists and anti-ritualists was so strong, that it required all the authority and tact of the clever and distinguished president to keep order and obtain for everyone a fair hearing; still the proceedings must, on the whole, have been very interesting and often instructive, even to Nonconformists. At all events, they indicated vigorous life in the Church of England—life which we hope will prove ere long too strong for the golden chains which now bind her to the State.

THE CONGREGATIONAL UNION.

Almost simultaneously with the Church Congress at York, our Congregational brethren were holding the autumnal meeting of their Union in the town of Sheffield. The Rev. Newman Hall presided, and the meetings were attended by about five hundred ministers and delegates, besides visitors belonging to the town and neighbourhood. The Rev. J. Baldwin Brown delivered an address of remarkable ability and impressiveness, showing that the right to minister God's truth is co-extensive with the power, and that the "prophets" and not the "priests" are the fathers of God's "ordained ministers of the Gospel." The Revs. T. Binney, G. W. Conder, of Manchester, E. R. Conder, of Leeds, and others, also made very interesting and instructive speeches; and our regret is that our space will not allow us to give a longer account of the many good things said and done. Our readers, we presume, will be chiefly anxious to hear something of the late session of

THE BAPTIST UNION IN LIVERPOOL.

The proceedings may be said to have begun with a missionary meeting, held on Tuesday evening, Oct. 9, in Myrtle Street chapel (the Rev. H. S. Brown's). The chair was occupied by R. Harris, Esq., of Leicester, who was surrounded on the platform by ministers and gentlemen from different parts of the kingdom. After the congregation had sung with great heartiness and devotion the hymn—

"Come, let us join our cheerful songs,"

the Rev. H. Wilkinson, of the General Baptist Missionary Society, offered prayer. The chairman said the meeting was a united meeting of the Baptist Foreign Missionary Society and the General Baptist Missionary Society. It could not be said that the missionary society did not want help, for it needed it now more than

ever. Young men were offering for the work, but they had not the means to send them out. The churches of Christ ought to arise to their duty with respect to this great work.—The Hon. and Rev. Baptist Noel said that we ought to remind ourselves continually when talking of endeavouring to convert the heathen in India, of the difficulty of the work. Mr. Noel concluded a long and most interesting speech by urging more prayer for the shedding forth of the Holy Ghost.—The Rev. Isaac Stubbins, late of Orissa, next addressed the meeting, and gave several pleasing instances of successful mission work—A collection having been made, which amounted to £80, the Chairman called on Dr. Underhill to speak. On rising the Doctor was received with loud and repeated applause. He took for the topic of his address, "Jamaica," and, entering into the causes of its decay, reviewing the circumstances connected with the riot at Morant Bay, condemning the conduct of Mr. Eyre, and vindicating the missionaries and the people of Jamaica generally from the charges which had been brought against them, delivered a most convincing and masterly speech, and sat down amid enthusiastic and long-continued cheering.

On Wednesday morning the actual business of the Union commenced. Shortly after ten o'clock Pembroke chapel was well filled. The body of the chapel was appropriated to ministers and delegates, who gathered from all parts of the kingdom to the number of six hundred; and the gallery to the general public. The first hour was spent in devotional exercises, the Rev. J. H. Hinton, M.A., presiding. The Revs. Dr. Price, of Aberdare; W. Roberts, of Everton; and J. A. Spurgeon, offered prayer, and the venerable Chairman delivered a short practical address on the various subjects our prayers should embrace, and the spirit in which they should be presented.—The Rev. John Aldis, of Reading, Chairman of the Union, then read a paper on the "Duty and Advantages of Domestic Worship." The reading of this admirable address was listened to throughout with the deepest attention, and frequently interrupted by the applause of the assembly.

After a short pause the Chairman called on the Rev. J. H. Millard, B.A., the junior secretary of the Union, to read the "Message of the Committee." The message consisted of congratulation on account of past success, and earnest exhortation to more vigorous and united denominational efforts in the future.

Mr. James Benham, of London, next read a paper on "The Deacon's Office in

Relation to Church Finance." Dr. Foster, of Huntingdon; Messrs. Mounsey, of Liverpool; Turner, of Birkenhead; Popplewell, of Manchester; and Kelsall, of Rochdale, spoke on the general subject.—The Rev. C. H. Spurgeon, who was received with cheers, said, with respect to the offices of elder and deacon, he had found in his church that it had been its salvation to have the two distinct offices.—The Rev. J. H. Hinton, Dr. Angus, and several other gentlemen, took part in the discussion. After praise and prayer the morning's proceedings terminated. The ministers and delegates then withdrew for dinner.

In the evening there was a *conversazione* at the Philharmonic Hall, which was crowded with a brilliant assemblage of ladies and gentlemen. The Rev. C. M. Birrell, of Liverpool, occupied the chair. The Rev. G. Gould, of Norwich, offered prayer. The Chairman having expressed, on behalf of the Baptist churches in Liverpool, their sense of the honour conferred, on them by this visit of the Baptist Union, and having welcomed the ministers and delegates to their homes and their hearts, called on the Rev. W. Brock, D.D., to address the meeting. Mr. Brock spoke of his recent visit to America. He confessed he envied the condition of the United States, and his prayer was that a similar condition might prevail here.

At the request of the Chairman, the Rev. C. H. Spurgeon addressed the meeting on the subject of the proposed day of prayer on the 5th of November.\*—A hymn having been sung, and prayer offered by the Rev. J. Martin, B.A., of Nottingham, the Chairman introduced the Rev. T. Goadby, B.A., of London, as a representative of the General Baptists. He dwelt upon the necessity of union and organization, and the importance of a full and fearless avowal of our principles, especially at the present time.—The Rev. R. Glover, of Glasgow, next addressed the audience on the importance of labour and prayer in connection with the church.—The Rev. Charles Vince, of Birmingham, contrasted the present position of the Baptist church with that which it occupied in former times.—The last speaker was the Rev. A. Williams, who is about to go out to Calcutta as pastor of the English Baptist church there.—Prayer having been presented by the Rev. W. G. Lewis, of Bayswater, the Chairman pronounced the bene-

\* The Baptist churches in London have agreed to observe this day as a time of special prayer for the outpouring of God's Spirit on the congregations of the Lord Jesus in Britain. Many churches in the country will join them. Is it too late for some of us to do the same?

diction, and the proceedings terminated about ten o'clock.

Simultaneously with the *conversazione* in the Philharmonic Hall, the Welsh members and friends of the Union held a meeting in Myrtle Street chapel, which was filled to overflowing. Nearly all the speeches were in Welsh. The Rev. H. Jones, M.A., of the Baptist College, Llangollen, was called to the chair, and was surrounded on the platform by ministers from all parts of Wales.—The Rev. C. H. Spurgeon spoke at this meeting (of course in English) with immense power and unction. On ministers and people he urged greater earnestness. It would be a good day when they could say as ministers everything they did would be for Christ. They ought to be careful in the admission of members, and in preserving the purity of their churches. He most strongly condemned the conduct of some churches in getting up lotteries to raise funds. What was needed in England to-day was a revival of religion; this must be sought on our knees, in earnest prayer to God.

The services of Thursday commenced with a prayer meeting in Pembroke chapel at seven o'clock, over which the Rev. Dr. Davies, President of the Baptist College, Haverfordwest, presided. Indeed, one noticeable feature throughout the session was the prominent place given to devotional exercises, and the simplicity and earnestness with which they were conducted. No doubt much of the devoutness and remarkable unanimity which prevailed may be traced to this fact.—At ten o'clock the ministers, delegates, and friends reassembled. For the first hour devotional services were conducted under the direction of the Rev. Dr. Paterson, of Glasgow. Prayer was offered by the Revs. T. T. Gough, W. Brock, junr., Dr. Underwood, G. B. Thomas, and C. Lewis.—The Chairman of the Union, having taken his seat, called on the Rev. S. G. Green, B.A., President of Rawdon College, to read a paper on "Public Worship." Mr. Green was warmly applauded throughout the reading of his valuable and suggestive paper and at its close. On the motion of the Rev. J. Martin, of Nottingham, seconded by the Rev. John Penny, of Clifton, a vote of thanks was given to Mr. Green, and he was requested to place his paper at the service of the committee of the Union. A most interesting discussion followed. The Rev. J. H. Hinton spoke against "voluntaries," describing them as tweedle-dum and tweedle-dee.—After one or two remarks from Dr. Brock, the Chairman called on the Rev. C. Kirtland, Secretary of the British and Irish Baptist Home

Mission, to read a paper on the operations of that society. In the course of a long and able statement, Mr. Kirtland gave a number of statistics showing the progress that had been made by the Baptist denomination in late years, and then urged the need there was for more vigorous and combined efforts.

No discussion followed Mr. Kirtland's paper, it having been previously arranged that the remaining part of the sitting should be given to Jamaica. Dr. Underhill was therefore requested by the Chairman to read a paper he had prepared on the outbreak at Morant Bay. The Doctor rose amidst great applause. He dwelt very fully on the causes which had led to that outbreak; condemned Mr. Eyre for the course he had thought fit to pursue; vindicated "that pure patriot and devoted friend of the people, George William Gordon;" defended the Baptist missionaries from the aspersions and calumnies of their enemies; and said, in conclusion, "The results of the Royal Commission of inquiry are that your brethren come forth distinctly free from the odious and calumnious accusations of Mr. Eyre; that they have done worthily and well in advocating the cause of the poor and the oppressed; that while their words have been watched and their letters violated, with the intention of submitting their persons to merciless and unscrupulous tribunals, and the consequent infliction of undeserved penalties, if not of death itself, their innocence has baffled their enemies, and, through the merciful protection of the Righteous One, they remain to this day unharmed, free as ever to uphold the just cause of the despised negro, and without fear or favour to speak the truth."—The Rev. Dr. Angus then moved in an able speech a resolution relating to Jamaica, which the Rev. J. T. Brown, of Northampton, seconded in a most soul-stirring address.—The Rev. S. Holt (a coloured man), minister of St. Elizabeth's, Jamaica, who was received with rapturous and long-continued applause, supported the resolution in a speech of remarkable power.—The Rev. J. H. Hinton next moved—

"That this Union thus places on record its conviction that the arrest, trial, and execution of George William Gordon were at once illegal and unjust, and expresses its profound sympathy with Mrs. Gordon under the life-long affliction occasioned by so severe a loss."

He said he hoped the question would yet come for trial before a British jury.—The Rev. W. Brock seconded the resolution, which was passed in solemn silence, the whole assembly signifying their concurrence and adoption by standing up.—The Rev. H. S. Brown suggested that a place of

worship should be erected at Morant Bay as a memorial to the late George William Gordon. A few gentlemen had promised amounts to the extent of £270 towards the building fund, and of £40 per annum for five years towards the support of public worship. He had ascertained that if £500 could be raised to encourage the people in Jamaica, the rest could be raised by the people there. He should be glad to receive subscriptions to that object. Mr. Dawbarn, of Liverpool, said he would give £50 to the object; Mr. Kelsall, of Rochdale, promised £30, and other gentlemen gave their names for various sums.—The Rev. J. H. Millard proposed, and the Rev. F. Trestrail seconded, a vote of thanks to the Liverpool friends for their Christian hospitality. The resolution was adopted with enthusiasm; and certainly never were thanks more richly deserved.—The Rev. C. M. Birrell having acknowledged the vote of thanks which had just been passed, the venerable Dr. Hoby closed the engagements of the session with solemn and fervent prayer.

In the evening a sermon was preached in the Philharmonic Hall by the Rev. C. H. Spurgeon. It was the rev. gentleman's first appearance as a preacher in

Liverpool. Admission was by ticket, and the immense building was crowded, the orchestra being occupied by ministers and others who had attended the Union meetings as delegates. From seven to half-past a short prayer-meeting was held, presided over by the Rev. W. Brook. Mr. Spurgeon then gave out the 100th Psalm, "All people that on earth do dwell," which was sung by the large multitude with fine effect. After reading and prayer, and another hymn, the preacher announced as his text Eph. v. 14, "Wherefore, He saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The sermon was an awakening trumpet peal from beginning to end, and was listened to with the deepest attention. After prayer and praise, the service closed with the benediction.

There seems on the part of all a general conviction that the present session of the Union has been its most successful one; that the ministers and churches of the Baptist denomination are coming closer and closer to one another; and that, glorious as has been the past history of this portion of the universal Church, there is a yet more glorious career for it in the approaching future.

## Obituaries.

### MICHAEL STOCKS.

THE late Michael Stocks was born at Green Lane, near Queensbury, in the year 1790. He entered into the marriage state when very young, and lived with the wife of his youth nearly sixty years. By death they were not long divided, as Mrs. Stocks only outlived her husband about fourteen days. The house of the young couple was but poorly furnished, and trade becoming slack soon after their marriage, they were brought into straits and difficulties. These led Mr. Stocks to resolve to call on the Lord to help him, but he was discouraged by thinking, "How canst thou call on the Lord to help thee, seeing thou hast taken no pains to please Him?" He felt the force of this, and resolved that in future he would try to please the Lord. He next felt his need of a Bible, and though very poor, resolved to obtain one. He began to attend the General Baptist chapel, Queensbury, from the conviction that the doctrines there taught, and the ordinances administered, were in accordance with the Word of God. Having offered himself for baptism and fellowship,

he was requested to have an interview with the Rev. J. Taylor. Having related to him his experience, and repeated several passages which had been of use to him, Mr. Taylor asked, "Can you recollect any other passages which have done you good?" To this Mr. Stocks answered, "There is a passage in Micah, viz., 'Who is a God like unto thee, that pardoneth iniquity?' &c. This," said Mr. Stocks, "gave me a great deal of comfort; but when I came to look at the heading of the chapter, I saw it was a promise made to the church, and therefore did not belong to me, as I was not a member; and so I gave it up." Mr. Taylor, on hearing this, though usually very grave, broke out into a fit of laughter. "I never," said Mr. Stocks, "saw him laugh so heartily." And when it had in some measure subsided, Mr. Taylor said, speaking of the passage, "I would have kept it if it had done me good, whoever it belonged to."

Mr. Stocks was baptized and added to the church Aug. 5, 1808. In 1813 he was chosen as a deacon, and in 1819 he was elected a trustee of the chapel. From

1808 to 1832 he took an active part in sustaining and carrying on the operations of the church. About the latter date a difference of opinion on a subject which he deemed important resulted in the termination of his membership, but not in the giving up of religion. In 1845 he again united with the church, and resumed his office as a deacon; and from the time of his reunion, as before, he was remarkable for his regularity in attending the house of God, church, prayer, and experience meetings. He used frequently to say, "I am a poor unworthy creature; I can boast of nothing except it be of my regular attendance on the means of grace, and I think no one, for the same length of time, has gone beyond me in that." In reviewing the past he used often to say, "I think none have more cause for gratitude to God than I and my wife; but oh! I regret that we make so poor a return." It is not, however, to be supposed that he passed through his long life without meeting with trials. A number of his children were taken away by death, and in the world he had his losses and crosses. One of these was memorable. By the failure of a merchant the whole fruits of years of industry were swept away. When that event took place, Mr. Stocks went to his creditor, and told him he might come and take all he had, for he could not pay. "Mr. Stocks," said the gentleman, "I will supply you with goods as usual, and you may pay for them as you are able." The offer was accepted by our departed brother, and he spoke of it with grateful feelings so long as he lived. He regarded it as a tribute to his honesty and integrity, which were strongly marked traits in his character. He was soon in a position to discharge all his obligations, and by the blessing of God on his efforts, he was able to secure in course of time an independency. Mr. Stocks cheerfully contributed to the funds of the church and the institutions of the denomination. He had a clear perception of his personal responsibility, and dared, when necessary, to stand alone in defending a principle or discharging a duty. He had a high regard for the word of God, and his prayers, both in the family and at social meetings, were most comprehensive. Thankful for civil and religious liberty, he frequently prayed that these blessings might be enjoyed by all other nations. In election struggles he rendered good service, and for many years spent much time in seeking to place liberal electors on the register. For some time before his death he had retired from business, and took a less active part in the affairs of the church. His time was

mainly spent in reading the Bible and in prayer. When amongst his friends for the last time, he said, "I am a poor unworthy creature. My stay in this world will be short, but I do not fear death. I have a good hope through Jesus Christ of going to heaven, and I trust I shall meet you all there." In this state of mind he was found when the end came. Owing to the painful nature of his affliction, and the difficulty he had to make himself understood, we have few death-bed utterances to record. He was willing, he said, to go or stay as it pleased the Lord. For him to live was Christ, and to die gain. His time was chiefly spent in praying to God for help, or in praising Him for that afforded, till he peacefully fell asleep in Jesus to be for ever with the Lord. His death was improved by his pastor from Prov. iv. 18. There was a large congregation. He had the pleasure of seeing three of his sons and his only living daughter admitted into the church, and daily did he pray for the conversion of all his children. May his prayers soon be answered, and may they all meet him and their mother in heaven!

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MR. JAMES BATEMAN,

Of Fleet, was called to his reward, April 24th, 1866, aged seventy-seven. Of his early days we know but little. Shortly after his marriage he came to reside at Gedney, and became, with his wife, a regular attendant at the General Baptist chapel, Fleet. His mind seemed to be wrought upon by the truths he heard. He entered the Sabbath school as a teacher, and continued in this work for several years. Though there was this interest felt in the cause of Christ, his heart was not given to Him; the love of sin was not destroyed. Repentance toward God, and faith towards Christ, were not exercised. At length he became decided, and he, his wife, and two others, were the last baptized at Fleet by the late T. Rogers. Having thus identified himself with the people of God, he sought to be useful in His cause. He became a tract distributor, and continued in this work up to his last affliction. After maintaining an honourable connection with the church for several years he was called to serve them in the office of deacon, which office he used well for more than thirteen years. As our friend was far advanced in life when thus called to serve the church, it could not be expected he would be able to manifest all that energy and zeal which might have been looked for from one younger in years;



still he was anxious to do what he could, willing to follow rather than to lead, deeply anxious to give no offence to any member of the church, or to his fellow officers. When giving out hymns expressive of the love of Jesus to fallen man, the consolations of the Christian or his glorious prospects, he was sometimes so overcome as to burst into tears. He was a lover of God's house, ever seeking to be present, not only on the Sabbath, but also on the week-evenings. His own house has often been opened for the holding of prayer-meetings. He delighted to speak of the goodness of God, and the language of thanksgiving and praise was often on his lips. Our friend enjoyed good health. This blessing was apparently his at the commencement of the year, and there was the prospect of his continuing with us for many years—but the hand of affliction was laid upon him, and the strong man bowed himself. During his last affliction his mind was sometimes disturbed with doubts and fears; looking at his own unworthiness, he feared he should not reach heaven at the last; but as the end approached, darkness and doubts were dispersed, light from above shone upon him as he entered the valley of the shadow of death. Of the imperfections of our dear brother we wish to say nothing. We wish rather to magnify the grace of God in restraining the feet of one that had run so long in the ways of sin, and in bringing him to walk in the path of life.

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MRS. SARAH BATEMAN.

SARAH, the wife of James Bateman, departed this life, Oct. 1, 1864, aged seventy-six. She was, at an early period of her life, intrusted to the care of a pious aunt, with whom she attended the Particular Baptist chapel at Willburton, a small village in the Isle of Ely. Afterwards she became a regular attendant on the minis-

try of the late Rev. T. Rogers. Often when the ordinance of baptism was administered she would weep and resolve to be one of the next to submit to the sacred rite. At length hindrances were removed. She was led earnestly to seek the Saviour, and found him, to the joy of her soul. She now sought the fellowship of God's people, and maintained an honourable connection with the General Baptist church at Fleet for upwards of twenty-five years. Our departed friend was a great reader, and possessed a good understanding in most things. Those gifts she sought to turn to good account in the cause of Christ. She was for many years a Sabbath school teacher, was often employed by the church in visiting candidates for baptism and fellowship, and was a collector for the Foreign Mission. She took great pleasure in entertaining Christian friends, especially the poorer friends that came a distance to attend God's house. Long before her death she had the pleasure of seeing her sons and daughters, with their husbands and wives, connected with the church at Fleet. During the last few months of her life her faculties gave way very much; still, in her most conscious moments, she ever expressed her hope in Jesus, and felt him precious in life's last hours.

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MRS. SARAH WALKER.

SARAH, the wife of John Walker, Gedney, was called to her reward, August 3rd, 1866, aged sixty-eight. She had been a member of the General Baptist church, Fleet, nearly forty years. Her mind was first impressed with eternal things by a sermon preached by the Rev. T. Rogers. Thus one and another are joining their former pastor in the spirit world. Our friend past through much affliction, which was borne with patience. Resting her soul on Jesus, she passed away to the land where affliction is unknown.

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## Marriages.

BALDWIN—WOODHOUSE.—Oct. 11th, at Broad-street chapel, Nottingham, by the Rev. W. R. Stevenson, M.A., John Octavius Baldwin, to Edith, second daughter of Mr. Thos. Woodhouse.

RENALS—GRANGER.—Oct. 20th, at Broad-street chapel, Nottingham, by the Rev. W. R. Stevenson, M.A., Mr. Edmund Renals, of the *Nottingham Daily Express* newspaper, to Miss Ann Granger, of Toll-house Hill, Nottingham.

## Deaths.

CANTRELL.—Sep. 25th, Mr. George Cantrell, Burton-on-Trent, aged 49; much respected, and deeply lamented by a large circle of friends.

CHESHIRE.—Oct. 6th, at her son's residence, Eagle-street, Derby, aged 84, Mrs. Mary Cheshire, well known to many as nurse Cheshire. She was the oldest member of the General Baptist church St. Mary's-gate, Derby, into which church she was received from Ilkestone, Feb. 24, 1805. In the days of her youth she was baptized at Smalley, and maintained an honourable profession amidst many discouragements. For the last seven years she was blind. Her affliction was borne with exemplary patience. Throughout the long course of her life down to her last moments her soul was sustained in peace by trusting the faithful word of that Saviour who was so precious to her.

BUTLER.—Oct. of obstruction in the bowels, Mrs. Butler, of Halifax, aged 63, relict of the late Rev. W. Butler, of Hepstonstall Slack.

PARKER.—Oct. 8th, of diarrhoea, after six days illness, Mr. Thos. Parker, aged thirty-six.

SCOTT.—Oct. 11th, of bronchitis and congestion of the lungs, the Rev. Peter Scott, aged 72; recently pastor of the Baptist church, Brearley, near Halifax, and previously at Sutton, Shipley, and Colne.

SWINDELLS.—Oct. 15th, after a long and painful affliction, Miss Selina Swindells, aged 34. She was a valued teacher in the school, and a member of the General Baptist church, Macclesfield. The large number of friends that attended her funeral fully testified to the esteem in which she was held.

## EDITORIAL POSTSCRIPT.

### THE FUTURE MAGAZINE.

In the first number of this Magazine under our joint Editorship we announced our readiness to use the power given us by the Association to reduce the size and price of the publication at the end of the current year. We stated our impression that this step was imperative, both as a matter of duty, the duty of providing a periodical which should be available for all our people, and as a question of policy. But as there was no time, on the occasion of our appointment, to take the sense of the Association as to *the amount of reduction to be made in its dimensions and cost*, we asked our readers for an expression of their views on that point. Not content with having made this request in our August Postscript, we have used more direct and specific means of eliciting opinions. The time has now come for stating the result.

One correspondent strongly deprecates any alteration in size and price, especially during the present provisional management. This feeling also predominated at the Midland Conference, where we invited a discussion of the question. But as the votes then taken related mainly to *the time* when any change might be wisely made, and as the majority in favour of deferring the change was very small, the opinion of the minority is entitled to regard. At the *Yorkshire* Conference the sentiment was all but unanimous in favour of a penny magazine; "two individuals only," we are told, "*speaking* in favour of its being twopence." The *Cheshire* Conference preferred a *threepenny* publication; but a correspondent (not the Secretary) hopes we shall not take the vote as the opinion of the Cheshire churches, "none being present but ——— friends, except two from ———." In the *London* district the ministers of the largest churches are emphatic in pronouncing for a penny publication, which they think could be sold in their churches by hundreds. The *Lincolnshire* Conference does not meet in time for deliberating on the question; but individual ministers and agents have signified their preferences. In one of the leading churches the prospect of a penny magazine is hailed with satisfaction, and the belief is expressed that where one copy is now sold a score will be disposed of. One minister does "not want to go below *twopence*." Another would like the mag-

azine to remain at its present size if it could be sold so as to be remunerative, but if not, he would have us reduce it by all means. Another does not like to give up the fourpenny, but thinks there should be a penny one for the young and poor. Another would keep up the price but would have it much enlarged and a better use made of the space, so that it should rival "Good Words" or the "Sunday Magazine;" to which may be added the opinion of a brother, in another part of the connexion, that "it should be double its present size, and be reduced to *threepence*." One *village* pastor says the idea of a *penny* magazine takes well in his church; while another thinks if it could be reduced to *threepence* its circulation would increase, but that "a penny magazine in small type would not suit old people with *halfpenny* candles."

From these specimens of the opinions of our advisers it will be seen that our correspondents are rather discordant, and that our position is not fortunate. Having obeyed one oracle which says, "Let reason go before every enterprize, and counsel before any action," we are now obliged to form our own estimate of the reason rendered, and the counsel given, and to determine which to regard and which to reject. The proper thing seems to be that which another authority enjoins; "Let the counsel of thine own heart stand, for there is no man more faithful to thee than it."

Will our readers calmly and kindly consider the ensuing statements.

First.—*If the Magazine were now of a size and price and quality satisfactory to the Churches, and insuring a circulation sufficient to enable it to pay its own way, the Editors would prefer to make no alteration in its dimensions and cost, but to apply their powers to the filling of its pages with the best matter they could procure. For their own part they neither complain of what it has been, nor profess any ability to make it better. That it has fallen in public favour is evident from its diminished circulation, but that any improvement in the character of its contents would raise the circulation much higher at its present price, is a hope which they are not sanguine enough to entertain. Whilst food, and clothing, and most species of property, and nearly all kinds of labour, are enhanced in worth and are becoming dear, literature has become so superabundant that it must necessarily be cheap. This cheapness may be denounced by some to whom it is of little benefit, and deprecated by others to whom it is a positive injury; but when the alternative seems to be a cheap thing or none at all, the former must be preferred. Without any predilection for change the cheapening of our Magazine seems inevitable.*

Second.—*The extent of the change to be effected is the point which has to be decided. The preponderating feeling is believed to be in favour of reducing the price to one penny; but to this reduction many have strong objections. These objections are entitled to respectful notice, and as far as we can judge they may be considered to be the following:—*

1. *It is objected that a penny publication in a body so small as ours would be too cheap to be remunerative. If this can be demonstrated we would be the last to incline to such a lowering of the price. But as penny magazines are already in existence, and as they succeed in other religious circles, is there not ground for hoping that one would be successful among us? Till the experiment is tried, who can pronounce that it would be a failure?*

2. *It is urged by some that to come down to so low a price, and to a size proportionally small, would be to descend to a position not sufficiently respectable, and would be a public proclamation of our poverty and feebleness. But is not this the very objection that was once urged against the starting of the penny newspapers? And is not that objection best refuted by the present popularity of these once despised organs of public political opinion? Yet if the cases are not considered parallel let another case be named. In the other section of the Baptists there is a publication bearing the emphatic title of "The Baptist Magazine." By its conductors and subscribers, and those who dispense its profits, it may still be regarded as the organ of the denomination. But it is not really so, for in many Particular Baptist circles it is scarcely known, and in*

some it is never seen. A magistrate in one of our midland towns, and a leading member of one of the most intelligent churches, lately assured us that he knew of but one person in his immediate sphere who takes it in. The place it once occupied without a rival is now considered to be worthily filled up by such small and mean substitutes as the "Church" and the "Messenger." A member of our own body, one of the wealthiest and most influential, has disavowed all sympathy with the feeling that a penny publication would *in se* be degrading. So false an impression can never be countenanced by any subscriber to a daily penny newspaper or monthly magazine already established.

3. *A third objection is that a penny periodical would be insufficient for our denominational wants.* This objection was anticipated and partly answered in our first postscript. But we are so conscious of its force, and so ready to yield in a certain degree to its influence, that we now revert to it somewhat more fully. It would be a great disadvantage and loss not to be able to find room for valuable papers, such as we have recently inserted, and such as the one which appears as our first article in the present number. Nor should we like to be without space for some of those copious criticisms and free controversies, which books invite, or which men and things provoke. A magazine which would not hold enough of whatever it might require to contain would satisfy nobody. This consideration has so weighed with us THAT WE HAVE DECIDED AGAINST A PENNY AND IN FAVOUR OF A TWOPENNY PERIODICAL. And before censure is passed upon our decision either by the opponents of any change, or by the advocates of cheapness, let the character of the proposed future magazine be well considered.

We propose to give two full sheets, or thirty-two pages, in lieu of two sheets and a half, or forty pages, as at present given. The paper will be as good, and the pages as large as before, so that there may still be bound up with the volume the Annual Minutes, the College and Mission Reports, or any other pamphlet of equal size. We think this Magazine should satisfy those who deem a good sized periodical essential to respectability and usefulness; and that it should be equally satisfactory to those who ask for one that shall be within the reach of all by its price, and deserving of universal support from its intrinsic worth.

A grave question will no doubt arise in some minds, and that is, Can so large a Magazine be afforded for so small a charge? The answer is that it can, if a possible increase of subscribers be obtained. SIX THOUSAND COPIES might be sold were proper means resorted to in all the churches of the Connexion. And we now ask and implore our ministers and deacons, our Sunday school teachers, the heads of our families, and all existing agents of the Magazine, to unite in their efforts to secure this reasonable circulation of the *New Series*. Our future success depends on agency. Without something like direct canvassing for subscribers the necessary number will not be secured. In districts where the old agencies have ceased the circulation has fallen from fifty copies to less than five. Yet, even now, if suitable agents are found, we do not despair of their getting orders which will remunerate them for their personal services, and which will make the proposed enterprise a perfect success. The provisional managers are acting solely in the interests of the Connexion and not with any private aims. They are overtaxing their own time and strength by the work in which they are engaged. They are ready at any time to relinquish their trust; and their retirement from it will be all the more pleasant if the changes they introduce shall not simply save their only denominational organ from threatened failure, but shall start it in a new career of pecuniary profit and spiritual usefulness.

We have only to say further that the Publishers, Messrs. Winks & Son, will in due time issue proper notices of the cheapened Magazine, and take the requisite steps to promote its sale.

W. UNDERWOOD,  
J. C. PIKE,  
W. R. STEVENSON.

## Missionary Observer.

### THE FAMINE IN ORISSA.

*Cuttack, Sep. 3, 1866.*

ONCE more I give you a little information about the terrible visitation of God which has befallen Orissa. I hope there is less suffering in and about Cuttack, and the sufferers here can readily obtain relief. I believe that the Government Officers and the Relief Committee, are doing all that is possible with the means at their disposal, but the calamity with which we have to grapple far exceeds the power of man to remove. All that can be done by our united efforts is to mitigate its severity; and in places distant from the principal station, it is far from being an easy task to do this effectually. The reports we get from some of the country places are distressing beyond measure. A fortnight since I stated that rice was selling at Khundittur at two seers and a half to the rupee, and I regret to say that since that time it has been dearer, and has sold at two seers the rupee. When I heard this I thought, surely we have reached "the lowest depth" of privation and suffering; but as in Milton's "lowest depth" there was "still a lower deep," so, alas! we have found it. It is selling at Dumnuggur, a place a few miles from Jajipore, at a rupee a seer. This is the most affecting statement that has been penned about this terrible famine. All who know India will at once understand that if this cannot be remedied the great majority of the people in that region must very soon die. I am glad to know that rice has been sent, and hope there may be no delay or hindrance in their receiving it. We are also doing what we can to get rice sent to Khundittur. I may add that I was encamped in the cold season for several days near this Dumnuggur, on which the suffering entailed by the famine has fallen with such frightful severity. The native brethren went there and preached, but I was at the time too much indisposed to accompany them.

The unusually heavy floods we have had this season have greatly increased the sufferings of the people, and

have occasioned in the Pooree district, as well as in some other parts, a fearful loss of life. The hindrances to rice being delivered at various places arising from the state of the roads, the strong current of the Mahanuddy, and the bad weather at sea have been very great. A steamer laden with rice in the Balasore roads, could not land it owing to the tempestuous weather, and how sad to write it! while myriads were starving, more than fifteen hundred bags had to be thrown into the sea! The steamer at Pooree could only land very small quantities, and it is said that the Government will have to pay some fifteen thousand rupees for demurrage. It is feared that in consequence of the inundations the biall, or early crop, will, to a great extent, be a failure; but from this crop we never obtain much in this part of Orissa. God has been teaching us how easily benevolent and philanthropic efforts may be frustrated or hindered by causes wholly beyond human control. May we "be still" and learn our entire dependence upon Him.

We have received a larger number of famine orphans the last few days than for two months before. In Cuttack we have received about fifty, in addition to thirty previously received: the proportion of the sexes is about equal. At Piplee there are sixty, and at Berhampore and Russell Condah, I believe, seventy or eighty boys and girls. But these are only a very, very small proportion of the orphans occasioned by the famine. Their number must be tens of thousands, if I may not say, hundreds of thousands.

To-day I have read in one of the papers the *first utterance in the English Parliament about the famine in Orissa*. I thought it extremely unsatisfactory. It was to the effect that the Indian Minister was unable to state any thing positively about the famine, but he had no doubt that the Indian Government would be quite equal to the emergency. I have not time to criticise this, as I think it merits. The calamity dates from 21st October last, and the scarcity

became a famine towards the end of March, if not earlier; but at the end of July the Minister, who is supposed to direct the Government of India, appears to know less about the famine than is known by many of the children in our Sabbath schools. If the authorities in India have withheld information from the authorities at home, let them be censured as severely as they deserve. If that information has been faithfully sent, and the Indian Minister has not carefully examined it; then it would be difficult to find words sufficiently sharp and stinging to mark the indignant disapproval which honest Christian men cannot but feel at such Cain-like indifference. As to the Indian Government being equal or otherwise to the emergency, the phrase, the Indian Government, may mean in this connection one of four things:—It may mean Sir John Lawrence, the Viceroy and Governor General; or Sir Cecil Beadon, the Lieutenant-Governor of Bengal; or the Board of Revenue, to the administration of which the Government relief was entrusted; or the Commissioner of Cuttack, the highest officer in the province. It is not easy for a man in my position to determine where the blame rests, but I have no doubt that grave mistakes have been made, though I think they have been corrected, as far at least as was possible. One great mistake was that the Government did not acknowledge the calamitous state of things existing in Orissa so soon as it should have done. Another was that the Board greatly under-rated the magnitude of the calamity, and at first was unwilling to send rice; but happily for the Board, and happily for Orissa, this purpose was over-ruled. I found it very difficult to form a charitable judgment of the action of the Board four months since, but subsequently energy and vigour, especially in the great thing, shipping rice, have been very marked. Mistakes have been made at Cuttack as well as in Calcutta; but as the Commissioner told me, and I honored him for it, they wished to have their plans canvassed; they were open to suggestions from all capable of giving them, and they wished to do what would be for the best. This is as it should be. I believe now all are working with an earnest desire to do all that is possible to help the poor starving people.

JOHN BUCKLEY.

LETTER FROM REV. T. BAILEY.

*Berhampore, Sep. 1st, 1866.*

You will be glad to hear that I have now received more than fifty orphan children, and as most of them have been brought in during the last fortnight, it has been a very busy time with us. By far the greater part were very poor emaciated creatures, with scarcely strength to stand or walk, and in such a state of filth and wretchedness as is impossible to describe; we were obliged to come to the conclusion to have the heads of all clean shaved, to burn the rotten rag of clothing some few possessed, and, after a good scrubbing from head to foot, to give them each a clean new cloth. Their craving for food was something extraordinary; and at the time of administering it, notwithstanding their great weakness, they became like young tigers, screaming, snatching, and fighting for it. To have given them what they desired would have been certain death to them; and so thoroughly had their systems become vitiated and disorganized by the hardships they had endured, that many were unable to digest even the smallest quantity, and a great deal of severe sickness has been the consequence. Several very obstinate cases of dysentery have transpired, three of which I have been obliged to send to the civil hospital, numerous cases of fever, diarrhœa, and acute internal pains, and with all, the greatest caution and watchfulness have been requisite. But notwithstanding every care, I regret to say that we have lost one by death. For the last few days there has happily been a great change for the better, many are beginning to look bright and cheerful, more than thirty are able to attend school, and five of the elder boys I have sent to try their fortunes at the new village. The anxiety, labour, and responsibility connected with them have been far beyond anything I had conceived possible; but now that a commencement has been made, and something like order established, all will be very much simplified, and I trust that the children also will rapidly improve. I am also very happy to be able to inform you that I have succeeded in engaging the services of a superior teacher for them. Peter, who is a very consistent member of our church, and

who has for some time been head master of the government school at Russell Condah, though at a considerable pecuniary sacrifice, has accepted the appointment, which has been to me a source of great satisfaction.

The famine still continues very sore, and many are dying around us. In many of the villages are clumps of houses left entirely desolate; and notwithstanding a liberal distribution of seed corn, there is a great deal of land uncultivated. The crops for the new year are happily looking very promising, and great hopes are entertained of a more than ordinary favourable season. Our own dear people at the new village, though they have been obliged to suffer many hardships, continue pretty well, and I trust we shall now carry safely through the year. I cannot but feel that the Lord has been especially gracious to us, and never in my life have I been privileged to witness such genuine and touching expressions of gratitude as those elicited by help I have been able to render in this time of need. Indeed if such help had not been forthcoming, I have been repeatedly assured that not more than three or four families could have survived. In our temporal adversity may the Lord make us spiritually prosperous, and then His judgments will not have been in vain.

LETTER FROM THOMA TO THE  
REV. W. ORTON, AND THE  
CHURCH AT NORTH-GATE,  
LOUTH.

*Choga Udarjapore,  
April 28, 1866.*

To my dearly beloved friends and their families in the church at Louth, to Mr. Orton, the beloved pastor of the church, and the deacons, Thoma, with many, many loving salutations, sends this letter, and hopes that it will be joyfully received and candidly regarded.

Beloved Friends,—It may have been painful to you that so long a time has passed since you heard from me. I also have been sad on the same account. Still, though you have not received a letter from me, I am sure you have obtained more or less information about myself, my family, and the state of the church, from our beloved pastor, Buckley sahib.

Perhaps you may wish to hear of my state as concerning the flesh, and there-

fore I say that during the past year and a half this earthly and perishable house has been occasionally at least the seat of disease and pain, and sometimes in my family we have had sore trial and suffering; but the Lord has visited us in His great mercy, has delivered us out of our troubles, and vouchsafed to us to enjoy His all-sufficient grace. When suffering and trial were endured, help was at hand; and I feel that, constrained by His abounding goodness, I ought to love and serve Him, and to the extent of my ability proclaim His glory, not only to the church, but before the heathen. At the present time my family are well, but my own health is not perfectly good. Still I believe that He of whom David wrote, "Who healeth all thy diseases," will restore me, will cause the light of His countenance to shine upon me, and will give me new strength to glorify Him.

Two years since I was appointed to labour in connection with the church here, and the last Conference continued me another year. Near this village is my native place, and I prefer it to some other localities, as being on the whole more healthy. On three Lord's-days in the month I make known the Word of Life three times each Sabbath in the chapel; and on other days I proclaim the glorious Gospel to the people in the surrounding villages, who are sitting in the region of the shadow of death. I itinerate with other brethren in the cold season, making known everywhere the cross of Christ; but I am often full of sorrow and ready to despond, because the seed sown does not spring up so quickly as we desire. Still I labour on in hope, feeling that the seed must be sown or the harvest cannot be reaped. The hearts of the people of this country are, as we know from the Holy Scripture, hearts of stone; nor will they, like Lydia, attend to the things spoken till the heart of stone is taken away and the heart of flesh given. I feel encouraged to go on sowing the good seed when I remember that the Lord has promised to take away the stony heart, and that He is faithful to His promises.

What special news can I give you? I think it well to refer particularly to the deeply distressing condition of Orissa at the present time. The famine is, in this year 1866, very sore, almost insupportable. In my opinion no such famine has ever befallen this land from the flood to this day. The grievous famine which

now afflicts the province is such an one as our forefathers never knew, and never heard of. The famine now prevailing is probably much more severe than the one mentioned in the time of Jacob, and it is very much more afflictive than the one which visited Orissa in 1839 or 1840. On account of this dearth many persons are starving, and disease prevails among them through the insufficiency of food. There are also many orphan children. Others have parents who should support them, but being themselves without food, are reduced to the greatest straits. Even among our Christians there are many in this day of adversity who cannot obtain the food they require, and I think that if this time of tribulation should continue much longer, many, both young and old, male and female, heathen and Christian, must perish from starvation. It is surely at the present time the incumbent duty of all the churches of Christ to pray to the Lord for this poor suffering people. I have no doubt that the report I have given will be extremely painful to you, nevertheless I thought it right to give it.

What more shall I write? We—that is, one whose face you have not seen, and his family—greatly rejoice and give thanks to the Lord in the assured belief that you do not forget us, but that at the throne of mercy you always remember us. I cannot in any way repay you for all your acts of kindness, but it is my constant prayer to the Fountain of all good that He may enrich you with every blessing.

What shall I tell you about my family? My eldest son, Timothy, is now nine years of age and goes regularly to school, and is learning both English and Oriya. My second son, Martin Luther, is seven

years old, and as yet only learns Oriya. My third is a daughter, and is named Mookta (pearl). My fourth is Helen. The principal employment of these two is play. They are both well. My fifth is a son, and his name is John Bunyan. He was born 18th April, 1865, and was one of twins; the other son was not born alive, but this the Lord preserved alive, and still preserves.

I must also refer to my very dear friend Miss Graves, who remembered me before her death with so much kindness. Should there be any surviving relative or special friend, both I and my family request that you will make known to them our best thanks. I received from my faithful pastor, the beloved Buckley sahib, what was left for me by this beloved friend, and she is gone to enjoy heavenly riches.

My wife, the beloved Timothy-Ma, in much love sends her nomuskar to all the dear friends in the church; and remembering all your kindness, she makes request for you at the throne of grace that you may be blessed with an increase of every good gift. My younger brother and his wife, as well as my aged mother, send their nomuskars to you all, and to all the members of your families, but especially to the pastor and deacons.

And now in closing I make this request, that in your prayers you will remember me, a feeble servant of the Lord. With this request, and with many many loving nomuskars (salutations) to you all, I close this epistle.

In Christ Jesus I am the representative of the church at Louth in Orissa, and a minister of the new covenant.

THOMA BARRICK.

### Foreign Letters Received.

CUTTACK.—J. Buckley, Aug. 16, Sep. 1.  
,, W. Brooks, Aug. 16.

BERHAMPORE.—T. Bailey, July 17, Sep. 1.  
RUSSELL CONDAH.—J. O. Goadby, Aug. 27.

### Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM SEP. 20th TO OCTOBER 20th, 1866.

	£	s.	d.		£	s.	d.
ALLERTON.				Mr. Rhodes .. .. .	1	1	0
Collections and subscriptions..	10	0	0	Mrs. Rhodes .. .. .	0	10	6
BRONOLIFFE.				Miss Rhodes .. .. .	0	10	6
Collections and Subscriptions	26	18	8	H. Brown, Esq. .. .. .	1	1	0
BRADFORD, <i>Infirmiry-street.</i>				Mrs. Lancaster's Box .. .. .	0	10	6
Public Collection .. .. .	6	0	9½				
Rev. J. B. Lockwood .. .. .	0	5	0		10	1	9½
Mrs. Lockwood .. .. .	0	2	6	Less expenses .. .. .	0	0	6



BRADFORD, <i>Tetley-street.</i>			MELBOURNE.				
£	s.	d.	£	s.	d.		
Collections and Subscriptions	26	5	0	Public Collections .. .. .	8	0	0
HALIFAX.			QUEENSBURY.				
Collections and Subscriptions	26	9	11	Public Collection .. .. .	2	8	2½
HEPTONSTALL SLACK.			Collected by Mrs. Hardy—				
Collections .. .. .	14	15	0	Mr. J. Robertshaw .. .. .	0	10	0
HOSE.			Mr. J. Knapton .. .. .	0	0	0	
Collections .. .. .	4	0	6	Mr. J. Field .. .. .	0	5	0
LEEDS, <i>Call-lane.</i>			Mr. J. Wilkinson .. .. .	0	5	0	
Collections .. .. .	7	16	7	Mr. J. Yewdall .. .. .	0	5	0
LEICESTER, <i>Dover-street.</i>			Small sums .. .. .	0	7	6	
Mrs. Livens, for orphan at			Mr. Albert Stocks .. .. .	0	17	4	
Russell Condah .. .. .	5	0	0	Miss Moore .. .. .	0	11	6
LINEHOLME.			Miss Hardy .. .. .	0	10	2	
Public Collection .. .. .	2	0	0	Mr. J. Ingle .. .. .	0	1	2
Little Books .. .. .	9	0	4½				
	11	0	4½	Less expenses .. .. .	6	6	10½
Less expenses .. .. .	0	1	4½		0	0	10½
LIVERPOOL.			SHORE.				
Proportion of Collection at Baptist Union Meeting .. .. .	10	13	0	Public Collection .. .. .	3	8	9
LONDON, <i>Commercial-road.</i>			TODMORDEN.				
Juvenile Society, on account .. .. .	1	3	0	Collections and Subscriptions	12	11	5
				VALE, near <i>Todmorden.</i>			
				Public Collections .. .. .	2	7	9
				Mr. Jas. Horsfall .. .. .	0	10	0
					2	17	9

## DONATIONS FOR THE FAMINE IN ORISSA.

BARNET.			£ s. d.				
Mrs. Johnson .. .. .	5	0	0	Mr. Brown .. .. .	0	1	0
Miss Johnson .. .. .	0	7	6	Mr. Daft .. .. .	0	1	0
	5	7	6	Mr. Hoyles .. .. .	0	2	0
FLECKNEY.			Mr. Cooke .. .. .	0	2	6	
By Mr. G. Coltman .. .. .	0	7	6	Small sums .. .. .	0	2	7
HOLBEACH.							
Rev. T. B. Summerfield .. .. .	0	5	0				
HOSE.							
Mr. and Mrs. Stevenson .. .. .	0	10	0				
The Misses Stevenson .. .. .	0	3	0				
T. H. Stevenson .. .. .	0	1	0				
E. Stubbs .. .. .	0	1	0				
Mrs. Adcock .. .. .	0	1	0				
Mrs. Huckerby .. .. .	0	2	0				
W. Musson .. .. .	0	1	0				
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T. Smith .. .. .	0	1	0				
Miss Lamin .. .. .	0	1	0				
Mrs. H. Shilcock .. .. .	0	10	0				
Mr. Hourd .. .. .	0	5	0				
Mr. J. Shilcock .. .. .	0	2	6				
Mr. Freck .. .. .	0	3	0				
Mr. Rouse .. .. .	0	10	0				
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Mr. Freck .. .. .	0	3	0				
Mr. Rouse .. .. .	0	10	0				

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. Hill, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE  
GENERAL BAPTIST  
MAGAZINE.

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DECEMBER, 1866.

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BROTHERLY LOVE AND UNITY.

BY THE REV. S. COX, NOTTINGHAM.

“He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”—1 *John* iv. 20.

A SEARCHING question this, my brethren; yet a somewhat questionable argument! From the weight of emphasis laid upon it, St. John obviously intends it for an argument, and a cogent one; you can tell from his tone that he is content with it, that he thinks it irrefragable, unanswerable: yet one is tempted to question, if not to refute, it. “How can I love the God whom I have not seen, if I do not love the brother whom I have seen?” we might say: “Why, it is just because I see my brother, and see too much of him, that I find it so hard to love him.” Or, again, we might say, “Not love my Father because I don’t love my brother! Why, when I was a child at home, how I used to cuff, and scuffle, and contend with my brothers; what keen pangs of rivalry and jealousy I have felt against them; yet all that did not in any way impair my love for my father.” Or, taking a higher tone, we might say, “Not love the good, perfect God, because I cannot love evil or imperfect men! Why it is precisely that in me which makes me love Him that also makes me withhold my love from them; because I love and aspire after that which is perfect, I turn away from men to God.” In short, the argument looks so illogical that we may be tempted to conclude, “St. John was no logician. With the profoundest intuitive insight into all the mysteries of Truth and Life, he had very little faculty for argument.” But before we come to this conclusion, before, at least, we use it to ward off the heart-searching influence of the question St. John has asked us, let us remember that intuition is, at least in matters of affection, truer and safer than logic, that a conviction springing from the heart is better than the most fault-

less syllogism, that the very deepest truths are precisely those which cannot be proved by argument. You cannot, for instance, demonstrate your own existence or the existence of God, yet you know that you *are*, and that God *is*, and that these two are supreme ultimate facts. Try to prove them, and you will fail, as all have failed before you; there will be some weak point in your chain of argument, some assumption in your premises which will vitiate your conclusion. If, for example, you adopt the old philosophical argument, "I *think*, therefore I *am*," which looks safe enough, there are at least two weak dangerous points in it. For one inference from it is, that nothing exists save that which thinks, and thus while affirming your own existence you deny that of the whole material universe, which, perhaps, you did not intend. Moreover, you quietly assume that which you profess to prove: for the "I," the person, who thinks is the very person whose existence you were to demonstrate; yet at the outset, in saying "I think," you take his existence to be granted; for how can he think if he does not already exist? Yet, though you cannot prove, you do not doubt, either your own existence or that of God. These are facts which appeal to that in you which is deeper than logic—to consciousness, to intuition; you know a great deal more than you can prove. And there are many cognate facts in the spiritual life which approve themselves to you, which you feel to be true, though you cannot demonstrate their truth. The longer we live, indeed, the less we trust in logic; the more we trust in the simple primitive inspirations of the human heart. We find that logic has limits which are very soon reached, that its power is much slighter than we thought; we find both that the best things cannot be proved, and that to prove a thing ever so surely goes a very little way with men. Convinced against their will, they're of the same opinion still; you must touch will and heart, must rouse the convictions and intuitions latent in and common to all men, before you can win them to the love and obedience of the truth. Now it is to these deeps of our nature that St. John calls from the deeps of his nature when he asks—"He that loveth not his brother whom he hath seen, how can he love the God whom he hath not seen?" We know and feel that the thought is a true one, even though we may think the argumentative force of it somewhat defective.

But is it so defective as it seems? Let us take up the objections to it which I have suggested, and see what after all they are worth. Is it so much easier, for instance, and more natural to love the perfect God than to love imperfect men? It is, for the perfect, no doubt. But we are imperfect; and to the imperfect, perfection is terrible, if also attractive: it is a standing rebuke to our weakness and defects. While on the other hand our sympathies *will* go out, do what we may, to those who are of like passions and imperfections with ourselves. Who does not love Abraham, though he shuffled and equivocated about Sarah, and was not altogether admirable in his treatment of Hagar and her son, better than irreproachable Isaac? David was not quite immaculate; yet he is dearer to us than prince Daniel in whom no fault was found. Who does not love ardent blundering Peter all the more for his very faults? and is not even Thomas all the dearer to us because he was so sceptical and hard to convince? We cannot argue, therefore, that to love a perfect God is easier to us than to love imperfect men; for the sympathies of the imperfect are, and must be, with the imperfect.

Again. It may be very true that brothers treat brothers roughly; but is it true that they can injure one another without lessening their love for their father? What do you mean by love? Does it not include obedience when it is felt toward a superior? If boys do not obey their father—and what father does not wish his sons to love and serve one another?—does not their disobedience detract from their love? Well, this is part of the apostle's argument. In the very next verse he tells us, "This commandment have we from God, That he who loveth God love his brother also." And if we do not keep His commandment, what proof have we that we love Him? If we obey our Father, we shall love our brother: if we do not love our brother we disobey our Father, and so far forth fail in love to *Him*.

The other objection has more in it, I confess. For it is often because we see so much, and too much, of our brother, that we find it hard to love him. We grow familiar with his excellences and blind to them—familiar with his faults and, according to the perverse law of our nature, *not* blind to these, but more alive to them. Still, this is our infirmity, and we know it. Should not the consciousness of our infirmity impel us to reverse the evil law of our nature, and to be to our brother's faults a little blind, and very kind to his excellences and virtues?

Moreover, it is *our brother* whom we are to love—one who is in the image of his Father and ours. If we see so much of him, could we not contrive to see some traits of this likeness and to love him for them?

It is from our brother-men, too, and the various relations we sustain to them that we gather our conception of our Father in heaven and of what He is. How, then, can we love Him unless we love them and such likeness to Him as they wear?

And again: What is love? Is it an indolent complacent enjoyment of what charms us? or is it a sacred ennobling passion which is willing to sacrifice itself in order to benefit its object? What is God's love? Does it extend only to the perfect, and consist in a complacent contemplation of their excellences? If it did, what hope were there for us? But if His love embrace the imperfect in order that it may benefit them and lead them on to perfection, should not ours? What is our love worth if it be not the love of God, *i.e.*, the love which is from Him and like His love? What is it worth if it be not a passion as sacred, as self-sacrificing, as devoted to the good of the imperfect as His; although we can only have it in our measure, according to our several capacity?

The argument of the apostle runs clear, then, however doubtful or questionable it may seem. We cannot love the Father whom we have not seen unless we love the brother whom we have seen—the brother whom God loves, and whom He bids us love with a love like His own.

But, now: If any man have this world's good, or, indeed, the good of the heavenly world, and seeing his brother have need, shutteth up his bowels of compassion from him, how dwelleth the love of God in him? If any man say, "O yes, I love my brother, but I will not worship with him, nor sit at the Lord's table with him, nor admit him to an equal share in all my rights in the church, until he thinks exactly as I think and does precisely what I do,"—how much does *he* love his brother after all? how

dwellevh the love of God in *him*? When a Christian says, "Though I have as little to do with him as possible, I love so and so as a brother, of course," he means—what *does* he mean by loving him as a brother? Does he mean that he does not love him like a brother, but suspects him for a heretic who won't see obvious truths, or for a hypocrite who won't see his plain duty? I am afraid, brethren, that that is what, for the most part, we mean by loving a man as a Christian brother: *i.e.*, we don't love him at all, but grudgingly concede to him just as much as we cannot withhold. Again, therefore, I ask, What would become of us if God loved us like that?

Alas! my brethren, there are many signs that we have not outgrown the need of "the new commandment," that even yet we are not a law to ourselves, but need to be held in with bit and bridle lest we bite and devour one another. It would be pleasant to think that, though there was too much cause for the command, "Love one another," when St. John wrote—when Jew hated Gentile and Gentile Jew, when sect hated sect in the Church and out of it, when Pharisee would have no more dealings with Sadducee than Hebrew with Samaritan, nor he who said "I am of Cephas" with him who was "of Paul" than the Circumcision with the Uncircumcision—yet now this new commandment, being nineteen centuries old, had wellnigh done its work. But how can we think it has? There are more sects in the Christian church now than when John was a prisoner for the word of God and the testimony of Jesus Christ. There are more sects—Is there less distrust, and suspicion, and bitterness between them? Try to unite them, if you care to know. Nay, as if it were not shame enough to have so many militant sects, even the members of any one of these cannot be at peace among themselves—will not worship together or commune together; every man must have everything exactly to his mind, even every whim or pique or preference must be gratified, or, careless of the common good, he will fling off and form a church of his own. Again I say, If God loved us as we love one another, if God loved His church as we loved the church, and shewed his love as we shew it—flinging off from us every time we did not think exactly as He thinks, or failed to do His will—what were before us but the prospect of endless confusion rushing down to eternal darkness and loss?

But are there no signs of hope and promise? Do no tendencies toward unity reveal themselves amid all these disruptions and separations? I cannot deny that there are such tendencies and signs; and if you have much faith in the public talk of public men, you may well think that the happy millenium of catholic charity cannot be far off now. For twenty years, over all dinner tables and upon all platforms, we have heard the graceful effusions which have caused us to hope. Pædobaptist at such times can see no reason why he should not embrace Baptist, and even the clergy have a gracious word for their Nonconformist brethren. But though we have gone on so long "loving one another in word and in tongue," the lion has not yet laid down with the lamb nor the leopard with the kid. If the love of the tongue has been also a love "in truth," the love of the word has not yet become a love "in deed." We all of us hope that we love the God whom we have not seen; nevertheless it does somehow happen that we do not love the brothers whom we have seen—at least we love them only "as brothers," and not enough to unite with

them and worship with them. We are still waiting till we are all of one mind, which we never shall be, and follow one rule of life, which we never shall do; no, not in heaven itself: for even there there are many mansions, though all are parts of one house; even in the heavenly garden the trees yield fruit of every sort, though all are trees of righteousness.

And why, at least here, should we wish all our brothers to be of one mind—that is, of the same mind with us, for that is what we mean. Are we infallible, and are all our humble penitent confessions of ignorance a lie? Why should we wish them to do exactly as we do, when our conceptions of duty are still imperfect and in much mistaken? Do we not need each other? Might we not learn of each other? If we are brethren, what right has one brother to dictate to another, or to exclude any whom the Father acknowledges to be members of His family, whom even we ourselves confess to be of the family though we are very careful to keep them at arm's length? Is not the true unity that of different members of one body, all unlike yet all one, each having its own proper function but each needing the rest and all instinct with one life—the whole body, fitly joined together and compacted by that which every joint supplieth, growing according to the vital working in the measure of every individual part, till we all come, through this very unity of faith and service, unto a perfect man, unto the measure of the stature of the fulness of Christ? True unity does not exist between things similar and alike, but between things dissimilar and unlike. There is no unity, as has been said, in a heap of sand, though every grain of it is exactly like the other: take away a handful, and it is still a heap of sand. There is no unity in a flock of sheep, though no one but the shepherd could distinguish any one of them from any other: take away five or fifty of them, and there is still a flock of sheep. But the unlike and dissimilar members of the physical body compose a vital unity: take away one of these, pluck out an eye or cut off an arm, and the unity of the body is impaired, every member suffers with the suffering member, and the body is never again complete. So with a family. Subtract any one member of it, though these may all be of different ages or sexes, and the family unity is broken; you have created a void that cannot be filled. So far, therefore, from wishing all our Christian brethren to be alike, or refusing fellowship with them until they are exactly what we are and do as we do, we should remember that One and the selfsame Spirit has diversities of operations and confers a large variety of gifts for this express purpose—"the perfecting of the saints," the establishment of a true vital unity; that we cannot afford, therefore, to dispense with any gift possessed by any brother, that we need him even as he also needs us; and that we sin against the unity which God has designed, and against that charity which is the fundamental law of the Divine life and kingdom, so often as we cut ourselves off from any of our brethren, however unlike us they may be. If we do not love the brother whom we have seen, *any* brother, and cannot work and worship with him, we need no other proof that we do not love the Father whom we have not seen, or do not love Him as we should.

## THE CHURCH'S WEALTH.

Or late our attention has been called to the *decrease* in our denominational statistics; the *decline* of Methodism; the degeneracy of the Established Church, and other kindred subjects. While dwelling upon these unfavourable aspects of the Christian Church we felt somewhat discouraged. But thinking it unwise to gaze too long upon the dark side, we changed our position, and soon found much to animate and encourage us. We perceived that the Church, as a whole, is still possessed of great and varied wealth.

1.—*She is rich in MATERIAL wealth.* She can point to many costly *Buildings*, substantially built and beautifully decorated, and say—“These are mine: raised with my funds, and used in my service.” Directing our attention to one group, she says—“These are the buildings in which the various members of my family *worship God.*” Here we have Cathedrals, Churches, and Chapels. Count their *number*. There are hundreds, yea, thousands of them. Mark the variety in their *style* of architecture. You see specimens of the Gothic, the Norman, the Grecian, and the Italian. In some *beauty* seems to have been the chief aim of the architect, in others *utility*, in some others *economy*.

But these are not all. She has a large number of *educational* buildings, colleges and schools, in which her sons and daughters are trained for active service. Upon these she has expended a large amount of capital, and in return she receives a constant supply of efficient labourers. Buildings of this class are to be seen at Oxford, Cambridge, London, Chilwell, &c.

In this brief sketch of the Church's wealth, we must not overlook her *charitable* buildings, such as Hospitals and Orphan Homes. She has many of this class; fruits of her Christian love. Foremost among them is the one of which that man of faith, George Muller, is the head. These buildings are among the choicest material treasures.

She has, further, much *gold* and *silver* at her command. She has a claim upon a portion of the property and income of all her members. She annually receives hundreds of thousands of pounds; and yet a part of what she *should* receive has been hitherto withheld, so that now there is a large surplus in the hands of her supporters, to be called in at her pleasure.

2—*The Church is also rich in TALENT.* Among her sons are men of very varied gifts. Some are distinguished for their *business* talent. These superintend the erection of her buildings, and have the management of her financial affairs. Frequently they act as her secretaries, and form a large proportion of her committees. They relieve her pastors of much labour and anxiety, and materially promote the order and prosperity of Zion.

Others are distinguished for their *pulpit* talent. She has always been favoured with men of this class. We might give a long list of deceased Christian orators who stirred the souls of their hearers as with the notes of a trumpet. But blessed as the church has been in the past, in this respect, we think that at no period could she present so large a number of distinguished preachers as at this day. Visit her sanctuaries; there listen to the clear expositions, the graphic sketches, the strong arguments, and the pungent appeals of those who occupy her pulpits, and then judge.

Many are distinguished for their *literary* talent. In the Church are to be found some of the most gifted writers of the age. In proof of this,

we point to our periodical literature; our modern dictionaries of the Bible; our critical commentaries, and other important theological works.

Nor is the church wanting in *musical* talent. Composers, and performers of music, dwell in great numbers within her borders, some of whom have gained for themselves a high reputation in the musical world. And who shall count the number of those who increase the interest and efficiency of our public worship by assisting in our service of song?

3—*The church is rich in LITERATURE.* Her library is most extensive. As we enter it the first volume we notice is the Bible. This occupies a prominent position, and is regarded as the standard of the church. At the far end of the room are a number of old volumes called the works of the Apostolic Fathers. Near to these are ranged the works of the apologetic writers. We find, also, a fair proportion of the literature of the middle ages. Then we come to the ponderous folios of the Puritans. And last, and not least, the learned and attractive modern literature. Here are books for every class; diversified in their style, and varied in their contents. Calculated to amuse, instruct, stimulate, and console.

4—*The church is also rich in SPIRITUAL wealth.* How can we form an estimate of this portion of her possessions? Let us first of all try to realize the nature and extent of the spiritual wealth possessed by *one* of her members. He can place among his treasures pardon, peace and joy, faith, hope, and love, patience and purity, humility and zeal, yea all the blessings of the gospel of Christ, and all the graces which adorn the Christian. He is joint heir with the Son of God. He has a share in all His riches. He has treasure invested in the heavenly kingdom, yet what its full value is he cannot say; but that it is immense he gathers from the terms used by his Benefactor to describe it. When He refers to it He says, there is a crown and a throne: a palace and a paradise. He speaks of golden streets and pearly gates and garnished walls. And when He has used the most gorgeous imagery, clothed with the most forcible language, to describe it, He assures us that its full value has not been told. Now, take the spiritual wealth possessed by this individual, multiply it by hundreds, yea thousands of thousands, and even that would not give you a full idea of the spiritual wealth possessed by the church. But besides her actual possessions, she has it in her power to unlock, by prayer, God's treasury and draw thence whatever her spiritual circumstances may require.

With *such* wealth, what might not the church accomplish? Think on what she did when her funds were small, and her labourers were few, and her name was a reproach. *Then* her converts were added to her by thousands. Might it not be so still? God has not changed; Christ continues the same; the Spirit is equally able and willing to help; while the church is *richer* in temporal power and wealth; her labourers are *more numerous*, and many of them more gifted and learned; surely, then, there should be a proportionate *increase* in her prosperity. If all her places of worship were filled, if all the gold she claims were poured into her treasury, if all the talent she possesses were consecrated to the Lord, if all the means afforded her for the cultivation of spiritual fruit were faithfully used by her, then the influence for good she would exert would soon be felt throughout the world; "the little one would become a thousand, and the small one a strong nation." May the Lord hasten it in his time!

C. P.



## BIOGRAPHICAL SKETCHES.

THE year 1866 has been full of trial to the church at Ashby and Packer-ton, on account of the afflictions of many of the friends, and the loss by death of some of the most excellent members. We give short sketches of four dear and honourable friends. (Two of these are reserved for January.)

MARY ORCHARD, wife of Mr. Thomas Orchard, died January 19th, 1866. She was the daughter of John and Mary Turner, and was born at Shakerstone, August 25, 1815. Her parents were very worthy members of the Baptist church at Barton Fabis. At a very early age her mind was deeply impressed with the importance of religion, and in her 14th year, she became an humble disciple of the Saviour. Having first given herself to the Lord, she was baptized, July 12th, 1829, and united with the Barton church, then under the pastoral care of the Rev. J. Derry, towards whom she always cherished the warmest Christian affection, which was as warmly reciprocated by him. Here she found a number of truly pious and devoted young females, among whom were the late Mrs. Stubbins, the late Mrs. Yates, Mrs. Buckley, Mrs. Smith, and others. With these kindred spirits she entered most heartily into the carrying out of a variety of plans of Christian usefulness, calculated to promote the prosperity of the church, and the conversion of sinners. The deep interest in Zion thus early implanted and cultivated never left her. Though naturally of a modest and retiring disposition, her piety was firm and decided. It was neither obtrusive nor bashful. There was no shrinking from duty, no hiding of colours through shame or on account of worldly interest. She was ready, whenever opportunity presented itself, to recommend the Saviour whom she loved to others, but was ever guided by that delicate sense of propriety which seemed entirely to disarm prejudice and give a charm to all she said. Her love to her Saviour was strong and ardent. Her faith was simple, firm, and unwavering. Hence she lived in the enjoyment of that peace which passeth understanding.

In the year 1844, she was married to Mr. Thomas Orchard, of Ashby, and removed to this town, where her loving and unselfish spirit endeared her to all who knew her. Shortly after removing to Ashby, symptoms of chest disease began to appear. For some years a severe cough kept her prisoner at home during the winter months. She loved the house of God; very few Christians prized so highly as she did the public means of grace. When able to go, she was scarcely ever absent; and when by failing health she was prevented from uniting with them who kept holy-day, she felt it to be the loss of a precious privilege. She was constant in the practice of private prayer; and from the first commencement of her religious course, was in the habit of retiring at a fixed time daily, for that purpose. Her health, which had been gradually declining for several years, received a severe shock from the somewhat unexpected death of her sister, Mrs. Gray, of Loughborough, in July, 1865; and a still more severe shock from the sudden death of her mother, Mrs. Turner, in October, 1865. From this latter shock she never rallied. She suffered much from a most distressing cough and difficult breathing, causing wearisome days and almost restless nights; but no murmur escaped her lips. With a spirit of sweet resignation she bore her heavy afflictions, feeling that they were meetening her for a far more exceeding and eternal weight of glory. The fear of death seemed entirely removed, being satisfied that her

Saviour was able to keep that committed unto him against that day. Feeling her end approaching, she calmly addressed a few parting words to her friends and to her dear children, exhorting them to give their hearts to the Saviour, that they might meet again in heaven; and on the morning of January 19, 1866, she gently fell asleep in Jesus, in the 51st year of her age. Her end was peace, perfect peace. Her funeral sermon was preached by her pastor, January 28th, from the words, "I am my beloved's, and my beloved is mine." Let me die the death of the righteous, and let my last end be like hers.

ANN CHAPMAN, widow of Mr. Chase Chapman, died May 25th, 1866. She was the daughter of Francis and Hannah Whetton, and was born at Packington on the 1st February, 1784. Her parents were both members of the Baptist church at Packington. The father, however, died when comparatively a young man. The mother survived him for many years, and died at a very advanced age. At the time that the churches at Melbourne, Packington, and Barton, were one, and supplied by the same ministry, the house of this faithful friend was the halfway house for ministers when travelling from Barton to Melbourne, and *vice versa*. There was in the family, till within the last few years, an old fashioned oak-bedstead, (in those former days considered handsome and valuable) always kept and known as the minister's bedstead. And with truly pious devotion did this disciple of Jesus supply the necessities of the early ministers who had to travel so far to preach the unsearchable riches of Christ.

Ann Whetton, her daughter, the subject of this memoir, was received for baptism and fellowship on the 22nd of February 1801, and was baptized and received into the church at Packington on the 22nd March, 1801. In October, 1810, she was married to Mr. Chase Chapman, a farrier of the same village. He was baptized in 1811, and joined the church at Packington. Till the time of his death, in 1850, he was a consistent member, and a faithful deacon, and the treasurer of the church. His wife survived him sixteen years. It is said of Mr. Chapman, in a previous memoir, that he was never known to sleep out of Packington in his life. And with the exception of seven years spent in Castle Donington prior to her marriage, Mrs. Chapman spent the whole of her long life in this village. Her life of eighty-two years was passed here without many incidents; and her sixty-five years membership with the church were spent in consistent steadfast living for Christ and His cause. She lived to see many ups and downs in the church—she passed through times of war and times of peace—she had often rejoiced, and had often wept; but through every change her lamp burned steadily, her leaf did not wither, and her position as a sinner resting on the atonement and serving but one master, even Jesus, was never altered or disturbed. Her surviving children and friends bear testimony to the fact that for the long time in their remembrance, she was never known to doubt the Saviour's love and work in relation to her soul. Her views were clear and decided. She read her title clear to mansions in the skies. In the constant discharge of duty, she waited for the coming of the Lord. She was seized with an attack of bronchitis. She entreated her friends not to pray for her recovery, for she felt her strength was gone, that her work was finished, and therefore she longed to be at rest. When referring to some chapel accounts which were in her custody, she remarked to a friend, "It is required that a steward

be found faithful." Her pastor, therefore, preached her funeral sermon from 1 Cor. iv, 2—faithfulness being a most prominent feature of her character throughout her Christian profession. In the village she was highly respected, in the church she was esteemed and loved by all who had known her. With what a welcome would her master greet her after sixty-five years of steadfast, faithful, loving service!

## Criticism.

### DISCOURSES ON THE LORD'S PRAYER.

By Caleb Webb. London: Houlston & Wright.

WHEN Richard Baxter was in his old age, he professed to be contented with the Creed, the ten commandments, and the Lord's Prayer, which were his daily meat and drink, and which he said had been so to many other divines and Christians. Since his day one of these means of spiritual nourishment, the Lord's Prayer, has been administered with unwearied assiduity, and with the varied skill which has distinguished those who have endeavoured to feed the church of God. Courses of sermons have been commonly preached by ministers during some period or other of their pastoral connection; and in numerous instances these sermons have been afterwards put to press, and have appeared in volumes of many sizes, and under every name which the vocabulary could furnish. Discourses on the Lord's Prayer have been published sufficient in number to fill an ordinary catalogue; and yet the supply is not stopped. Without intending any discourtesy to the author of the discourses before us, we express the opinion that they were not *needed*. And if their length and style are not wholly misjudged by us, we venture to predict that they will not be *much heeded*. The author's mental vision seems to us, if we may borrow a term from medical technology, a little web-eyed; and his manner of expressing his views is neither clear nor captivating. Let the reader judge the quality of the composition from the following samples:

"Memory may go far to hold together in one what are in character as two or more successive beings. But a man knows himself as himself in identification with his existing tendencies, and the course on

which he is at the time bent. He measures divine, as well as human, favour, very much by the feeling of what he is at the time prepared for, and ready to take in. His tendencies for the time being are absorbing to him. His desires for divine favour are for its coming forth in forms answering to his existing tendencies, to gratify him with sensations of soundness, security, success, deliverance, victory, and enlargement, to his actual enjoyment."—*Preface v.*

Again:—

"We see around us a preponderant profusion of blessing, a fulness and surplus of appropriable good things. Ideas also of firmness and stability, and of continued orderly existence, are kept up within us by the system and course of general nature which encloses and controls us. Something better than the brief and broken life of earthly mortals can hardly fail of being in the imagination: something more in accordance with one's feelings may generally seem as if it might be rationally thought of and desired—some counterbalancing of evil, or compensation for evil; some rising above the evil, if no absolute removal of it; some alleviation of evil, if no increase of positive good; some abatement or retarding of the course of loss and decay, if no gain of fresh acquisitions; some hastening on or stronger assurance of what we hope; some definition or less painful impression of what we fear."—*Preface vii.*

If there is all this prolixity in the Preface, it may be fairly inferred that the Discourses will not be very concise. Here is a passage from the discourse on the prayer, "Give us this day our coming bread"—so Mr. Webb words it.

"More and oftener, than we think our minds are saved by God from bewilderment through the support they receive from the body. Our incipient bewilderments are checked and recovered from before we are well aware of them, by the

general sameness, and oldness and abidingness of sensation which is renewed within us by our use of this well-known personally incorporated habitation. And yet this personally incorporated habitation of ours is far from being absolutely unchanging,—indeed the changes which living bodies undergo, furnish very prominent particulars to the general excitement and progress of earthly human life." &c., &c.—p. 122.

If this short specimen of Mr. Webb's discourses is satisfactory to our readers, they may find the whole volume highly edifying.

#### NOTICES OF SMALLER WORKS.

WE give a connected account of several publications not noticed at the time of their receipt.

THE CLASS AND DESK is a Manual for Teachers, published by Sangster & Co., and intended as a preparation for the Sunday School. It is issued in parts of which five have come to hand, and will be completed in seven more, making twelve at twopence each. A scripture portion is selected as the lesson, this is thoroughly explained in brief notes—then an analysis of it is given, and its specific teachings are pointed out. For anything more copious the Teacher is referred to books which treat of the passages comprised in the lesson, or of the subjects which are embraced in it. The work is similar in its purpose to the notes issued by the Sunday School Union; and to those who desire a change from them, or who can afford a valuable addition thereto, we strongly recommend the Class and Desk.

HOME PIETY, vol. 1; published by E. Stock, is the name of a series of cheap periodical parts, designed for the fireside, and fitted to interest and profit both old and young. It contains sermons, essays, biographical sketches, short stories, many anecdotes, good poetry, and is illustrated with lively pictures. The columns are double, the type and paper are good, and as the cost is small it may be pronounced a most meritorious publication.

In artistic excellence we have seen nothing to surpass, and few things to equal, "THE COTTAGER AND THE ARTISAN," by the Religious Tract Society. Its pictures are profuse, and

all but perfect, whilst its readable matter is marked by an extensive variety, which renders that as attractive as its more showy parts. The society is entitled to all praise in combining with its other eminent services to religion and literature, these efforts to instruct and delight the lowly and laborious, in their crowded houses, and cottage homes.—Somewhat different in form, but not much inferior in effect, is the monthly publication which is issued by W. H. Collingridge, of the City Press, under the title of "OLD JONATHAN." He is always very pleasant to look upon, and he has always something wise and good to say to us. A penny for his thoughts is well spent, and the beauty of the old man makes him a general favourite.

Among the Magazines sent to us "CHRISTIAN WORK," gives the most extensive information; but "EVANGELICAL CHRISTENDOM," is not far behind it in its intelligence. The latter, moreover, furnishes some of the best essays on important religious questions, and the most reliable reviews of the rarest Christian works.—THE SWORD AND TROWEL, is marked by the distinguishing traits of its gifted and pious editor. Some of the articles are below mediocrity, but Mr. Spurgeon's own contributions give a value to every number, which makes us anticipate its coming to hand.—"THE PRESBYTERIAN MESSENGER," published by Marlborough & Co., is a magazine, conducted by the English section of that body, and gives information concerning all its efforts for self extension in England, as distinct from Scotland. As the organ of a small section of the church it is necessarily dearer than some others. It is the same in size as our own magazine is to be, but it costs threepence, or half as much more as we propose to charge in the future.

The *three papers* recently read before the Baptist Union at Liverpool, are published separately at twopence each, and may be had of Mr. E. Stock, 62, Paternoster Row.

The only other small publication we have now time to notice is a Lecture by a Layman, "THE GOSPEL *versus* SCIENCE," published by John Snow & Co., Ivy Lane, for one penny. It is both curt and caustic, and is so much to our taste that if we had room we

would give a good portion of it, for the satisfaction of our readers.

It is announced that the "British Standard," commenced and conducted by Dr. Campbell, is being merged into the "Patriot" newspaper. And we understand that the editor of the latter is about to take charge of the "Christian Spectator," on its being relinquished by the Rev. H. H. Dobney. We hope

the Spectator, with its profession of what is enlightened and liberal, will be truly Christian both in itself, and in its observations on the character and proceedings of others. We should like it better were it both less positive and less negative, less positive on things doubtful, and less negative on things true. To us it seems to commit as many faults as it seeks to correct.

## Poetry.

### HYMN TO THE HOLY SPIRIT.

To Thee, Creator Spirit, now we flee,  
Who dost renew our hearts in righteousness;  
Fulness of blessing comes alone from Thee;  
Imbue us wholly with Thy power and grace.

Thou art (we hail the great and glorious word)  
The Comforter to man in mercy given,  
Sent to anoint and seal us for the Lord—  
Thou art to us the certain pledge of heaven.

O! shine upon us with the truth's pure light;  
Kindle within our souls the glow of love;  
Strengthen our wearied spirits for the fight;  
Give us, in weakness, courage from above.

The joy of confidence to us impart,  
That peace of God the world can never know;  
Hatred and strife expel from every heart,  
And mutual love abundantly bestow.

Now, Spirit of our God, within us dwell;  
Make us Thy temples, Thy beloved abode;  
Thy shining track, O! may we mark full well,  
And, led by Thee, pursue the heavenly road.

*Translated from the German of Schlegel.*

## General Correspondence.

### A PLEA FOR THE STUDENTS.

TO THE EDITORS—

Dear Sirs,—Many of our churches in times when they are without pastors have recourse to the services of the Students in the College, and in most or all of these cases, I believe, the ministrations of the Students are highly acceptable. Now many of our churches do not reflect that the remuneration they give their "supplies" is too often the only source of income. Very frequently our young men turn

their backs on good prospects in business in order to enter the ministry, and during their collegiate course have no resources to draw upon for the purchase of books, clothes, &c., &c., except such as are made by "supplying." If this is often barely sufficient to cover travelling expenses (as in some cases it is), anxiety and care about debt will too frequently interfere with study and preparation for the work of the ministry. Our churches are well able to see to this, and I leave it with them.

A LAYMAN.

CONNEXIONAL SABBATH  
SCHOOL HYMN BOOK.

TO THE EDITORS—

Dear Sirs,—Perhaps, Mr. Editors, some of your worthy correspondents will be able to inform me why we, as a body, should not have a Connexional Sabbath School Hymn Book, containing five hundred hymns, and published in cloth for threepence or fourpence, and containing a good selection of Modern Hymns suitable for our younger scholars, the getting up and publishing to be under the management of the

present Hymn Book Committee. The thought was suggested to the mind of your correspondent by seeing that our Congregationalist brethren are moving in this same direction. I feel persuaded it is a speculation that would pay, and I know of one school that would take at once five hundred copies, if the price did not exceed that mentioned above. Doubtless we have a great want in this respect which all our teachers must feel.

I am, dear sirs,  
Yours truly,  
SUPERINTENDENT.

## Intelligence.

### Conferences.

THE NORTH DERBYSHIRE CONFERENCE was held at Sutton-in-Ashfield, Aug. 6, 1866. Brother Wooley, of Tag-hill, presided. Twelve only were reported as baptized since last Conference. Several churches sent no report. The Sutton friends paid up their subscriptions to the Conference (2 years).

I.—The Secretary suggested that this Conference, small as it now is, should divide itself into three parts, as follows:

1. Belper, Crich, Duffield, and Milford, with any stations belonging to them.

2. Smalley, Kilbourne, Tag-hill, and Langley Mill, with any stations belonging to them.

3. Sutton, Kirkby, and Hucknall, with any stations belonging to them.

4. That Mansfield church and Bulwell be requested to unite with the third division.

5. That each of these three divisions be requested to meet on Christmas-day next, if convenient, and discuss the plan proposed.

6. That each division send a delegate or a report to the "Good-Friday" Conference, 1867 (D.V.).

7. If the churches agree thus to divide, it is understood that they all keep together as one Conference still; and that they meet as one Conference once in two years, or oftener, as they deem best.

II.—This plan was thought worthy of a trial. Agreed, therefore—That it be

acted upon, so far as the present meeting has power to decide.

III.—The next Conference to be at Tagg-hill on "Good-Friday," 1867.

IV.—There was a revival meeting in the evening, at which brethren Yates, Calladine, Wooley, Smith, and others spoke.

The Sutton friends provided a comfortable tea, and though the Conference was small, it was pleasant and useful.

P.S.—It was regretted that Tagg-hill, a church of about fifty members, does not appear on the list of churches in the Minutes. Will the Secretary of the Association see to this?

T. YATES, *Secretary.*

### Churches.

THE BURNLEY CHAPEL DEBT.—From the full statement given in last month's Magazine, among our Intelligence, respecting Enon chapel, Burnley, it will be seen that our friends there are making a special and spirited effort to reduce their heavy debt. The original cost of the land and premises was £3,200. More than £1,000 of this has been already paid, and the aim now is to obtain another £1,000 during the current year. There is an absolute necessity for this effort, inasmuch as part of the debt is being called in. Already the members of the congregation have promised liberally; and the pastor, the Rev.

J. Alcorn, has succeeded well in his private appeals for help. A bazaar is to be held next September in aid of the important object, towards which the contributions of friends distant as well as near are solicited. A good working Ladies' Committee has been formed, headed by Mrs. Alcorn, who will be glad to receive any saleable articles which may be sent. Our two brethren, Burns and Ingham, who well know the case and its merits, strongly recommend it to the whole Connexion. We cheerfully unite in their recommendation, and we think that while so great an effort requires general concurrence in order to its success, the very fact that our Burnley friends have embarked in it so boldly should evoke the sympathy and co-operation of the other churches of the denomination.—ED.

**NORTHALLERTON.**—On Sept. 30, the chapel recently purchased from the Wesleyans was reopened as a General Baptist place of worship. The opening services were conducted by the Rev. C. Springthorpe, of Heptonstall Slack, who delivered two excellent spirit-stirring sermons—in the afternoon from John xiv. 8, and in the evening from Luke iv. 18. The congregations were large, especially in the afternoon, when many were unable to gain admission. The collections were £8 1s. 3½d., being the largest sum obtained on such an occasion. The chapel was purchased for £210; other expenses £41. The subscriptions and collections now amount to £92, leaving a balance of £159. A part of this, £50, must be paid on the 31st of next December. Though this sum is small, we are too poor to raise it ourselves, therefore we affectionately appeal to our brethren in Christ to assist a few of his poor disciples in this emergency. The smallest donation will be gratefully received. Permit us thankfully to acknowledge £2 from W. Ouston, Esq., Wakefield.

[The little help here asked will, we hope, be promptly afforded.—ED.]

**LONDON, Commercial Road.**—Thanksgiving services in connection with the payment of the debt upon Commercial Road chapel were held on Sunday, Oct. 28th, when the Rev. Jabez Burns, D.D., preached in the morning, and the pastor, the Rev. Thomas Goadby, B.A., in the evening. On the following Tuesday,

Oct. 30, a tea and public meeting was held. The school-room over the chapel was decorated with festoons, banners, and appropriate mottoes. About two hundred took tea. At the meeting afterwards the chair was taken by George Gowland, Esq. After praise and prayer the Rev. T. Goadby stated the special object of the meeting—thanksgiving to God for the removal of the encumbrance of debt. He also gave a brief history of the church, which had now reached its 209th historical year—mythically it was still older—and its forty-fifth anniversary within those walls, though not exactly under that roof. The church had moved about from Tower Hill to Commercial Road, and had worshipped in six different houses of prayer. The present house was erected during the ministry of the Rev. Joseph Wallis, afterwards Principal of the College now located at Chilwell; and was enlarged and improved in the time of the Rev. George Ward Pegg, who for sixteen years was pastor of the church. The debt of £800, which remained three years ago, was divided into two portions—Mr. Goadby undertaking the responsibility of collecting £300 if the people would raise £500 amongst themselves. After patient and continuous effort, this plan had succeeded; the debt was now paid, and the trust deeds were recovered. The friends at Commercial Road had persevered in their work under discouragements and hindrances of an unusual kind, and had raised the whole of their quota and all expenses connected with the collection of the £300. He himself (Mr. G.) had met with much kindness and sympathy in the prosecution of his task. The responses to his appeals had been frequently prompt and liberal, and almost invariably generous and kind. Some few snubbings, disappointments, and rebuffs had fallen to his lot, but they had come like the keen north-easter, “bracing brain and sinew” to new effort and activity. It was really worth getting into straits to experience the generous sympathy of friends, and to feel the warm throbbings of kind hearts towards him in his work. It had been a labour of love, a pleasant and agreeable task notwithstanding its difficulty. He could not but feel, even as the whole church felt and had already expressed, the profoundest gratitude to those brethren in the ministry and friends in the

churches who had so freely and readily responded to his appeal for help. The old formula of thanksgiving embodied the feeling of every heart—"The Lord hath done great things for us, whereof we are glad." The Chairman congratulated the church and its pastor upon the accomplishment of their task, and gave some friendly suggestions as to the future; and kind and congratulatory speeches, full of wise and earnest counsels, were also delivered by Revs. J. Harcourt, C. Stovel, J. Clifford, LL.B., E. Price, J. S. Stanion.

**SCARBORO'.**—*Second Baptist Church.*—On Wednesday, Oct. 24, the foundation stone of the new chapel in Albe-marle Crescent was laid. The friends assembled in Bar Church school-room, (kindly lent for the occasion) and walked to the ground accompanied by the children of the Sunday school. The Rev. J. Lewitt (pastor) announced a hymn, and the Rev. R. H. Bayly (pastor of the first Baptist church) read the Scriptures, after which the Rev. W. Wilson (Wesleyan Superintendent) prayed. Another hymn having been sung, Dr. Acworth related the circumstances leading to the erection of the chapel, and mentioned the munificent kindness of Henry Kelsall, Esq., of Rochdale, and various members of his family towards the undertaking; also speaking of the noble and catholic spirit of Titus Salt, Esq., of Methley Park, who, though an Independent, and a munificent donor to the Congregational church on the South Cliff, had promised £100 towards this new chapel. Mr. Lewitt having engaged in prayer, Dr. Acworth (in the absence of John Barry, Esq., the senior deacon, through illness) presented to Mr. Kelsall a handsomely engraved silver trowel with carved ivory handle, bearing an appropriate inscription, and Mr. Lewitt deposited in the stone a bottle containing a short history of the church, several current coins, the cartes de visite of the pastor and deacons of the church, Dr. Acworth, and other friends, with a copy of *The Freeman* and the three local newspapers. Mr. Kelsall mounted the stone, which he declared well and duly laid, and delivered a suitable address. The rain now prevented any further addresses; and after offerings had been laid on the stone, and the large assembly had been dismissed, the friends adjourned to the Mechanics' Hall. Here

the children were regaled with tea, and 330 persons partook of the same beverage, gratuitously furnished by the ladies. After tea Mr. Kelsall took the chair, and the crowded state of the Hall compelled many to stand. W. Barry, Esq., treasurer of the building fund, read the list of contributions, amounting to £3,859 10s. 7d., and Mr. Lewitt showed that this sum must be augmented to nearly £6,000 to cover the expense of an organ and school-room, which are eminently needful to the entire completion of the effort. Very interesting and useful addresses were then delivered by the Revs. Thos. Whitehead (Primitive Methodist Superintendent), S. G. Green, B.A. (President of Rawdon College), J. Baker, Esq., and the Rev. R. Balgarnie. After the usual thanks, the numerous assembly dispersed, highly gratified with the proceedings of the day. The chapel is to be finished next June; and when our friends of both sections of the body visit this beautiful locality next season, we trust they will find an hour to worship God in at once an ornament to the town and a credit to the Baptist denomination.

[Our General Baptist friends will doubtless read the above with interest, partly out of regard to Mr. Lewitt, and partly because of the opportunity which, as visitors to Scarborough, they will henceforth have of finding a place of worship there in which they will not feel strange.—Ed.]

**GOSBERTON.**—The opening services of the new chapel were commenced on Thursday, Oct. 18, when two sermons were preached, afternoon and evening, by the Rev. G. Hester, of Sheffield. A public tea was held between the services. On Lord's-day, Oct. 21, two sermons were preached by the Rev. H. Hunter, of Nottingham. On Thursday, Oct. 25, a public tea was held, and a public meeting afterwards, when addresses were delivered by the Revs. J. Staddon, J. Bevan (Independent), J. C. Jones, M.A., J. A. Jones (the pastor), and Mr. T. Sharman. Two sermons were also preached on Sunday, Oct. 28, by the Rev. J. C. Jones, M.A., of Spalding. These services were all well attended and much enjoyed, and it is hoped lasting good will remain. The whole of the trays for tea were gratuitously provided. In consequence of the very unfavourable weather on the day of the second tea meeting, a sixpenny tea was held on



Monday, Oct. 29, supplied from the superabundance of provisions at the previous meeting; a social meeting was afterwards held, presided over by Mr. Muxlow, whose liberality in giving the ground and a handsome subscription beside supplied the first impetus to this movement, which has been also well supported by the church and congregation. The clear profits of the opening is something over £40. The outlay of the new chapel, and the resources to meet it, are not yet quite ascertained, but will probably be referred to in some future communication.

**DESFORD.**—This large village, eight miles from Leicester, being in a spiritually destitute condition, the friends connected with the cause at Barton resolved, several years ago, to adopt it as a Home Mission station. Accordingly, a room was hired and preaching commenced, but as the room was sold it was determined to erect a chapel. With this view one friend went to reside in the village and engaged to provide £150, while another made himself responsible for £100. The result has been the erection of a neat and substantial chapel with a school-room attached. The entire cost is £450, and the accommodation for about two hundred and fifty persons. The opening services were held on Thursday, Oct. 25, and Sunday, Oct. 28, when impressive sermons were preached by the Revs. N. Haycroft, M.A., and J. C. Pike, of Leicester. Though the weather was unfavourable, the congregations were large, and the collections, with profits of tea, amounted to nearly £40. About £125 are still required to meet the outlay, towards which any contributions will be thankfully received; and our desire is that the friends who have been so earnest and liberal in the cause will see erected, not only a material, but a spiritual house in this destitute village.

**BARROWDEN AND MORCOTT.**—The anniversary services were held on Sunday and Monday, Oct. 21 and 22. On Sunday, sermons were preached by the Rev. J. Salisbury, M.A., of Hugglescote, at Barrowden, in the morning and evening, and at Morcott in the afternoon, to large and attentive congregations. On Monday evening, after an excellent tea, a public meeting was held in Barrowden chapel, at which the Rev. J. Hedges, the pastor, presided, when addresses were

delivered by the Rev. J. Salisbury, and by Messrs. Smith, of Stamford, Irving, of Uppingham, and Jackson, of Eppingham. The collections were liberal.

**SHEFFIELD, Cemetery Road.**—The annual sermons on behalf of the Orissa Mission were preached on Sunday, Nov. 13th, by the Rev. H. Wilkinson, who also delivered a lecture on Monday evening—subject: "The Famine in India." Collections were made amounting to £12 3s. 6d. On Sabbath afternoon a highly interesting children's service was held, at which all who had collecting books brought them in; the school boxes were also opened; disclosing the cheering fact that no less than £26 12s. 6d. had been realized by the little ones, being about £10 more than last year. The Secretary had promised prizes to the boy and girl who should obtain the greatest number of subscribers; it was found, however, that two of the boys were equal—three prizes were therefore provided, and, mid the congratulations of their companions, Alice Prince, Amos Parrot, and Walter Tysack were called to the platform to receive each a very handsome volume as a reward for their perseverance in carrying out a good work, and thus extending the means of usefulness of our Missionary Society. On the following day all the collectors were invited to a tea meeting by Mr. Wilkinson, and enjoyed themselves very much. Altogether the services have been the most successful we have ever held, and we trust the Father of all mercies will still continue to bless us in our work. Total amount from all sources, £43 13s. 6d.

**STALYBRIDGE.**—On Lord's-day, Oct. 21st, two sermons were preached by the Rev. H. Wilkinson, on behalf of the Foreign Mission Fund. In the afternoon he gave an address to the Sunday scholars, which was very interesting. On Monday night we held a missionary meeting; and collections from all sources amounted to £28, being £4 in advance of last year. There seems to be a good missionary spirit prevailing amongst us.

### Ministerial.

**RECOGNITION OF REV. J. GREENWOOD, M.A.**—Nov. 8, the friends and congregation of the Baptist church assembling at the Mechanics' Hall met in the Exchange

Hall in recognition of the Rev J. Greenwood, who has lately assumed the pastorate of the church. About two hundred sat down to an excellent tea, and, after an interval a public meeting was held, at which Rev. W. Underwood, D.D., of the Baptist College, Chilwell, presided. The proceedings were opened by singing, and the Rev. J. Burrows engaged in prayer.—The chairman said he consented with great pleasure to preside. He congratulated them that the church had completed its organisation, in choosing the primary spiritual officer, their pastor. He trusted he whom they had elected to be over them in the Lord would rule well, and if God should give him wisdom and grace rightly to govern, that they might have sufficient discretion to "know" him. Mr. Greenwood, it was true, wore a somewhat youthful appearance, but he was not a novice. Seven years ago he entered Chilwell College, and from that time had had considerable experience in pastoral work. He was possessed also of considerable vivacity, and his natural disposition was eminently suited to the temperament of the town. He trusted his friend would meet with the cordial reception of his brethren in the ministry, and was sure that their pastor was so social in his nature, and Catholic in his views and sympathies, that the feeling would be reciprocated. He earnestly hoped that Mr. Greenwood would long be spared to labour amongst them. The absence of a fixed place of assembly was a source of solicitude and discouragement, and their condition was like that of a newly-married couple being obliged to reside in lodgings.—Mr. Ferneyhough then read a statement, which reviewed the position of the church, and the circumstances of its secession from Stoney Street chapel in 1865, and the various stages of its progression until the present step was taken.—The Rev. J. Greenwood then came forward amid loud cheers, and delivered an interesting speech.—The Rev. C. Clemance said he was glad of the opportunity of expressing his sympathy with the proceedings.—The Rev. W. R. Stevenson remarked that he was well acquainted with Mr. Greenwood, and he was sure that if he continued in his present line of conduct, he would become one of the most industrious ministers in the town.—The Rev. E. Stevenson (Loughborough) said he felt a deep interest in their pastor's wel-

fare, and was pleased to see that as a church they had progressed so well, their movements having always excited his deepest sympathies. The chairman's address and their minister's reply had given him great pleasure.—Mr. T. W. Marshall, (Loughborough) humourously dwelt upon the so-called matrimonial contract which had been entered into, hoping their mutual vows would be kept, and that every success might attend the undertaking.—The Rev. J. Martin trusted they would regard themselves for many years as a kind of missionary church, and hoped that they would be supported by Divine aid in their self-denying work.—The Rev. W. S. Chapman was very glad to welcome and recognise Mr. Greenwood, and desired for him and the new church all prosperity. Votes of thanks were moved and seconded by Messrs. Cantrell, Bishop, Shaw and Roberts, students of Chilwell College, and the interesting service closed with the benediction.—*Abridged from the Nottingham "Express."*

BRADFORD, *Infirmiry Street.*—On Monday, Nov. 5, a public tea meeting was held here to afford an opportunity for giving a public welcome to the Rev. J. B. Lockwood as pastor of the church. A large number of trays were given (without solicitation) as a thankoffering to God for sending a minister, and preserving the church in peace and unanimity in his election. After tea a numerously attended public meeting was held in the chapel. Mr. J. Rhodes, the senior deacon, opened the meeting by presenting Mr. Lockwood with an address, beautifully written and illuminated, and mounted in a gold beaded frame, in which was expressed devout gratitude to the Head of the church for answers mercifully vouchsafed to the cry of His people in time of trouble,—the universal and sincere attachment of the members of the church,—their fervent desire that life and health may be long continued,—and that God's rich blessing may rest upon the labours of His servant. Appropriate addresses followed, by the new pastor, the Revs. J. P. Chown and B. Wood, of Bradford, and R. Hardy, of Queensbury. The choir of the chapel contributed largely to the enjoyment of the meeting by the skilful performance of select pieces of sacred music.

## Schools.

**COALVILLE.** *The Enlargement of the School Room.—Opening Services.*—Services in connexion with the opening of these rooms have been held. The late school rooms were built seven years since, at the expense of £285, and were capable of accommodating nearly three hundred scholars. The village consisting largely of coal miners, was then increasing, yet it was thought that the wants of the place had been amply met for a long time in advance. But recently the increase of scholars in the day and Sunday schools has been so great as to demand an increase of accommodation, and in the spring of this year, it was decided to enlarge the rooms. This enlargement is in fact a reconstruction of nearly the whole building, making it capable of accommodating five hundred scholars, and giving class room convenience, at a cost, inclusive of fittings, of £350, which, with £150 debt on the old building, makes the liability £500. The services in connection with the opening have been held as follow. On Thursday, October 18, two sermons were preached by the Rev. Arthur Mursell, of London, in the afternoon and evening. The congregations were as good as we dared to hope, as the day was extremely unfavourable, being remarkably wet and stormy. The collections at the close of the services amounted to £12 10s. 8d. The next service was on Tuesday, October 30, when we had a tea and public meeting, which was quite a success. The tickets for tea and meeting were sold at one shilling each. The tea was provided gratuitously by the ladies, and between six and seven hundred partook of it. The whole of the proceeds were handed over to the building fund, and it realized £33. The evening meeting was presided over by J. Kempson, Esq., of Leicester. Speeches were given by the chairman, and the Rev. J. Salisbury, M.A., of Hugglescote, and W. Salter, the minister of the place, bearing on education; also the meeting was entertained by songs and recitations given by the day scholars, under the conduct of Mr. Birtinshaw the master. The last of the services were held on Sunday, Nov. 11, when two sermons were preached in the chapel by the Rev. W. Lees, of

Walsall, and collections at the close. The amount collected was £10 2s. 9½d. In addition to these collections the church members have promised £50; and the Sabbath school has taken the responsibility of another £50; also other promises from friends brings the total expectation up to £250, and which we hope to bring to £300, which will leave us a debt of £200 on the building. Amidst all the care that it has brought, we have had much to cheer us in our plans, and for this we thank God and take courage.

**BARLESTONE.**—The Teachers' Annual Tea Meeting was held at Barlestone, on Monday evening, Nov. 19. The reports from the various branches were of a favourable character. Conversation ensued with reference to the best means of promoting the efficiency of the schools; and as we have to contend with powerful church influence, which has deprived us of some of our scholars, it was decided, with the view of instilling into the minds of the children our distinctive principles as Nonconformists, to use the catechism prepared by the Rev. T. Goadby. And as it was thought that some "children of a larger growth" might derive advantage from the catechism, it was agreed to have a supply for gratuitous distribution.

## The College.

THE TREASURER begs to acknowledge the following sums received:—

	Current Account.		
	£	s.	d.
Ripley .. .. .	4	3	0
Burton-on-Trent .. .. .	7	0	0
Rev. J. Shaw .. .. .	5	0	0

	Purchase Account.		
Rev. J. Lawton, Berkhamstead	2	10	0

The PRESIDENT has pleasure in stating that he has received about £20 toward the amount of the debt which the Treasurer and he undertook to obtain, with the promise of the last £5 which is required from a gentleman not in our body.

## Baptisms.

**PETERBOROUGH.**—On Lord's-day, Nov. 4, two persons were baptized by Mr. Barras, and received into church fellowship.

**BARTON.**—On Lord's-day morning, after a sermon by our pastor from Matt. xxviii. 18-20, four friends were baptized, who, in the afternoon were added to the church. Of two candidates one is the sixth sister of an Episcopalian family who has recently united with us. Another is the sister of our late missionary, Mr. Grant, who after a short career died at Berhampore. A third is the nephew of the late Mrs. Stabbins, and the grandson of our late venerable friend Kirkman, who seventy years ago, this month, united with the Barton church. May all be followers of them who through faith and patience inherit the promises.

**GOSBERTON.**—On Lord's-day morning, Nov. 4, four persons were baptized by Mr. Jones, and received into fellowship in the evening of the same day. Two other candidates were prevented from being baptized on the same occasion—one from illness, and the other from another cause. Two of those baptized were husband and wife, and two father and daughter, the wife and mother of these latter being the one prevented by illness.

**NOTTINGHAM, Mechanics' Hall.**—On Tuesday evening, Oct. 30, the ordinance of believers' baptism was administered to eight persons (seven of whom were out of the Sabbath school) in Mansfield Road chapel (kindly lent for the occasion), these being the first fruits of our beloved minister. T.

**SHEFFIELD, Cemetery Road.**—On Sunday, Oct. 21, seven persons were baptized by our pastor before a crowded congregation. Four were out of our senior classes, and many more, we hope, are following in their steps. May our heavenly Father still continue to prosper our work. J. F. H.

**BURTON-ON-TRENT.**—On Sunday, Oct. 28, four friends were baptized by our pastor, and received into the church the following Sabbath evening. J. B. H.

**HUGGLESCOTE.**—On Lord's-day, Nov. 4th, six persons were baptized by the pastor and received into fellowship.

**DEBBY, St. Mary's Gate.**—On Wednesday evening, Nov. 21, fourteen were baptized.

## Notes of the Month.

We take pen in hand under the elevating consciousness that what we write now will be read thirty-three years hence. At that time no doubt our children, or our children's children, will take from the shelf the honoured *General Baptist Magazine*, and, turning to the month of December, 1866, will say to one another, "I wonder what our sires thought of these METEORS, and what impression their last great appearance made." Be it known to you, then, young people of the coming generation, that, faithful to the predictions of the astronomers, on the night of Nov. 13th, or rather, early in the morning of the 14th, from about twelve till half-past two, the promised meteors came. They appeared not so much in showers as like rockets darting in quick succession across the sky. Some presented little more than a faint streak of light, others were larger and

more brilliant. The night was cold and unusually gusty; now clouds and rain, and now again a sky bright and clear. The scene was witnessed by hundreds of thousands of spectators all over England—General Baptist students from the observatory of their College, boarding-school young ladies wrapt up in cloak and shawl from the windows of their dormitories, crowds of pedestrians on Thames' bridges, in open squares, on hill tops, wherever, indeed, a good clear view of the sky could be obtained. Nor were we without our theories as to the cause of the appearance of the meteors on that particular occasion. Our men of science had told us that a vast stream of bodies, some only a few inches in diameter, others much larger, is perpetually careering round the sun in an orbit similar to the planets; and that about the 13th and 14th of November in

each year the earth in her annual revolution comes very near to them. Many pass through her atmosphere, and as they do so become luminous; some are even attracted to her and fall to the ground, when we call them *aerolites*, and either worship them, as did some of the ancients, or, as is the more modern fashion, ticket them and place them in Museums. Once in thirty-three years, however, through causes too abstruse for exposition here, Mother earth comes nearer to this revolving stream of cosmical bodies than usual, and hence the interesting spectacle which has been recently witnessed. May you, our coming friends of 1899, have a night on the whole as clear and a view as good!

The past has been a month remarkable for physical phenomena. On the 15th and 16th, in Lancashire, the West Riding of Yorkshire, and in general through the north of England, five times as much rain fell as on an ordinary rainy day, and the consequence was, floods such as have not been known for the last half century. In Manchester, Bradford, Stalybridge, Leeds, and other places, the damage done to property has been very great. In Leeds a palisading by the side of the river giving way, more than twenty persons fell into the foaming, roaring stream and lost their lives.

In the political world there is not much of importance to comment upon. The Reform agitation is vigorously maintained, and no doubt troubles the minds of the Conservative leaders. How they will meet it in the coming session of Parliament is a fruitful subject of speculation.

Abroad we may note the suppression of the insurrection in Candia, and the marriage of the Princess Dagmar of Denmark to the heir of all the Russias. This last event, which took place on the 9th instant in the world-famous winter palace of St. Petersburg, seems to have been a very splendid affair. It is an event, too, which ultimately may be found to be fraught with important political consequences to the north of Europe.

In America the Republican party has triumphed in the Congressional Elections. The President must now see what is the will of the country, and we hope will have

the good sense to conform to it. The chief point on which the two parties disagree is the following. In the American Congress each State is represented according to its population. Hitherto, however, in reckoning the population of the slave states, the slaves have been included in the proportion of three-fifths—that is, if in a given state the number of slaves was 500,000, it reckoned as 300,000. But—and here is the important point—the coloured people themselves had no votes, *those* belonged to their masters. Now, say the Republicans, in reconstructing the Union we will hear nothing about three-fifths, but every coloured person that has a vote shall be reckoned. Let the Southern states enfranchise their whole population, and they shall all be represented; but let them continue to deprive their former slaves of their political rights, and they shall not take advantage from the mere numbers of the coloured people to send members to Congress who shall represent *nominally* the whole, but *really* only the white portion of the population. It may be said in reply that the coloured people are uneducated and unfit to have the franchise; then let their masters do their duty, and extend to them as soon as possible the blessings of education.

Returning to our own country, and noting matters relating to the interests of our Lord's kingdom, we observe, first, the warm controversy which has arisen on the subject of Ritualism. London ministers of almost all denominations have been preaching upon it. The religious newspapers are full of it. In the *Times* and other secular papers almost every other day there are articles relating to it. By Ritualism is meant not mere Ceremonialism, but Ceremonialism in which the leading doctrines of Popery are symbolised. It has indeed of late made wonderful progress amongst the clergy, and a section of the aristocracy and middle classes, and the result will doubtless be that many will, ere long, go over entirely to Rome. Our impression is, that in the Church of England we are on the eve of great changes. Things cannot long remain as they are. At present the Evangelicals seem paralysed and helpless. But there may come a reaction in their favour; and

if so, the conflict will be a mighty and exciting one, and in the end there will be such a disruption of the Church of England as a *State Establishment* as every enlightened Christian must rejoice in. It must be so, for Church-establishments are of man, not of God; and the Lord Jesus has said, "Every plant which my heavenly Father hath not planted shall be rooted up."

The most hopeful event to us during the past month has been the observance of the 5th inst. as a day of prayer, voluntarily set apart for that purpose by many of the Baptist churches of this country. In London and Edinburgh, Liverpool and Birmingham, Derby and Nottingham,—in Welsh valleys and on Yorkshire hillsides,—in other places which we have not

space now to mention,—Christian people met together, and many and fervent were the petitions presented that God would pour out His Spirit upon His churches, and largely extend the kingdom of His dear Son. Good must follow, for "He is faithful that hath promised." May the writer of these "Notes" suggest that with the opening of the new year our churches should follow up the day of prayer already observed with a series of meetings on successive evenings? We want not mere physical excitement; but we do want "a closer walk with God," more love to one another, greater zeal for the conversion of the ungodly; and *united, persevering prayer* is one great means whereby to obtain these blessings.

## Marriages and Deaths.

### MARRIAGE.

COX—HUMPHREYS.—Oct. 25, by license, at the Baptist chapel, Haddenham, Bucks, by the Rev. Amos Dyson, Mr. J. H. Cox, of Lune End Farm, Waddeson, to Annie, second daughter of the late Mr. W. Humphreys, of Waldridge Dinon.

### DEATHS.

KENT.—Nov. 1, at Edgbaston, Birmingham, the Rev. Manoah Kent, Baptist minister, formerly of Shrewsbury, in his 71st year.

STEVENSON.—Our late and much esteemed fellow townsman, Mr. George Stevenson, formerly draper of Iron Gate and Albert Street, and latterly of the China manufactory on the Duffield Road (who died on the previous Monday) was buried in the cemetery, Uttoxeter Road, on Saturday, the 3rd inst. Mr. Stevenson, though gradually declining in health for some months, had been kept only a few weeks from his ordinary business engagements, and his accustomed occupations of Christian usefulness. Mr. Stevenson's character and course of high excellence and admirable consistency had won for him the

deepening respect of a numerous circle of Christian friends, and greatly endeared him to the hearts of many. Mr. Stevenson was for more than forty years a member of the Baptist church meeting in Brook Street, and more recently in St. Mary's Gate, which has recorded the affectionate esteem in which he was held by the following resolution, prepared by the pastor, and passed in solemn silence, the *meeting all standing*:—"That the church at St. Mary's Gate, Derby, desires to record its deep sense of the consistent life and long and valuable services of the late Mr. George Stevenson, its senior deacon, and to express its unfeigned sympathy with his widow in her heavy trial. Whilst praying that her heavenly Father may console and sustain her, the church expresses its devout gratitude to Him for the advantages it has so long derived from the liberal hand, the untiring zeal, the wise counsel, the charitable spirit, and the unblemished Christian character of the brother whose loss it now, with one voice, laments, and in the peace and calm triumph of whose dying hour it gratefully rejoices. Signed, on behalf of the church, Harris Crasweller, Pastor. Nov. 1, 1866." —*From the Derby Gazette, Nov. 2, 1866.*

## Missionary Observer.

### THE FAMINE IN ORISSA.

Cuttack, Sep. 21, 1866.

GREAT distress still exists, but I am thankful to express my hope that in this district there is some abatement of its severity. The prospects of the harvest too, are, on the whole, more hopeful than some time ago. Great damage has no doubt been done in many places by the floods, but there is reason to believe that the first reports we received were somewhat exaggerated. We cannot hope for any considerable and general alleviation of the distress before the harvest. An abundant harvest will be the greatest earthly blessing that Orissa's sons and daughters can enjoy. May it please God to give it. Then, indeed, those who have sown in sadness and tears will "reap in joy:" they will "come again rejoicing" as they have never rejoiced before, "bringing their sheaves with them." You will receive this before our harvest time, and I know that many prayers will be offered that it may please our Heavenly Father in His great mercy abundantly to give the precious fruits of the earth, and thus to heal and save the land. All that we see and hear convinces us that the distress from this terrible visitation, and the number of deaths that it has occasioned, have been far beyond what any of us have ventured to write. Two or three days ago I was conversing with a respectable and intelligent native from a village twenty miles distant from Cuttack. He informed me that in his village there were *sixty-six houses*, and had been *two hundred and four deaths from starvation*. It is easy to calculate from this statement, which agrees with many others, that the mortality has been on a frightful scale. It is believed by many that in the worst places *half the population* has been swept away; and, taking one place with another, it is probable that the proportion of deaths to the whole population has been more than one-fifth. Many, I think, would say at least one fourth; but at present it is only an approximation to accuracy that can be obtained. This, however, is certain, that nothing like it in the memory of man has ever occurred in this province.

Many of the poor starving creatures

went from the northern parts of Orissa to Calcutta, in the hope of getting help; it is said that there are now as many as a hundred thousand of them in the city, or rather in the suburbs, fed by charity. Calcutta has nobly bestirred itself and collected a large sum to save them from perishing. The description given of the sufferers—of their sunken eyes, tottering limbs, piteous cries, and ghastly appearance, agrees with what we have daily witnessed here with the deepest feelings of sadness for now many weeks. An incident mentioned in connection with one of the hospitals affectingly shows their utter destitution. Thirty-two of these poor creatures were examined on entering the hospital, and only one pice, that is a farthing and a half, was found among them all. Think of this, a farthing and a half found amongst thirty-two men and women threatened with death from starvation! This affecting fact was duly recorded in the "Paupers' Property Book."

The Government continues to send rice, and will do so till the end of November. This is I think, just what is required. I am glad to state that it is a little cheaper in the bazaar. This is satisfactory. I rejoice to believe that the authorities here are doing what they can to relieve the sufferers, and where there is so much to commend, it may seem invidious to utter a word of censure, but one or two things have somewhat disturbed my complacency. I will only mention one. The Zemindar who persecuted our unoffending native brother, Makunda Sabu, was appointed to the superintendence of two or more relief stations in his Zemindary. Surely a most improper appointment. He, however, did just what from his antecedents might have been expected. When the Inspector went round he found that fat brahmins were sumptuously entertained day by day at the Government expense, and the poor and needy utterly neglected. Of course this kind of thing was at once stopped; but I must say that I blame those who appointed him, more severely than I blame him.

I read a day or two since the Queen's speech on proroguing Parliament, and greatly deplored the omission of all re-

ference to the famine in Orissa, and the scarcity in other parts of Bengal. Her Majesty notices affairs on the Continent, in Canada, refers to America, to the Atlantic cable, the cholera in London, Fenianism in Ireland, the cattle plague, and other things, but not a word about the desolating famine which has carried away hundreds of thousands of her subjects! The ministers who are responsible for this omission merit the severest censure.

JOHN BUCKLEY.

Sep. 22.

Since writing the above a letter has come in from Russell Condah, which gives a sad account of the state of things in that neighbourhood. Mr. Goadby says, that on the morning of the day on which he wrote he had been to Nuagar, a village a little distant, where there is a school numbering some twenty-five or twenty-eight boys, supported in part by the Vernacular Education Society. Owing to the heavy rain he had not been able to visit it for two or three weeks, and the scene presented on his arrival was a deeply affecting one. Only three-fourths of the boys were present, and these were so thin and weak that they could not stand up to repeat their lessons, and some of them as they sat writing, again and again fell asleep from sheer weakness. They stated that they could obtain only one meal a day, and this not their proper food; they could get nothing better than roots dug up in the jungle. On inquiry being made about the absentees it was found that their state was still worse, and that they were too weak either to walk or stand. The mortality in that village the last three weeks had been frightful. Such are the scenes now presented in many parts of Orissa—scenes over which angels might weep, and which constrain us to employ the language of the weeping prophet, "Oh! that my head were waters, and mine eyes fountains of tears that I might weep day and night." Rice is now selling at Russell Condah at three and a half seers per rupee. It is impossible for the common people to purchase it at that price; and if not helped they must soon perish. It is believed that the mortality in that region will be much greater the next two months than at any previous period, and this seems likely; the people in general have no resource; they cannot buy rice at the present fear-

ful price, and if help be not afforded there is no alternative, they must lie down and die. This is a dark scene, but there is one bright and hopeful circumstance; the prospects of the harvest in that district are very good, in some parts particularly promising. We cannot be too thankful for this, but how sad to think that the precious fruits of the earth will two or three months hence be yielded in vain for many, unless they are rescued from starvation by benevolent help promptly rendered. I know not how to close better than with Doddridge's pathetic lines:—

"Arise, my tenderest thoughts, arise,  
To torrents melt my streaming eyes,  
And thou, my heart, with anguish feel  
These evils which thou canst not heal."

#### AT WORK IN THE FAMINE DISTRICTS.

BY THE REV. W. MILLER.

Cuttack, Sep. 20, 1866.

MR. BUCKLEY has kept you informed of the progress and dire effects of the Famine, as well as the measures of relief employed. Had the latter been in existence two months earlier, many thousands of lives might have been saved. At the lowest calculation I should fear one-fourth of the people have already perished. In Pooree, a short time ago, from eighty to one hundred persons died in a day. At Balasore, there is a daily average of one hundred and forty deaths, and it is supposed that already half the population has perished. In the Cuttack district it is stated that six-thousand per week are carried off. There was great delay in getting the rice sent by Government from "False Point" to Cuttack. Rascally boatmen employed loitered five or six weeks on the journey, pilfering and eating their cargo, when they might have got to Cuttack in half the time. One third of the rice has been stolen in its transit from the ship to the various depots. I am thankful to say there is now a good supply of rice in Government godowns here, whence it is being sent to the various district centres of relief. A good deal of Sumblepore rice has recently come into the market, which has somewhat brought down the prices, which is now



5½ seers per rupee. This is also the price of the Government rice. The members of the Famine Relief Committee receive rice daily to sell at a reduced rate to persons whose incomes do not exceed twelve rupees per month, and to give away to the destitute and starving. I receive daily sixteen bags (which should contain sixty seers each) for sale, and one bag to give away. The sale rate is one and a half seers more in the rupee than the market one, which is a great boon to the poor of the neighbourhood. It involves, however, no end of trouble and noise, so much so that I have had to ask brother Brooks to help me, by having the heathen supplied in the printing office compound, and the christians at our bungalow. In addition to this some one hundred and twenty widows and destitute men and women, (all heathen and mussalmen) assemble in front of our house at 5 p.m. each day and receive half a seer of rice each. At the request of the Committee I established, two months ago, a centre of relief in a populous part of the town called the "Kaphala Bazaar," three hundred and sixty persons are fed here daily. I still retain charge of this and have to visit it as frequently as possible. I have recently received distressing accounts of the distress and mortality at Bonnamalipore, where many of the Piplee people have relatives and friends, and most of the inhabitants were weavers, and as the high price of rice prevented the sale of cloths, they have suffered perhaps more than any other class. Yesterday I succeeded in sending off forty bags of rice and eighty rupees, in charge of two of the native brethren for their relief. The rice was from the Committee's store—the rupees from Sykes & Co's. Fund, whence on two former occasions help had been sent to that district. Bonnamalipore is in the Pooree Zillah, and the Pooree Committee on my representation of the state of the people, engaged to establish a centre of relief there; somehow this has not been done. At the close of last month I visited Kundittur and Jajipore, and inspected the several centres of relief on the way. Rice at Kundittur was then selling at two and two and a half seers per rupee, and there was only one man who had any for sale, he had bought at forty seers

per rupee, and was selling at the above rate.

The overflowing of the rivers which encompass Kundittur, and the surrounding country, prevented those of the people who had strength enough left to go so far, from visiting the centre of relief, and Government rice godown five miles distant—hence the high price of rice, and the great distress and mortality which prevailed in the neighbourhood. I stayed two days with the little church, doing all I could to minister to their temporal as well as spiritual wants. Nor were the heathen overlooked, I relieved many of them, and made over a sum of money from Sykes & Co's. Fund, to the native preacher, for distribution among them. I found the little flock at Jajipore well, the two brethren accompanied me to the town where we preached to large congregations. We also went to the "Arna Chatra," or relief centre, and were distressed by the scenes of suffering, starvation and death, witnessed. Some fourteen hundred wretched creatures were assembled, many living skeletons, and all most clamorous for food. Rice was then being distributed. There was, however, an entire lack of proper superintendence and order, hence the greatest confusion and row imaginable. On my return journey I visited the Dburmasalla centre, where twelve hundred people are daily fed, and where rice is sold, I also visited the centre at Barachana, ten miles nearer Cuttack, where eight hundred are fed, and rice is sold. The last inspected was at Tangi, where seven hundred are fed and rice sold. The bearers put me down a little distance from the centre. Several persons came up with rice which they had purchased; on testing the weight I found it was deficient one seer in each rupee's worth—as soon as the man in charge heard I had arrived he commenced giving the proper weight. This kind of thing is universally carried on, and it cannot be suppressed by the authorities. Many of those in charge of rice sales have been fined and dismissed, only to be replaced by men who are their equals in dishonesty. Charges were made against one of our native christians in charge of the Taldandah rice sales, and a great deal has been said about him, but it now comes out that there was no ground whatever for the

charge. It was made by a policeman without any inquiry.

I am not sure whether I informed you that when at Pooree, the Collector, by order of the Commissioner and Government, wrote to me to know whether I was prepared to take charge of the orphans of the district which the Government wishes to provide for. I replied in the affirmative, as did the Cuttack brethren to a similar letter from the Cuttack Collector. The issue of this is that I have now at Piplee no less than ninety orphans, and am in daily expectation of more being sent. The ages of those received range from four to twelve years. There are fifty-five males and thirty-five females. Nearly every caste is represented, from the brahmin to the pan. Many of them have improved in appearance wonderfully since they came, and are bright intelligent boys and girls. I have made the best arrangements possible for them in the absence of a resident missionary. All the males able do some kind of out-door work half the day, and go to school the other.

The elder girls are located with christian widows, the others are in charge of the teacher of the girls' school, and with the elder are instructed daily. What I have done is merely temporary, as there is sure to be a large orphanage at Piplee, for whose permanent and efficient support the Government has pledged itself—to say nothing of the christian community, and its cheering prospects of large accessions of adult converts from the heathen—there must be a missionary and his wife located there.

#### MISSIONARY TOUR THROUGH SOME OF THE TRIBUTARY MEHALS OF ORISSA.

BY MR. W. BROOKS.

(Continued from page 399.)

BUT to return to our tour. As soon as the tent was pitched and its contents arranged, we went into the village of Kukur, with the intention of having an interview with the Athgur Raja, who frequently resides here. On going to his residence, which did not differ very materially, except in size, from the houses around, we were told that he was not at home; but the head

man present behaved in such an off-hand haughty manner, that a few plain things had to be said to him. A good number of people gathered around, and to them the gospel was made known and books distributed, while sundry fair faces were peeping at us through the door slightly ajar. A discussion was also had with an up-country boishnób, who had a number of *sálgráms* ("a species of ammonite found in the Ganduki river, and worshipped as emblematical of Vishnu") arranged on a trumpery throne, and which he carries about to different places, deluding both himself and others, but obtaining "no small gain" thereby. After he had described the power and the glory of his so-called gods, we tried hard to obtain his consent to put them to the test, but to this he very decidedly objected.

12th.—Broke down the tents, and left in a dense fog for Kontlo market, thankful for a good road to travel on. Some distance on our way we met a great number of men, women, and children, going to a festival at Dhobaleswara (white-god), a rocky island in the Mahanuddy. This god (Mahadeb) is rather celebrated, which, and its name, is accounted for as follows:—a brahmin had stolen a black cow from Cuttack, and fled with it across the sands of the Mahanuddy. Finding himself pursued, and seeing no way of escape, he rushed into the temple, on to the god, and besought his aid, by requesting that, if he really were god, to turn the *black* cow into a *white one*, and thus deliver him from the punishment of his guilt. No sooner requested than done; and thus his godship's divinity was fully established, though by so very questionable an act, for one of the twice-born. This doubtless is only one instance in which the miraculous power of the god has been exerted, as believed in, or reported by the people; but will do just as well as many others to account for *god-celebrity*. Various remarks were made to different groups as we met them, with a view to show them the folly and sin of going a long distance to worship a block of stone, and that salvation could be found in Christ alone. On reaching the market we partook of breakfast under a tree, and soon after commenced our work among the people, which was continued by one after an-

other for a considerable time, with occasionally giving away a few books. We were disturbed several times during the night by parties returning from the festival.

13th.—Rode on to Sankerpore. Here we remained this and the following day (Sabbath), visiting villages in two parties morning and evening, and made known the blessed gospel to good numbers of people, and gave away tracts. We found the people generally very well disposed to listen. On Sabbath morning, Ghanu and myself got lost in a heavy fog that suddenly came up while on our way to a distant village. We found the villages much larger than I had expected, and markets fewer than on the tours we generally take. In the afternoon Ghanu gave us a very good address in the tent from "God so loved the world," &c., most of the people of our camp being present. On both Saturday and Sabbath evenings a rather large party came to the tent for conversation, and remained a considerable time, apparently much interested in the truths presented before them. We would hope that some of them are not far from the kingdom.

15th.—After an early breakfast under a tree, we left to attend two markets, myself, Makunda Sahu, and Haron (student) going to Goorjatia market, and brother Miller and Ghanu to Ookhama. We had to wait a considerable time before the people assembled, and as different groups came round us on the outskirts of the market ground, conversations were carried on, the leading truths of the gospel being brought forward. Objections were made, to which replies were given; and thus the time passed till the market filled. After speaking some time, I after a while retired outside the crowd to get a little fresh air. Sitting under a tree at a short distance, I for the first time caught sight of several Puttuá women, usually called Patra-saharunees (leaf women), who wear no clothing except bunches of twigs covered with leaves. They did not appear to attract the notice of the people, from which I supposed they must be in the habit of attending this market. I did not go near them, or make any inquiries respecting them, as my doing either

would have drawn away the congregation. We had some rather noisy, disputatious people in our congregation, but we stood our ground as long as voice and strength allowed, and a great many people heard the word gladly, and afterwards received books. We then went on to the other market, which was held by the road side, and here we remained till the intense heat had somewhat abated, brother Miller (who is instant in season and out of season) occasionally carrying on a discussion with different groups. At these markets we see a good deal of the fondness of women for brass ornaments, as they cannot afford any thing better. Besides what they have in their hair, ears, nose, and round their necks, the arm is frequently covered almost to the elbow, bangles round the ankles, and a great ugly ring round the big toe, with rings like large seals on several fingers of each hand. The punishment they have to submit to in the removal of these, to sell or be exchanged, is not slight. In the afternoon we all went on to Bhápoore, very wearied, and thankful to find the tent, for once, pitched ready for us. On account of the scarcity of rice, our people had frequently a good deal of difficulty in obtaining any.

16th.—We were up long before daylight, in order to get the tent down and carts off, as we had a long march to the Dhenkánal Gura, where the rajah resides. Our native brethren had been several times to a festival held here, (the car festival), but I am not aware that a European missionary had ever been. The rajah had been to see us all repeatedly, and had shown himself so very friendly, that we felt called upon to go and see him, especially as we knew that there was a large population in the immediate neighbourhood of his nour. A good part of our way lay through dense jungle and forest; but as the rajah had purchased a carriage and pair or two of horses, on his return from a recent trip in Northern India, we had the benefit of a tolerably good road prepared for the carriage to pass. After travelling for several hours we came up to a well of tolerably good water, and here we remained for breakfast and a little rest. Before leaving we went to two or three clusters of houses of the Putuá class; but the

people were either out, or had shut themselves up in their houses. Two or three men came up whilst we remained, but at first appeared very shy and suspicious. Eventually the father of one of the little colonies became friendly and chatty, but the women, with the exception of a very old one, remained hid in the jungles near on seeing us at a distance. These ladies change their dress, or have a new leafy dress, every day, that of the previous day being thrown on to heap at the entrance of the village. We reached the rajah's Gur, or fort in the afternoon, and had the tents pitched in the best place we could find. The entrance into the fort is through a gateway, with a strong stone wall, pierced for guns, extending for some distance on either side. The rajah drove up in his carriage early in the evening, and on his return took us both inside, and we were driven to his palace or *nour*. This is erected on a considerable eminence, up which a carriage cannot be driven. Being rather tall and very stout, a tongon was standing at the foot of the hill, in which he is carried up; but his politeness would not allow him to be carried and us to walk, and he therefore walked up with us. His residence is built on the plan of the Circuit House at Cuttack, the walls of stone, and cost a large sum of money. After showing us his garden, we were ushered into a large upper room lighted up with double wall-shades, the floor covered with carpets, and containing couches, tables, chairs, &c.; there were also chandeliers suspended from the ceiling, and a number of pictures by no means ornamental, hung round the walls. A toilet table and glass, with white covers, also ornamented the room. A good number of the rajah's people were admitted into the room, and we had a long conversation and discussion with him and some of his head men. During our stay with the rajah, supplies of rice, vegetables, and other things had been sent to the tents for ourselves and camp. We sent word that we had with us all that we required; but each day during our stay supplies were sent, which were very acceptable to our people at least. We went into the town each morning and evening, forming two parties, and we had both large and attentive congregations; besides

which great numbers of people came to the tents.

On our second visit to the rajah, the native brethren accompanied us. Conversation and discussion were carried on for some considerable time with the rajah and a number of his people; and all listened with the greatest attention and interest whilst Ghanu, in his happiest way, made known the leading truths of the gospel. The rajah was evidently struck with the ability and tact displayed by our native brother. He brought out a copy of the Bible in Oriya which had been presented to him some years ago, each volume being carefully covered with paper to preserve them. He has long given up the worship of idols, and has been a vedantist, but appears now to be rather in a transition state. We pray that he may be led to the Saviour. Before leaving, brother Miller said to him, "Rajah, you know the purpose of our coming, and will not object to our preaching to your subjects?" He replied, "Oh dear, no: go wherever you like;" and he appeared quite pleased as he passed us in his carriage, surrounded as we were with a crowd of hearers. Since then he has acted nobly in reference to the wife and children of Govind Chand, a convert from his own estate. On one of his visits to Cuttack, we exhibited the magic lantern to him and a large number of his attendants, with which all expressed themselves as much interested. We went to take our leave of him the evening before we left, but he had gone out after a tiger, an animal by no means scarce in the surrounding jungles.

19th.—We left early in the morning in a dense fog, and went right through to Bhápoore, and were quite ready for breakfast—when we got it. A coolie arrived from Cuttack soon after we did, and we had to commence answering a lot of letters on our knees, or in the best way we could, to send off at once. In the evening we formed two parties, and preached in two places in the large village to good congregations. [A day or two since, a gentleman who has just come down that way told me that the whole village had been burnt down. It is supposed to have been the work of an incendiary, taking revenge on a number of Cuttack corn merchants. The

people were under the necessity of selling their grain, but the merchants would not pay a fair price for it, as rates now are; and it is supposed that some one, out of revenge, fired the building where the grain was stored, and the whole village was burnt too.]

20th.—From this place we retraced our steps some distance along the main road, and then turned off southwest into Killah Tigiriya, staying at Páncghau (five villages) for breakfast. About two o'clock in the afternoon we left the native brethren to preach in this large village, or cluster of villages, and we started for the Tigiriya Gur, where the rajah resides. We had to pass a considerable distance through a narrow gorge cut in the jungle, in some places perhaps twenty-five feet deep, at the end of which was a gateway leading into the Gur. Inside we found a tolerable sized village, through which we passed near to the nour, a very different looking affair to that of Dhenkanal. Even here there was a large idol's car, used, I suppose, at the car festival. We found a good number of people sitting in the porch of the temple, and others, men and women, gradually came up, so that we had a tolerable congregation to preach to. Many objections were answered, and the gospel faithfully made known. The rajah was away at a very large village in his district.

21st (Sabbath).—There was a large market near the tent, to which we all went. A number of brahmins gave us some trouble, but a good number heard exceedingly well. Many people also came to the tent. Brother Miller gave us an address in the tent in the afternoon, which was listened to by a good number of people sitting outside. In the evening we went into the large village, and preached in two parts of it to exceedingly attentive congregations. We also gave away a good many books.

22nd.—Left in good time for Mirapatna, the largest village, I think, I have ever seen in Orissa. Ghanu and myself remained at the head of the village, where were a good number of people, having no idea of the extent of the village. After making known our message, answered questions or objections, and given away books, we went on to the other end of the village,

where we found brother Miller and the other brethren, surrounded by the largest village congregation I had ever seen. The attempt to distribute books amongst the crowd was no easy matter. A great proportion of the people were weavers of silk and more expensive kind of native cloths, and were evidently well off from the quantity of gold they wore. We had then a long way to ride to a market at Mánianunda, all over high ridges across rice fields. It was rather late when we got to the market, but finding the people assembled, began our work, and were immediately surrounded by a crowd of hearers, who listened with the deepest interest to the story of redeeming love. In an assembly of this kind there is almost constant going and coming, but a number remained from first to last. We afterwards retired to a mango grove for breakfast. In the afternoon, went on to Gopenathpore, in Killah Burrumbá, on the left bank of the Mahanuddy, feeling exceedingly wearied. As soon as the bullocks were liberated from the carts, a couple of them strayed away, and could not be found. They were eventually tracked back to our last encamping ground, ten or twelve miles away. Their owner cared less, perhaps, for the bullocks than from the fact that they had each a rope round their neck. Should a bullock or a cow (no matter from whatever cause) die or be killed with the rope by which it is tied still round its neck, the consequences to the owner are most serious. He is at once put out of caste, fined, driven away from his home, and frequently doomed to carry a bone and wander begging his living for two long years. Many families are completely ruined by such matters; and the merciful (?) brahmins would drain the very souls out of such poor wretches who are thus brought within their grasp if they could get aught out of them. Several cases of this kind were brought to our notice during this tour. Hence whenever a cow or a bullock becomes old, it is turned out into the fields or jungle, and left to die a lingering death. Every hair on a cow's or bullock's body is a god. If a man murdered his own father or mother, the law would lay hold of him; but I almost question whether his crime would be thought

nearly so heinous as having a cow die with the paghá round her neck, even though no one was in any way the cause of death. The law ought to protect a man under such cruel punishment, and perhaps would if appealed to; but who dare do it?

23rd.—Went and preached in different parts of the village in the morning, and in the evening to a distant village, where we had good and attentive congregations. The people of the latter village complained bitterly of the oppressions to which they were subjected, and most probably not without cause. On our return we had an interview with the rajah. We found him squatting on the floor, resting his elbow on the door-sill, with a number of his officials in the verandah, and a crowd of people below outside. There was neither chair nor stool to offer us to sit on, so we sat as best we could on the slightly raised edge of the verandah. Brother Miller then gave a very faithful epitome of the truths of the gospel, which was listened to quite as well as we had expected. Many objections and arguments were urged both by the rajah and two of his head men, and these were of course answered. A New Testament and a few tracts were given to the rajah, and a few tracts to some of his people, with the prayer that they might be blessed. So far from faring as we did with our Dhenkanal friend (which we did not desire), both ourselves and camp had the greatest difficulty in obtaining anything for money, even to a little milk, which was about half water and half milk.

24th.—Recrossed the Mahanuddy, opposite Bydessur, staying for some time on an island in the bed of the river, where there is a rather celebrated idol and temple, the fame-named Boidyanáth, or lord of the physicians. We ascended a rocky mountain close by, from the top of which we had a beautiful view; but we got more than we bargained for, in the shape of *hundreds of fleas*. At Bydessur we took shelter in the travellers' bungalow, one of our carts being still in the river,

which was fordable, the bullocks being either unable or too lazy to drag it through. In the evening we went into different parts of the village, and made known the gospel to large and well-behaved congregations. The people complained a good deal of the scarcity of grain, though they did not appear to suffer. We were now in Killah Banki, the rajah of which is a life prisoner in the Cuttack jail. The people have benefited immensely by the change from native to English rule.

25th.—Brother Miller, myself, and Haron left the bungalow in pretty good time to attend the market at Kalápatara, leaving Ghanu and Makunda to visit a number of villages between Bydessur and Podmabatti. We had to sit some hours before the people had assembled, and during that time we were surrounded by various groups, to whom the truth was made known. As the number of people increased, our more regular work commenced; and an immense number congregated around us as brother Miller on one side, and myself on the other, took our stand. What with the heat of the sun, and from being so completely shut up by crowds of people, and the abominable stench arising from several cart loads and scores of baskets of fresh and dried fish, proved almost too much for one. We remained till late in the afternoon, and got to the tent at dusk, thoroughly wearied: we had not tasted a morsel of food for more than ten hours. Before we retired to rest a bear made his appearance close to the tent, doubtless for the purpose of satisfying his sweet tooth in some sugar-cane fields near. We were awoke several times during the night by the people shouting and beating to drive bruin away from their canes. We heard that he had attacked and torn a poor woman in the dusk of the evening. I was rather urged to use a rifle; but not knowing where a ball might go to, and not being anxious for a hug or grip from a bear, as I once saw a friend get, I thought it much the best to let him alone, at night at all events.

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### Foreign Letters Received.

CUTTACK.—J. Buckley, Sep. 20; W. Miller, Sep. 20.  
 RUSSELL CONDAH.—J. O. Goadby, Oct. 6.

## Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
FROM OCTOBER 20th TO NOVEMBER 20th, 1866.

ASHBY AND PACKINGTON.			MORCOTT.			£	s.	d.
<i>Ashby.</i>			Mrs. Tomblin's box .. ..			0	8	0
Public Collections .. ..	8	6 11½	Mr. J. E. Andrews' do. .. ..			0	12	0
Cards, Boxes, Books—						1	0	0
Mary Ann Elliott .. ..	2	2 6	QUORNDON AND WOODHOUSE.					
Mary Ann Orchard .. ..	1	3 7	Public Collections at Quorndon			5	16	4
George and Alfred Orchard	1	1 0	Ditto at Woodhouse Eaves			2	5	8
Mary E. Broadhurst .. ..	0	15 0	<i>Mountsorrel.</i>					
Sarah E. Poole .. ..	0	12 9	Collection .. ..			0	14	0
Emma Hayward .. ..	0	12 6	Little Books—					
Elizabeth Sherwin .. ..	0	10 6	Martha Willmore .. ..			0	17	4
Elizabeth Janeway .. ..	0	8 6	Mary Ann Hewitt .. ..			0	17	4
Emma Cooke .. ..	0	7 6	Mary Peet .. ..			0	17	4
Charles Orchard .. ..	0	7 6	Elizabeth Place .. ..			0	17	4
Lydia Gregson .. ..	0	6 4	William Needham .. ..			0	14	5
Anne Miller .. ..	0	5 6	Total .. ..			12	19	9
Sarah Dent .. ..	0	5 2½	SHEFFIELD.					
Anne E. Moreton .. ..	0	4 1	Public Collections .. ..			12	3	6
James Hatton .. ..	0	3 4	Joseph Wilson, Esq., Clifford			1	0	0
Thank offering from a friend	1	0 0	Mr. L. Hiller .. ..			1	0	0
		18 12 9	Mr. G. Hiller .. ..			0	10	0
<i>Packington.</i>			Mr. B. Nicholson .. ..			0	10	0
Public Collections .. ..	6	4 3	Mr. Ridgway .. ..			0	10	0
Boxes—			Mr. G. Ward .. ..			0	5	0
Richard Thirby .. ..	1	5 6	Mr. F. Eberlin .. ..			0	5	0
Elizabeth J. Fox .. ..	1	2 6	Mr. W. Letman .. ..			0	5	0
Harry S. Mills .. ..	0	10 0	Mr. J. F. Hiller .. ..			0	5	0
Emma Perry .. ..	0	11 6	Mr. Fred. Hiller .. ..			0	5	0
Mary Wood .. ..	0	9 3½	Mr. S. Seagrave .. ..			0	2	6
		29 1 9½	Little Books—					
Less expenses .. ..	0	12 0	Girl's School .. ..			14	3	10
			Boy's School .. ..			12	8	8
<i>BURNLEY, Enon Chapel.</i>						43	13	6
Public Collections .. ..	8	2 11½	Less expenses .. ..			1	8	6
Little Books—			SUTTON BONNINGTON.					
Miss Law .. ..	0	17 4	No Particulars .. ..			2	19	8
Miss Kay .. ..	0	10 6	TARPORLEY.					
Miss West .. ..	0	5 1½	Public Collections .. ..			16	16	4
Miss Halstead .. ..	0	1 2	Rev. E. Bott .. ..			1	1	0
		9 17 1	Mr. T. Bate, for orphan .. ..			2	10	0
Less expenses .. ..	0	13 6	Mr. and Mrs. T. Walley, for do.			2	10	0
			Mr. Thos. Walley's children ..			0	10	0
<i>CLAYTON.</i>			Mr. Thomas Bowers .. ..			1	0	0
Public Collections .. ..	2	9 2½	Mr. R. Dutton .. ..			2	2	0
Mr. Edmund Hurst .. ..	0	10 0	Mr. and Mrs. Hassall .. ..			1	0	0
Little Books .. ..	9	13 9	Mrs. Walley, Frankton .. ..			1	0	0
Interest .. ..	0	2 9	Mr. Charles Bate .. ..			1	0	0
		12 15 8½	Mr. and Mrs. Wm. Aston .. ..			1	10	0
Less expenses .. ..	0	0 6½	Mr. R. Bate .. ..			2	0	0
			Mr. John Aston .. ..			2	0	0
<i>MANSFIELD.</i>			Mr. Joseph Aston .. ..			3	0	0
Public Collections .. ..	2	3 3	The Miss Astons .. ..			2	0	0
Little Books .. ..	0	19 9	Mr. Dickenson .. ..			1	0	0
Collected in School .. ..	0	7 0	Mr. Sherlock .. ..			0	10	8
		3 9 11	Mr. James Jackson .. ..			0	10	0
Less expenses .. ..	0	3 0	Mr. Aldersay .. ..			0	5	0
			Miss J. Dickenson .. ..			0	5	0

Miss F. Gill, proceeds of needle-work .. .. .	£ s. d.				
Miss Clifton .. .. .	0 10 0				£ s. d.
Collected by—	0 2 0				8 19 9
Miss Hassall .. .. .	0 13 0				53 13 7
Miss Betsy Dykes .. .. .	0 10 0				Less expenses .. .. .
Mr. Robert Mays .. .. .	0 9 0				1 5 0
					WIRKSWORTH.
					No particulars .. .. .
					7 18 5

DONATIONS FOR THE FAMINE IN ORISSA.

	BOURN.	£ s. d.		WHITTLESEA.	£ s. d.
Mrs. Dewey .. .. .		0 5 0		A few Friends .. .. .	0 13 0
	BRADFORD.				
Mrs. Whetley .. .. .		0 5 0			
	BROUGHTON.				
A Friend .. .. .		0 3 0			
	CARDIFF.				
Mr. Daniel Matthias .. .. .		2 0 0			
	DERBY.				
By Miss Stevenson—					
Mr. C. Peach .. .. .		0 10 0			
Mr. J. Winfeld .. .. .		0 10 0			
Mrs. Sowter .. .. .		0 3 6			
		1 3 6			
	DUFFIELD.				
By Mrs. Abell .. .. .		0 7 0			
	FLEET.				
Public Collection .. .. .		2 10 6			
A Friend .. .. .		0 10 0			
Do. .. .. .		0 1 0			
		3 1 6			
	KILBURN.				
By Miss Rebecca Brown .. .. .		0 12 0			
	LEICESTER, Archdeacon-lane.				
Mrs. Poile .. .. .		0 10 0			
Collection at Quarterly Meeting of Juvenile Society .. .. .		1 15 0			
		2 5 0			
	LIVERPOOL.				
Mr. F. C. Southwell, jun. .. .. .		1 0 0			
	MEASHAM AND NETHERSEAL.				
	Measham.				
Mr. Adey .. .. .		0 1 0			
Mr. Rotherham .. .. .		0 1 0			
Mr. Orgill .. .. .		0 10 0			
	Netherseal.				
Mr. Jas. Shakspear .. .. .		0 10 0			
Mr. John Shakspear .. .. .		0 5 0			
		1 7 0			
	NORWICH.				
By Rev. R. B. Clare .. .. .		2 0 0			
By Mr. R. Crowe, from friends at Surrey-road .. .. .		5 5 0			
	RAMSGATE.				
A Friend by Rev. J. Packer .. .. .		0 5 0			
	STAUNTON HAROLD.				
A few Friends .. .. .		1 4 0			
					189 17 0

\* The Sailors' Daughters in the Orphan Refuge, Hampstead, were anxious to contribute something for the Famine Fund, and in order to do this they denied themselves treat to their padding. By this means these little orphans saved sixteen shillings for this purpose.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. Hill, Esq., Arboretum Street, Nottingham, Treasurer; and by the Rev. J. C. Pike and the Rev. H. Wilkinson, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.



## EDITORIAL PROSPECTUS.

WE substitute for our usual Postscript a Prospectus of the Future Magazine. *Its shape* will be the same as those of former years—*Its number of pages* will be equal to that of the Series commenced in 1838, when the price was reduced from sixpence to fourpence. *The paper* will be as good as ever, and the double column will be used throughout, to make it quite uniform, and more legible to the weak-sighted. Two whole sheets, or thirty-two pages, for twopence, will render it one of the cheapest denominational publications of the present age.

Without adventuring certain promises as to the future quality of the Magazine, which they might fail to fulfil, the Editors are resolved to do their utmost to make it worthy of the wider circulation and more hearty support which they solicit for it.

It is our purpose to give in each number one good Theological Article, either as an Essay or a Sermon, doctrinal or practical, or a blending of both. A series of prelections on curious texts of Scripture will be furnished, bearing the title of "The Glow-worm Papers." We shall devote some pages to Biblical Analysis and Interpretation, with a special view to assist Village Preachers and Sunday School Teachers, in services for which they may have few means at present of adequate preparation. Our notices of Books and Pamphlets and Religious Literature will be critical, impartial, candid, and strictly *honest*, bestowing praise where we believe it to be merited, and not fearing to condemn what we think to be censurable. More attention will be paid to Biography than has been the case hitherto. Short Sketches will be given of valuable friends, Ministers, Deacons, Occasional Preachers, and Sabbath School Teachers, as soon as possible after their removal from us by death. And here we think that Biographical Sketches, will be a better name to use in the department than the old name of "Obituaries," whose strict signification is death, and the things consequent thereon—funeral obsequies. Truthful memoirs of good and useful lives are among the things which are most proper to be written, and most profitable to read. Biography may have been grossly abused. But the abuse of it is a less evil than the utter neglect of it. We commend its cultivation to all who are accustomed to write, and we advise them to try their skill in rescuing from literary oblivion, those whom they knew to be saints on earth, the excellent in whom was once their delight. *To Correspondence* we shall be glad to allot a little space, when public questions call for discussion. Especially are we anxious to make this publication a copious and complete register of Christian working and giving in relation to Ministers and Teachers—to Churches and to Schools, and to all the institutions belonging to us.